

FEBRUARY, 1959 35c

# Signs

OF THE TIMES



Could We Lose Our Liberty?

J. A. Buckwalter and  
Donald A. Webster





## GOD TOOK MY HAND

by Lora M. Conant

One night when I was lost amid a storm,  
God took my hand and led me to my door.  
I followed Him and dared the blizzard's harm,  
And found at last my little home once more.

The world has now grown strangely weird and gray;  
I would feel chartless, lone, and lost indeed  
If I had not remembered that glad day  
When God responded to my urgent need.

Now trustingly I touch His hand and go,  
Recalling how He saved me from the snow.



## In This Issue...

It is hard to believe, but over one million people are divorced every year in America alone. The number of divorcees is mounting annually, and the significance of this tragic situation needs to be better understood. It is discussed by Howard A. Welkin in "Divorce Dilemma" on page 8.

Is there a threat to religious liberty in the United States today? If so, how serious is it? Be sure to read "Can We Lose Our Liberty?" by J. A. Buckwalter and Donald A. Webster on page 10.

For a refreshing spiritual uplift turn to page 14, where Jan S. Doward supplies a delightful picture story entitled "Call of the High Country: What the Mountains Can Do for Your Soul."

Our Bible study this month deals with that old theological problem of predestination. If you want to know whether or not your eternal destiny is already settled, be sure to read "Is Your Fate Fixed?" by Raymond H. Libby on page 16.

November 24, 1959, will mark the centennial of the first publication of *The Origin of Species* by Charles Darwin, generally admitted to be one of the most controversial volumes ever printed. Ten decades later it is profitable to consider how Darwin's ideas have stood the test of time. Have they been substantiated by subsequent research? See "Darwin After One Hundred Years," by George McCready Price, on page 18.

All smokers who are concerned about their future health and welfare would do well to consider "The Cigarette on Trial," by Justa Lee Allen, on page 21. Here are some of the latest facts regarding the effects of the smoking habit.

Looking forward to our March issue, we are glad to announce two excellent contributions having the Easter theme as their inspiration. These are "Because He Lives" by Russell H. Argent, and "My Lord and My God" by Harry W. Lowe. Leonard C. Lee will give us another fine article entitled "I Can See the Signs of Christ's Coming," and Dr. C. E. Nelson, cancer expert of the College of Medical Evangelists, will give our readers the benefit of his latest research into the relation of cancer and tobacco in "How Harmful Is Smoking?" A. S. M.

Rates in U.S.A. and its possessions, Canada, Mexico, and Pan-American Union:

One-year subscription . . . . . \$3.50  
Single copy . . . . . .35  
To other countries, taking extra postage:  
One-year subscription . . . . . 3.90

# 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

EDITOR . . . . . ARTHUR S. MAXWELL

ASSISTANT EDITOR . . . . . Charles D. Utt

ART DIRECTOR . . . . . Howard C. Larkin

CIRCULATION MANAGER . . . . . H. K. Christman

INTERNATIONAL CORRESPONDENTS: Karl Abrahamsen, Norway; J. J. Aitken, Montevideo, Uruguay; B. B. Beach, Florence, Italy; W. L. Emmerson, London, England; W. S. Jensen, Addis Ababa, Ethiopia; C. W. Lee, Seoul, Korea; A. N. Nelson, Manila, Philippines; R. C. Piper, Warburton, Australia; J. R. Spangler, Singapore.

Volume 86, Number 2, February, 1959

## CONTENTS

### EDITORIALS

All the World Wondered . . . . .	5
Watchers Still Needed . . . . .	6
God's Care for His Word . . . . .	6

### ARTICLES

Divorce Dilemma . . . . .	Howard A. Welkin	8
Could We Lose Our Liberty? . . . . .	J. A. Buckwalter	10
Call of the High Country . . . . .	Jan S. Doward	14
Darwin After a Hundred Years . . . . .	George McCready Price	18
The Cigarette on Trial . . . . .	Justa Lee Allen	21
Travels in Ancient Persia . . . . .	Siegfried H. Horn	22
Treating a Sick Headache . . . . .	Clifford R. Anderson, M.D.	26
Colossians: Completeness in Christ . . . . .	Taylor G. Bunch	29
God's Spring . . . . .	Frank Chipperfield	34

### POEMS

God Took My Hand . . . . .	Lora M. Conant	2
Begin the Day With God . . . . .	Della Adams Leitner	20
Rainbows in Our Tears . . . . .	Adlai Albert Esteb	30

### REGULAR FEATURES

Our World Today . . . . .		4
Letters . . . . .		7
Signs Around the World . . . . .	A. N. Nelson, Ross C. Piper, Karl Abrahamsen, George Munson	12
Alone With Your Bible . . . . .	Raymond H. Libby	16
Signs Counsel Corner . . . . .	William A. Fagal	24
I Have a Question, Doctor— . . . . .	"Your Radio Doctor"	28
Your Bible Questions Answered . . . . .	Charles D. Utt	32

The SIGNS OF THE TIMES is printed and published monthly (twelve issues a year) by the Pacific Press Publishing Association at 1350 Villa Street, Mountain View, California, U.S.A. Second-class mail privileges authorized at Mountain View, California. Allow thirty days in requesting change of address; give both old and new addresses. Only paid-in-advance subscriptions entered. Member of Associated Church Press and Religious News Service. Copyright, 1959, by Pacific Press Publishing Association.





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

### First Trans-Atlantic Jet Flight Sets New Record

The first commercial trans-Atlantic jet plane flight, which was made last October by a British Overseas Airways DeHavilland Comet IV, covered the 3,650 miles from New York to London in 6 hours 12 minutes, an average speed of a little more than 580 miles an hour. Forty-six passengers made the historic flight.

### Crime in 1958

The year 1958 was the worst "serious crime" year in the United States since the FBI was organized 28 years ago. In the first six months robberies increased by 19.6 per cent, burglaries by 15.8 per cent, major larcenies by 14.4 per cent, forcible rape by 9.3 per cent. Aggravated assault and murder each declined by less than 2 per cent.

### Jews Fear Assimilation

Delegates from 28 countries attending the annual meeting of the World Jewish Congress in Geneva, Switzerland, were told that about 75 per cent of the world's Jewish population of 11,820,000 is living in three countries: the United States, 5,200,000; the Soviet Union, 2,000,000; and Israel, 1,760,000. Some Jewish leaders expressed the fear that assimilation may achieve what persecution could not, namely, the eventual loss of identity of the Jewish race.

### Philippine War Claims

The recent authorization of \$3,750,000 by the United States Government for war claims made by religious groups in the Philippines brought the total to \$8,711,466. When all settlements are made, Roman Catholic groups will have received \$8,238,282 in property and relief awards and non-Catholic groups \$473,184.

### Search for Noah's Ark Fails

John Libi of San Francisco made his third attempt to find Noah's ark last summer. He and his party reached within 600 feet of the 16,946-foot peak of Ararat but found no trace of the ark. He made previous attempts in 1954 and 1955.

### More Archaeological Finds in Israel

Israeli archaeologists, reaching the historical level of the Exodus period in the area of the old city of Jaffa on the coast of Palestine, have recently discovered tablets inscribed with the name of Rameses II, the great Pharaoh of the nineteenth Egyptian dynasty and the supposed oppressor of the Israelites. His name was also inscribed in

hieroglyphics on foundation stones at the base of a gate in a six-foot-thick brick wall.

### United States Population Shows Rise

The population of the United States passed the 175,000,000 mark on October 16, according to estimates of the Census Bureau. The new figure represents an increase of 24,000,000 since the last official census in 1950.

### Catholics Counted

Roman Catholics outside Iron Curtain countries now number 468,314,858, according to estimates made public by Vatican officials. Italy is listed as having the largest percentage of Catholics, 46,424,805 in a population of slightly more than 50,000,000.

### New York Church Purchases Ancient Decalogue

A Dead Sea scroll containing what is believed to be the earliest copy of the Ten Commandments in Hebrew has been purchased by the Unitarian Church of All Souls in New York with an anonymous gift of "several thousand dollars" by a member of the church. The 2,000-year-old manuscript must remain in the Palestine Archaeological Museum at Jerusalem because of Jordanian government regulations which forbid the removal of antiquities from the country.

### Talking Books Serve the Blind

Since the beginning of its project 25 years ago the American Foundation for the Blind has made seven million Talking Book records for the Library of Congress. A new long-playing record with a playing time of six hours makes it possible to record an entire Talking Book on two double-faced 12-inch records instead of the usual twelve or thirteen records. Since only about 15 per cent of America's estimated 350,000 blind people can read Braille with facility, the Talking Books are a great boon to the majority of blind persons.

### Birds Help the Gardener

A bird can be worth a hundred dollars a year or more to a gardener, according to an article in *Organic Gardening and Farming* magazine. A yellow-throated warbler can eat as many as 10,000 tree lice in one day. The appetite of most other birds is equally insatiable. A single chickadee has been known to destroy 100,000 cankerworm eggs in two weeks, plus thousands of tent caterpillar moth eggs. A killdeer can eat more than 300 mosquito larvae in a single meal.





A helmeted Nationalist Chinese nurse comforts a WAC patient suffering from concussion resulting from Red Chinese shelling of a hospital in Quemoy. (Lower) A welcoming crowd stands on the pier as the atomic submarine "Seawolf" arrives at Groton, Connecticut, after a record cruise of sixty days. The submarine, which surfaced earlier in the day off Rhode Island, traveled more than 15,700 nautical miles underwater while away from its home base.



PHOTO: UNITED PRESS

## the flight of **TIME**



### ALL THE WORLD WONDERED

**W**HEN Angelo Giuseppe Roncalli, son of a peasant, was crowned Pope John XXIII he must have marveled at the distance the papacy has traveled since 1798.

In that year a French army under General Berthier entered Rome and attacked the Vatican. Pope Pius VI was dragged from his pontifical throne, his rings of office were torn from his fingers, and he was hurried from prison to prison until he died at Valence in August, 1799.

Napoleon decreed that no successor should be appointed to the vacant office and, in the words of the Rev. Joseph Rickaby, S.J., "half Europe thought . . . that with the Pope the Papacy was dead."

Napoleon's order, however, was not obeyed. A successor to Pius VI was subsequently appointed and the sorely wounded hierarchy began slowly to revive.

As decade followed decade anti-Catholic laws, passed in all Protestant countries for protection against the recurrence of a hard-to-be-forgotten tyranny, were gradually repealed. Step by step—against heavy opposition—civil and religious freedom was restored to Catholic orders, institutions, and individuals.

It was like a sick person slowly recovering from what many believed to be a fatal illness. Little by little, with many a setback, the papacy climbed back to a position of power and prestige outshining anything it had enjoyed in the Middle Ages.

Today it claims the allegiance of at least a fifth of the population of the globe, while its elaborate organization is spread over the face of the earth, reaching into every nation under heaven.

But it was the coronation of Pope John XXIII which revealed for the first time how vast is its influence in our time.

Royalty, statesmen, and diplomats representing almost fifty sovereigns and heads of state were among the spectators in the basilica of St. Peter's on that historic day.

Among the foreign envoys were three sent by President Eisenhower, all Catholics: Secretary of Labor James P. Mitchell, Deputy Under Secretary of State Robert D. Murphy, and Mrs. Clare Boothe Luce.

Other countries represented were Canada, France, West Germany, Austria, Switzerland, Italy, Spain, Portugal, Belgium, England, Ireland, Finland, Iran, Israel, Jordan, Liberia, Lebanon, Luxembourg, Monaco, the Netherlands, San Marino, Turkey, Ethiopia, the United Arab Republic, Japan, Australia, the Philippines, Ceylon, Korea, New Zealand, South Vietnam, India, Indonesia, and sixteen Latin American countries.

Among the notable persons attending were the queen





Women Phalangists wave their brooms in defiance of Lebanese army tanks during a street battle in Beirut in Lebanon's civil war.

UNITED PRESS

of Bulgaria; Don Juan de Bourbon, pretender to the Spanish throne; King Frederick and Queen Ingrid of Denmark; De Valera, prime minister of Eire; Julius Raab of Austria; President Gronchi and Premier Fanfani of Italy, and the duke of Norfolk, representing Queen Elizabeth II of England.

Brilliant indeed was the scene in the ancient cathedral, televised to millions for the first time in history and heralded to the ends of the earth with an unparalleled burst of publicity.

Yet the most marvelous feature of all was not the vastness of the assembly, the importance of the people present, or the excellence of the "public relations." It was not in Rome at all. It was in the Bible.

Remarkably, this whole extraordinary development is described with dramatic exactness in the great prophecy of Revelation 13. Turn to it now. Read these striking words, penned by the apostle John under divine inspiration nineteen centuries ago:

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3.

The deadly wound was inflicted in 1798. The recovery has been accomplished during the past 150 years. Today all the world wonders at the restoration and renewed activity of this great power.

"The whole earth went after the beast in wonder," is Dr. Moffatt's rendering, and how accurately it pictures the present scene!

Catholics and Protestants alike would do well to study anew this amazing prediction, for it concerns some of the final events of history as outlined in the prophetic word.

A. S. M.

## WATCHERS STILL NEEDED

WITH the dawn of 1959 the Ground Observer Corps, 280,000 strong, was mustered out in its entirety. Science had caught up with it and made it obsolete. Its place will be taken by electronic computers and other complex recording machinery.

Human eyes and ears are no longer sufficient in these days of supersonic planes and missiles. Modern weapons of war operate too fast and too high for them. Radar and other detection devices outsee and overhear them.

The Secretary of the Air Force has declared quite bluntly that the plane-spotting system built around ground observers is now entirely outmoded and simply cannot keep up with

high-flying planes and missiles. Even if it could, he says, "the Early Warning radar system, and radar planes and patrol ships, are now handling the assignment with efficiency and dispatch."

So the civilian volunteers who for the past nine years have been manning 16,000 observation posts, scanning the skies twenty-four hours a day, seven days a week, have been informed that their services are no longer needed. They served well and faithfully, but their duty and their day is done.

In another and no less important sphere, however, personalized watching cannot be so easily dispensed with. Nor is there any way by which it can be undertaken by mechanical devices.

As Jesus was about to leave His first disciples, He said to them, "Watch therefore: for ye know not what hour your Lord doth come." Matthew 24:42.

Again, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

This counsel is for every Christian in every age. It is a responsibility which rests upon every believer till the close of time.

All who regard Jesus Christ as Lord and Saviour are to keep themselves in a state of constant readiness, ever on the alert for the promised signs of His return.

The Master's order to watch will never be rescinded. Nor will the church ever be told that it has no longer need to watch, or that it may turn its task over to a machine or a committee or a group of church officers, or even the editors of the church press.

Watching for Jesus is a personal matter. It cannot be deputed to others. And we must continue to watch, eagerly and hopefully, until He comes again.

A. S. M.

## GOD'S CARE FOR HIS WORD

"THE words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, Thou shalt preserve them from this generation forever," declared an inspired king of Israel.

How God has preserved His words through the ages is part of the thrilling story of Biblical archaeology. In an enlightening article in the *Christian Century* (Nov. 19, 1958) one of the world's most distinguished orientalists, Dr. William F. Albright, reviews the contribution of scientific



archaeology to Biblical knowledge and shows what it has done to confirm faith in the Scriptures. We quote some of his striking statements:

"The Bible is the heir of the civilizations which had preceded it: Egyptian, Mesopotamian, Anatolian, and others. It preserved older values, but it also transfigured them by its own genius into a great spiritual culture which was passed on to Europe and has ever since been the guiding light of Western civilization. Thanks to modern research we now recognize its substantial historicity. The narratives of the patriarchs, of Moses and the exodus, of the conquest of Canaan, of the judges, the monarchy, exile and restoration, have all been confirmed and illustrated to an extent that I should have thought impossible forty years ago. . . . The background of Moses and his contributions to religion and law take definite form in the light of our present knowledge, and we may rest assured that his towering personality is fairly represented by tenacious oral tradition. We can now date the exodus and the conquest, and can understand the evolution of institutions—if not always of ideas—during the time of the judges and kings of Israel. Exile and restoration have been rescued from the critical controversy of the past generation and appear again in the clear light of history.

"There has been a general return to appreciation of the accuracy, both in general sweep and in factual detail, of the religious history of Israel. . . .

"To sum up, we can now again treat the Bible from beginning to end as an authentic document of religious history."

It is nothing less than providential that ancient cities and civilizations should have been recovered from the sands of the desert in our time. God knew that the day would come when critics in their pretentious wisdom would seek to discredit His word, and at exactly the right time He led men to discover these monuments of the past which verify the Bible record. Some of the unearthed evidence is in the form of inscriptions carved on palace walls or monuments; some of it is in the form of broken pottery buried in ancient trash heaps. All together it provides a picture of life in Palestine and neighboring lands which is of the greatest interest to the student of the Bible.

In the Old Testament are frequent references to a powerful people called Hittites. Their very existence was doubted by secular historians; or, if they existed at all, they were said to have been of no historical importance. Archaeologists, however, now have indisputable evidence that the Hittite nation was really an empire that dominated Asia Minor and exerted its power as far as Egypt and Babylonia from 1800 to 1200 B.C. The Horites, or Horims, also were unknown except for references in the Bible. They are now known to have been a group of people who played a leading role in the Near East as early as the time of Abraham.

Dr. Albright's conclusion is that "we must return again to the Bible and draw new strength from the sources of Judaeo-Christian faith. Like John the Baptist and Jesus, who turned back to the prophets of Israel for inspiration, and like the great Reformers, who sought guidance from the word of God, so must we. To all who believe in the eternal value of the Old and New Testaments, it is clear that God has been preparing the way for a revival of basic Christianity through enlightened faith in His word." C. D. U.

## LETTERS

### FOUND IN BUS STATION

DEAR SIR:

While visiting with a friend I found one of your *Signs of the Times* in the bus station while waiting for the bus. When I arrived home I read it through several times and decided to subscribe. I think *Signs of the Times* is one of the best religious papers. It is so plain and easy to understand.

A. M.

Georgia.

### AVOIDS PREJUDICE

DEAR SIR:

I would like to express my sincere gratitude and appreciation for your enlightening magazine. I will certainly encourage others to subscribe for it. Your magazine is for all denominations, and it avoids religious prejudice.

Miss J. M.

North Surrey, British Columbia.

### NO GUESSING

DEAR SIR:

The *Signs* is being blessed of God. It contains such clear presentations of truth. You do not waste time guessing what this or that political twist means. I appreciate your plan of presenting the clear-cut truth.

B. S.

Seattle, Washington.

### NONSMOKER

DEAR SIR:

Please convey my thanks to Charles L. Paddock for his article, "Secondhand Smoke." I am glad to know there is someone else who feels as I do about smoking on public conveyances. I quite often travel by bus, and sometimes it is hard to breathe with so many smoking—even the bus driver! I, too, have wished for an inconspicuous gas mask that we nonsmokers could wear.

M. J.

Spartanburg, South Carolina.

### NO CHANGE DESIRED

DEAR SIR:

I read the *Signs of the Times* from cover to cover. I would not change it in any way. Some kind friend sent me a complimentary subscription, for which I am thankful because I believe the paper has made me conscious of God's redeeming grace and was instrumental in my making a decision to give my life to Him.

Mrs. C. J. M.

El Cajon, California.

### NEVER SO CLEAR

DEAR SIR:

I just can't tell you how much I enjoy reading the *Signs*. I especially liked the article on mortality. I am a Baptist, but, believe me, I have never had so many subjects made clear until I started reading *Signs of the Times*.

Mrs. L. E. H.

Missouri.



Most Serious Problem of Modern Society

# Divorce Dilemma

by Howard A. Welklin



ONE of the major tragedies of modern society is the continuing deterioration of the marriage relationship. In America, one million people receive divorces every year—five hundred thousand divorces every twelve months! This is a staggering total, and the trend continues upward both in numbers and in proportion to the population.

Before World War I there was one divorce for every nine marriages. The ratio was one to six before World War II. Today there is one divorce for every three marriages. In certain states and cities the proportion is astonishing. In a recent year there were five times more divorces than marriages in one large Southern city.

The dissolution of the marriage bond consumes more time in the courts than any other type of legal case. The situation is even more acute than public records reveal, for only a small number of infidelities ever reach the court. Most cases are settled out of court.

The sacred principles of marriage are so completely disregarded that several motion-picture personalities have had as many as half a dozen mates. A resident of Reno, Nevada, has been divorced twelve times. A dancing teacher in Richmond, Virginia, has been through this procedure fifteen times, and a resident of Cedar Rapids, Iowa, has an unenviable record of sixteen divorces. These are extreme cases, perhaps, but who can say that easy and multiple divorce and remarriage is not characteristic of our times?

Dr. Norman Vincent Peale, nationally known pastor and author, states that more than a fifth of all the people who come to his church's famous religio-psychiatric clinic, come to seek advice on how to save their marriage from disaster. We cannot ignore the fact that marital and home conditions have become, in recent decades, one of the most serious

problems of our modern world. If society is to save itself from drifting into absolute marital chaos, then it must act quickly.

Many people have come to believe that divorce is the way out of an unhappy situation. Perhaps there are psychologists, psychiatrists, counselors, and authors who may recommend this questionable course. Perhaps the advocates of divorce have much to say about the tragedy of unhappy marriages and the right of those who have made a mistake to find happiness in a new alliance. Experience has shown, however, that usually more problems are created by divorce than are solved by it. One may become completely separated from the person with whom life is a violent strain, but the separation introduces other problems.

For example, some are driven to the divorce court for money reasons. And yet a man is required by decency and state laws to a continuing financial obligation in one form or another. That is not a solved problem but a continued one. But the money involved, be it little or much, is not to be compared to the gravity of the problem that is created where children are involved.

You might get the first car and your wife might get the second. You might get the bedroom furniture and she might get the contents of the living room. But who can divide a child?

In most divorce cases the fault is not all on one side. Who, therefore, can say, I am the appropriate one to get the child? Who can pose under the guise of self-righteousness and say, I the dad, or I the mother, am the proper spiritual personality to continue raising the children?

If you think that this problem does not have innumerable facets, then sit in the office of the average pastor during





traveling, and have already traveled far, on a course which is undermining and sapping the life of this institution. Permanence is the absolute condition of monogamic marriage. Marriage ceases to be monogamic, or to have any sacredness or meaning at all, when it can be terminated and another alliance entered into practically at will. To allow men and women to live together for a time and then, with legal sanction and on trivial and frivolous grounds, to separate and form new alliances as often as they please, is in principle to abolish marriage and to adopt a system of legalized concubinage. And this is the situation which we have now almost reached."

An ominous feature of the modern disregard for holy wedlock is the public attitude taken in regard to it. Magazine writers, radio and television performers, novelists, and Hollywood personalities make sport of the marriage ideal, glorify divorce, and are applauded by people who regard themselves as good citizens.

This shocking attitude is reflected in the flimsy excuses which are frequently offered for shedding one's mate. A well-known columnist and adviser in social relations stated in one of her columns that she receives such letters as: "My husband gargles his soup and it has got on my nerves. Shall I divorce him?" "My next-door neighbor says that she saw my husband having lunch with a strange woman. Shall I take the children and go back to mother?" "My husband is very generous and kind and he gives me everything I want, but he won't take me out to night clubs because he says he is tired. Shall I leave him?"

It is evident that the phrase "Till death do us part" is not being taken seriously any more by a large segment of society. This sacred vow seems to have taken on the meaning: "As long as we find it convenient or agreeable."

This condition is a significant sign of our times. Our Lord's prophecy concerning His return in the latter days indicates that moral conditions will be similar to those which prevailed in the days of Noah: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

A further description of social conditions in that pre-Flood era is recorded in Genesis 6:1, 2: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The antediluvian world was characterized, to a large extent, by promiscuity and free love. Wives were taken or put away at will. Marriage was perverted and made to minister to passion. So it is today. Easy divorce has become such a common occurrence that it hardly elicits a comment.

As men cannot deny the shining of the sun, no more can they ignore the rapidly increasing fulfillment of Scripture prophecy. The collapse of moral standards and the disregard of the marriage bond are signs that civilization is approaching the day of reckoning.

May God prepare our hearts to meet Him, for "the great day of the Lord is near, it is near, and hasteth greatly." Zephaniah 1:14.

[END]

any given week and watch the pouting fathers sit on one side and the pouting mothers on the other side, determined to separate.

There are emotional problems, too, which are created by divorce. There may be emotional tempests in married life, to be sure. But what happens when the waves completely subside? What about the months and years of creeping loneliness when you might welcome one of those former misunderstandings, after which you could make up and forgive and have your soul fed once again by dependence upon one another?

No, divorce is not the gimmick that will solve marital difficulties. Oftentimes it is a compounder of problems.

Christ laid down the divine principle of the permanence of marriage in Mark 10:3-9, Matthew 5:31, 32, and Luke 16:18. Clearly and specifically He emphasized that unlawful severance of the marriage relation constitutes sin.

Marriage is the most fundamental institution of human society. When God joined together the first bride and groom in Eden, He formed the first human home. It was the first unit of society to be created and has remained the basic unit of society ever since. The social and spiritual well-being of every nation on earth today is measured by the degree of its faithfulness to the marriage ideal.

In politics, around election time, we often hear the slogan: "As Maine goes, so goes the nation." In the moral and the spiritual realm we may safely say, "As goes the home, so goes the nation." The universal breakdown of the home is the key to the breakdown of morality in all phases of society.

Note Bishop William T. Manning's profound assertion in his book, *Be Strong in the Lord*: "As a nation, we are



COULD





# WE LOSE OUR LIBERTY?

**M**R. BUCKWALTER, what is your understanding of the term "religious liberty"?

Religious liberty is that principle of soul freedom which recognizes the inalienable right of the individual to worship God according to the dictates of his conscience without any coercion by law. True religion is a matter of individual belief, based on a personal relationship between a man and his God.

Religious liberty further recognizes that no sect or creed should be granted a superior or preferred status in the eyes of the law. All believers of all faiths should be guaranteed the free exercise of their religion without partiality. The state should neither enact religious laws nor infringe the rights of conscience. In the words of James Madison, "The control of religion is not within the jurisdiction of civil government."

*Has America always enjoyed this liberty?*

While the principle of religious liberty as expressed in the complete separation of church and state is distinctly an American contribution to the freedom of civilization, the progress toward this freedom began in a minority viewpoint and won its way slowly in the struggle against established churches. The theory of separation had its roots among the smaller Protestant sects. As the variety of religious groups increased, the need for religious liberty became more apparent. This was an important factor in the growth of freedom. The early American dissenters battled for freedom in religious matters. Such men as Roger Williams, Thomas Jefferson, and James Madison were pioneers of the principle of the separation of church and state.

There were three attitudes toward church-and-state relationships in the thirteen colonies. Some states had strong established churches. In some instances there was a single establishment, giving the church of the majority preferred status and financial support, and outlawing dissenters. In other states there were multiple establishments in which a number of the leading denominations were legalized. In Rhode Island, Pennsylvania, and Delaware, there existed a large measure of religious freedom with little or no establishment. In other states the establishment was uncertain and fluctuated according to the majority religious opinion.

The road from toleration to liberty had its ups and downs, but by the time of the Revolution the majority of the colonies were granted religious freedom. It was only after a long struggle that the pioneers achieved genuine religious freedom as set forth in the First Amendment to the Constitution, which guarantees separation of church and state.

*Would you say that the United States of America enjoys complete religious liberty at the present time?*

As far as the First and Fourteenth Amendments to the Constitution are concerned, America is legally guaranteed

freedom from Federal and state invasion of religious rights. However, there are many subtle ways in which religious coercion threatens to invade the consciences of men and to contravene these constitutional guarantees of religious freedom. Sunday laws, for example, legislate a dogma of the church and invade the principles of the free exercise of religion. In some areas the Green River ordinances are misinterpreted to restrict the sale of religious literature. The diversion of public funds for the support of parochial schools ignores the principle that no man shall be required to support financially a belief which he cannot conscientiously accept. The fact that in recent years church-and-state relationships have become one of the greatest issues in America indicates that religious liberty is constantly in danger of being supplanted by some form of church and state co-operation, leading to alliance or entanglement.

*Is there any danger of losing this liberty?*

Every generation faces threats to the basic principles of religious liberty. Only by keeping ever on the alert and by having a clear understanding of these principles can we safeguard our sacred heritage. Eternal vigilance and intelligent action alone can keep America free. The threat of tyranny in some form or another is ever present. Subversive elements are always at work seeking to undermine a free society for their own personal advantage.

The freedoms of the people of the West have been won at great cost and sacrifice. They cannot be preserved without effort. Politically, economically, intellectually, and spiritually we are confronted with pressure groups which tend toward conformity and coercion. We need more education for freedom. While America has given the world a noble example of a free church in a free state, we must ever bear in mind that never in any form of earthly government has liberty been wholly safe. We must jealously guard our constitutional restraints against the efforts of strongly entrenched ecclesiastical or temporal forces which seek to undermine them.

*Are the Sunday laws to which you refer widespread?*

Sunday-closing agitation seems to be on the increase. Forty-one of the forty-nine states have Sunday laws of varying degrees of severity. These laws, in effect, make the state a judge of Sabbathbreaking and Sabbath conduct. Many of their regulations are a mass of inconsistencies. The Sunday Act of Charles II in 1676 was the law of the American colonies up to the time of the Revolution. It became the basis for existing Sunday laws. This type of legislation is a reversion to the medieval concept of church-and-state co-operation.

Currently there are attempts to camouflage the religious nature of Sunday laws by listing them as health measures for the safeguarding of the people. This, however, does not hide the true nature of Sunday (Continued on page 31)



# Signs

## AROUND THE WORLD



### SEOUL, KOREA

#### *Beside the Bamboo Curtain*

The city of Seoul is just three hours' drive from Panmunjom, famous headquarters of the UN armistice team. Living in the very shadow of the "bamboo curtain," the people of this large metropolis sense the nervous tension caused by numerous incidents along the demilitarized zone. The anxiety of the people is eloquently voiced by numerous demonstrations on the streets of Seoul. Demonstrators, young and old, carry long banners calling for unity of the North with the South or making other urgent appeals. Many who join these parades are fathers hoping to be reunited with their wives and children who may be in the North, wives longing for their husbands to be with them, and hundreds of children and youth yearning to see the faces of their parents again.

The other day the writer stopped to view one of these parades. The tide of traffic passing around the ancient East Gate came to a standstill. Soon a squad of motorcycle police led a long line of trucks loaded with young men. They were young factory workers, farmers, and businessmen. Each truck carried a banner lettered in different colors. The banners called for the youth of Korea to support President Syngman Rhee's offer to help the cause of the "rebels" in Indonesia. Each demonstrator wore a white cloth band around his head. The young men shouted slogans to the crowd gathering on the sidewalk and many sang war songs as they passed.

As the traffic followed behind the parade we noticed that handbills were being thrown to the people announcing a rally at the city hall. Later we went over to listen to the speeches made by the leaders of the demonstration. With fervent pleas the speakers urged the youth of Seoul to join in a crusade to help the cause of freedom in Indonesia. Others told how grateful they were that more than fourteen nations came to the help of Korea in 1950. Now, they said, it was time to pay back Korea's debt.

As we left the crowd we were reminded of the words

spoken more than 1,900 years ago by Jesus Christ Himself. Warning His disciples of the events that would take place before He would return to this earth, He said, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

President Syngman Rhee, in a recent address to the nation, emphasized Korea's perplexing problem of a divided people. He said, "Unification [of North and South Korea] is a burning necessity of our very existence. Without it, our gains of the last few years will be short-lived. Our brethren of the north call out for rescue, for the ray of hope that can come only from us. Our duty is to them as well as to ourselves."

GEORGE MUNSON.

### OSLO, NORWAY

#### *Wedge Between Church and State*

At the beginning of 1958 the labor party laid a bill before the Norwegian Storting suggesting an important change in the law for public schools. It proposed a limitation of the influence of the church upon the teaching of Christian knowledge in the state schools. The minister (priest), for instance, should no more be a member ex officio of the school board, and the paragraph ordering that children should be taught "the Christian catechism according to the evangelical Luthern confession" should be omitted.

Naturally ecclesiastical authorities have protested against this change, which would extremely weaken the power of the church.

The fact is that the state church of Norway is no longer as strong as it used to be, for two reasons: The secular spirit has gripped the people, and the free churches have become stronger. In 1936 the free denominations laid before the Storting a proposal to revise the law on religious instruction in the schools. A paragraph in that old law said that the one who taught religion in the school must be a



member of the state church. The dissenters were of the opinion that teachers of religion should not be limited to members of the established church.

The priests of the state church also were dissatisfied with the new law proposed by the labor party. The said "member of the state church" need not be a Christian, for everyone born in Norway is automatically incorporated into the state church, except when the parents belong to another denomination. If therefore the priest, according to the new proposal, should not be a member ex officio of the school board, the church would have no influence at all upon the appointment of instructors of religion.

That the dissenters wish to have more influence upon the teaching of religion is quite natural in view of the fact that, according to statistics, as many go to church with the dissenters as with the state church, even though more than 95 per cent of the population nominally belong to the state church.

This time the protest has come from the state church itself. The bishops have protested as well as the theological students of the university.

In their letter of protest to the Storting the students set forth four claims, two of which we quote below:

1. Teaching of Christian knowledge should be done in accordance with the evangelical Lutheran confession.
2. The bishop must take part in the superintendence of Christian instruction.

The country as a whole is eagerly awaiting the result of the strife. But whatever that result may be, it is a fact, as a leading newspaper says, that "a wedge has been forced in between the church and the school."

KARL ABRAHAMSEN.

## TOKYO, JAPAN

### *Vanishing Courtesy*

The central station in Osaka, Japan's Chicago, was the scene of a pitiful tragedy the other day. A young lady was standing in line on the platform chatting merrily with her schoolmates, with whom she was returning from an outing.

Suddenly a group of rowdy young men came barging along late, determined to get in first, ignoring the fact that hundreds of others had been standing in orderly lines for a long time.

The sight of these rowdies elbowing their way along through those waiting crowds was shocking to one acquainted with Japan's long history of courtesy. But elbow along they did. And, just as the train was approaching, one of the ruffians pushed the young lady onto the tracks, where she was horribly mutilated. A few hours later she died in one of Osaka's hospitals.

This illustrates the rapid disappearance of Japan's famous courtesy. In prewar years, courtesy was the rule and it was a constant joy to live among a people who, decade in and decade out, were uniformly considerate of others.

Something has happened. Mistaking liberty for license, many young men consider it democratic to trample on the rights of others and beneath them to be courteous.

Prewar Japanese courtesy was a thing to be remembered. The older generation still preserves it. But many thinking people are alarmed at the careless attitude of the rising generation.

A. N. NELSON.

## MELBOURNE, AUSTRALIA

### *Danger in Numbers*

One of Australia's most eminent legal authorities, Sir Garfield Barwick, Q.C., in a recent address presented to a Sydney audience, gave a timely warning against the way in which a temporary majority can misuse its voting powers to repress individual freedom. He stated that the principle of majority rule can easily become a "tyranny of numbers" if it is applied beyond its proper functions.

The day after his speech, the Melbourne *Herald* made this pertinent editorial comment: "It is easy to forget that majority rule is a method by which democracy lives up to its obligations, and is not a device for brushing obligations aside. The quality that makes a nation truly democratic is the readiness of the people to grant the utmost freedom of belief and action to those who differ, in a law-abiding way, from the majority viewpoint. A majority vote is not a democratic vote if it intrudes on the peaceful rights of an individual.

"One of the great functions of our code of law is to protect the individual from all forms of tyranny. In most areas of human activity this is clearly recognized. But there is a borderline where the conflict between the decision of a majority and the dissent of a minority can sometimes obscure the principles at stake. It is here that we have to guard against the assumption that a majority view has an automatic right to prevail."

This incisive comment on an issue which all too often is not seen with a great deal of clarity, is most timely. In the course of his speech, Sir Garfield Barwick cited the case of the Labor Party in the State of New South Wales, which used its parliamentary majority to force through legislation making it mandatory for a person to be a financial member of a trade union in those undertakings where there were relevant unions functioning. This principle of compulsory unionism, however, cuts right across the conscientious convictions of a minority.

Then, had Sir Garfield so desired, he could have cited the case of two waterside workers (longshoremen) in Tasmania, who apparently belong to a right-wing faction of the Labor Party, and who objected to paying a political levy imposed by their predominantly left-wing trade union. As a consequence these men were denied the right to work for a matter of months.

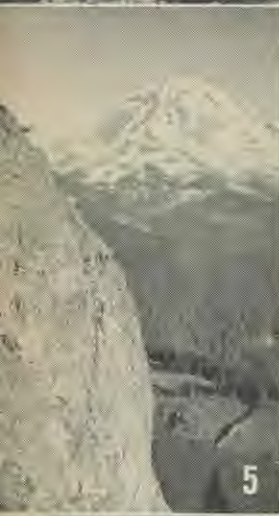
Even those not interested in the political aspect of these problems cannot afford to overlook the vital principles involved. As the *Herald* stated: "If we allow ourselves constantly to be dominated by numbers in applying democratic principles, we could lose the real spirit of democracy itself."

Without doubt there is a great danger in numbers. When one considers the realm of conscience, the majority has seldom, if ever, been the custodian of true liberty. Nearly always it has been the few daring and courageous souls who have priced freedom above political expediency, and have kept the flag of civil and religious liberty flying. We do well to remind ourselves that liberty is not alone the right of one, but of all; and that God grants it only to those who love it and are ready to guard and defend it.

ROSS C. PIPER.



# What the Mountains Can Do for Your Soul



1. Take your family away from the sights and sounds of man and climb up to be alone with God. Here in the snow fields where rivers are born are lessons for all who will put forth an effort to find them.

2. The alpine air will give health to your whole system. Take your staff and climb!

3. Thousands of feet below, the valley glimmers in the morning sun, but you have a mountain to climb—a call to answer. At the summit is a rendezvous with God.

4. The trail is rough and steep and stretches on ahead farther than you can see, but it is worth it. On the trail you can learn some valuable lessons of the Christian's struggle toward the kingdom.



# CALL OF THE HIGH COUNTRY

**O**F ALL the handiwork of God the mountains remain one of the greatest symbols of His mighty power. As man stands in awe before lofty peaks there surges through his soul a sense of reverence for Him who created these awesome granite bulwarks.

Rising out of the valley floor, far above the miasma of the lowlands, the summits present a challenge to men everywhere. Not only for their rugged grandeur, but because men have always felt closer to God in the high country.

From the very earliest times the mountains have been used to bring men into closer communion with God.

"And Moses went into the midst of the cloud, and gat him up into the mount." Thus it has been with men of God down the ages. The solitude of mountain fastnesses

has ever called to those who would be alone with their Maker. Even the Lord Jesus went into the mountains to commune with His Father.

In times of persecution the mountains have been a source of comfort and protection to the people of God as they have fled from those who would crush them. Typical of those who found the cloud country a natural fortress were the Waldenses, who understood full well the meaning of the ancient prophet's words, "He shall dwell on high: his place of defense shall be the munitions of rocks."

Today man needs to go aside from the busy rush of everyday life and be alone with God in the mountains. Not only will the hike be healthful in restoring jangled nerves and calming tensions, but in the wondrous stillness God will reach the soul.

So climb to the high country! Take your family and climb. Climb up where eagles soar and waterfalls are whipped to spray. Up to rock towers where storms are born, to the region of alpine meadows and cloud gardens. Up, up, and beyond. "Climb to heights sublime where the soul is at home with God."

## a SIGNS Picture Story

by  
Jan S.  
Doward



6. The summit of a lesser peak. Beyond is the great snow dome of Mount Rainier in Washington.

5. By a quiet mountain lake away from the hustle of life the soul finds its truest happiness.

7. The "munitions of rocks" offer God's children a wonderful natural fortress in times of persecution.

8. Though there are marks of sin and decay, there are evidences of what the better land will be like.

9. In mountain meadows the marks of sin are few, and the gardens of God are a joy to behold.

10. Trees, like sentinels of the meadows, beckon us on toward the reaches of the high country.

11. Hundreds of trails are maintained by government rangers. Signposts are repaired every spring after the snows. Why not climb up one of the trails and find for yourself the joys of the mountains? Go beyond the trails to be alone with God!



12. This is cloud country, where storms are born, where man finds that all of the wisdom and inventions of this life seem nothing in the face of the colossal forces that God holds in His hands.





## ALONE WITH YOUR BIBLE

Are You Predestinated by God to Life  
or Death, Good or Evil?

by RAYMOND H. LIBBY

# IS YOUR FATE FIXED?

**W**HEN *sin entered our world  
what fate was fixed on all men?*  
"It is appointed unto men once to die."  
Hebrews 9:27.

*Why has sin fixed so evil a destiny on all  
mankind?*

"The wages of sin is death." Romans  
6:23.

*Note:* Death is the result of sin. It





automatically fixes the fate of every sinner and foreordains every man to die, for "all have sinned." Romans 3:23.

*What does the Bible declare concerning the devil's tyranny over sinners?*

"The thief cometh not, but for to steal, and to kill, and to destroy." John 10:10.

*Note:* Satan, the originator of sin, is a tyrant and a despot. Bent on the destruction of the human race, he never willingly releases anyone whom he has trapped in sin; neither will he, nor can he, release anyone from the prison house of death.

*What has God done to change the destiny of all sinners?*

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

*How many different means of escape are provided?*

"By the name of Jesus Christ of Nazareth. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10-12.

*In what way has Jesus Christ made possible our escape from the fate of death?*

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

*What choices, then, are set before all men?*

"See, I have set before thee this day life and good, and death and evil." Deuteronomy 30:15.

*Note:* Sin has fixed the fate of every one of us, but in love God gave His Son, Jesus Christ, to break the bonds of sin and death. Now, every sinner has before him the opportunity to escape his fate and escape through faith in Christ to life. The choices are open to each of us. To accept Christ is to be delivered from death; to reject Him, is to remain in a hopeless, lost state.

*Who, then, predestines our future for life or death?*

"Choose you this day whom ye will serve." Joshua 24:15.

*How long ago did God plan for a way of escape from death for sinners?*

"The Lamb slain from the foundation of the world." Revelation 13:8.

*Note:* Before sin existed, God foresaw its origin and laid a plan to meet it. He foreknew the fate that sin would set on all men, and He prepared a way to break that fate by giving His Son to die and break the bonds of eternal death. So, by this eternal plan, He predestined salvation for all men. Not one was unprovided for.

*What was God's purpose in this predestined, or fore-ordained, plan?*

"He shall save His people from their sins." Matthew 1:21.

*For how many sinners has God predestined or fore-ordained salvation?*

"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2:4.

*Does God's predestined plan of salvation force sinners to be saved?*

"For many are called, but few are chosen." Matthew 22:14.

*Who, then, decides whether the fixed fate of sin or the predestined plan of God shall take effect in his life?*

"And ye will not come to Me, that ye might have life." John 5:40.

*How emphatically does God point out our complete freedom of choice?*

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deuteronomy 30:19.

*How free is man to accept God's foreordained plan for his life?*

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. (Read verse 3 also.)

*In what spirit does God wait for sinners to come to Him for deliverance from the fixed fate of sin and death?*

"The Lord . . . is long-suffering to usward, not willing that any should perish, but that all should come to repentance. . . . And account that the long-suffering of our Lord is salvation." 2 Peter 3:9-15.

*How do we know that we ourselves choose our own eternal destiny?*

"Wherefore, . . . brethren, give diligence to make your calling and election sure." 2 Peter 1:10.

*Note:* We have been called to life eternal, but we may choose to accept or disregard it. We have been elected. God has cast His vote for our salvation; Satan has cast his vote for our damnation. We alone can break the tied vote by casting our vote as we choose, on God's side or on the devil's. "Choose you this day!" We fix our fate once and for all by the choices we freely make in this present life.

*What is the Bible meaning of "predestination"?*

"Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Ephesians 1:11.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Verse 5.

*Note:* Knowing that sin could come into existence in a universe peopled with free moral agents, God provided a means of escape, which we call the "plan of salvation." This plan existed before the creation of our world, and was inclusive enough to provide deliverance for every repentant sinner who would accept Jesus Christ as his Saviour from the fate of sinners—eternal death. Each must individually decide his own eternal destiny. The choice is ours.

*What must I do to complete my predestination, which was foreordained of God?*

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

[END]



by  
GEORGE  
McCREADY  
PRICE

# Darwin

## After

# a Hundred Years



How His Famous Theory of  
Evolution Was Built on an  
Unsound Geological Foundation

ON JULY 1, 1958, the devout followers of Darwin celebrated the hundredth anniversary of the day in which two scientific papers, one by Darwin and the other by Alfred Russel Wallace, were read before the dozen or two members of the Linnaean Society in London. These two papers were duly published in the next issue of this Society's *Journal*, but probably were not read at the time by even as many as the mere handful who heard their original presentation. The only recorded comment upon them at the time was by Professor Haughton of Dublin, who wrote that what was true was not new, and what was new was not true. However, ardent disciples of the present popular theories are calling this the birthday of the theory of evolution.

The circumstances connected with the giving of these two papers have been told so often that they need not be repeated here. Besides, a much more important date will be November 24, 1959, which will be the centennial of the first publication of the famous (or notorious) book, *The Origin of Species*. Darwin's admirers dwell on the fact that all of the small first edition of 1,250 copies were sold out that same day. But when we consider the methods of printing and publishing at that time, this is in no way surprising.

The date of publication of this famous book might well be called the birthday of the modern form of the theory of organic evolution. In reality this book merely brought the idea of organic evolution to public notice. The gestation period of evolutionism extended back many years, while theories about the great age of the earth and the fossils in relays of slow advancement were developing in the minds of the public. These preliminary geological theories of Hutton, Playfair, and Lyell were the all-important conditioning factors which made something like development or evolution seem natural and inevitable. Then Darwin at the psychological moment stepped forward to show just how all this development had occurred. And, presto, the world was convinced and said *Yes*.

It is well worth our while to consider just how the situation now stands after a century of Darwin.

A considerable literature has appeared which deals with hints of evolution before Darwin. A dozen or more books

and two or three times as many papers in various periodicals would come under this class. But all alike are partial and narrow. They take the geological background for granted; they assume that the geology of Lyell and his modern followers is true and solidly scientific; and they then proceed to show the various biological hints of something like evolution during the centuries before their great prophet appeared.

As this phase of the subject has long since been worked out with meager results, let us see what a look at the geological background will reveal.

The first important teacher of mineralogy or earth science (he called it "geognosy") was A. G. Werner (1750-1817), in a School of Mines, Freiburg, Germany. He wrote no books, but was so enthusiastic that students flocked to him from all over Europe and even from America, and returned home as dedicated evangelists of the new learning. In more than one foreign country men in middle life learned German in order to attend the lectures of this wonderful man. Says Sir Archibald Geikie, "No teacher of geological science either before or since has approached Werner in the extent of his personal influence or in the breadth of his contemporary fame."—*The Founders of Geology*, page 209. The other historians of geology, Whewell and Zittel, agree in this estimate.

Werner's ancestors for some three hundred years had been connected with the mining industry, and he himself was an expert, even when judged by modern standards, in identifying and describing rocks and minerals. During his forty years at Freiburg he raised this school to something like the position of a university. Among his pupils were such men as Von Humboldt; Von Buch; Robert Jameson, who for fifty years was a teacher in Edinburgh University; Richard Kirwan, of Dublin University; and many others.

Werner's followers were called Neptunists, because they believed that the earth was formed by successive precipitations from a primitive universal ocean. Contemporary with them was a group called the Vulcanists, at first much smaller, who thought that heat or fire was the principal agent in the beginning of the earth. They were followers of James Hutton (1726-1797), a country gentleman of Scotland, who pro-



fessed to avoid all speculations about the origin of the world and confined himself strictly to descriptions of the present-acting forces of nature. These present-day forces he projected backward indefinitely into the past, and in so doing he originated the famous dictum: "We find no vestige of a beginning—no prospect of an end." Thus he became the true father of the modern uniformitarians, whose creed is that the present is the measure of all the past. (Incidentally, 2 Peter 3:3-7 is a prophecy which foretold exactly the coming of just such uniformitarians in the "last days.")

The picturesque debates and quarrels between the Neptunists and the Vulcanists continued well along into the nineteenth century. For several decades the followers of Werner succeeded in impressing the scientific world with the idea that many successive cataclysms or aqueous catastrophes have in the past overtaken our planet. And as they were absolutely certain of the relative sequence in which these catastrophes took place, they needed some reliable method of identifying and differentiating the deposits thus formed. Werner had a very precise sequence in which his mineral onion coats had been deposited. But gradually so many exceptions and contradictions turned up that this method proved unsatisfactory. Neither Werner nor Hutton had given attention to the fossils; but gradually, under the discoveries made in France and England, the fossils were thought to be much more reliable as time-markers. So "index fossils" were substituted for Werner's "index minerals," and then those who believed in many successive catastrophes built up an elaborate scheme of successive geological "ages," each characterized by some peculiar types of fossil animals or plants. This elaborate scheme of many successive geological "ages," each accurately identified by some distinctive "index fossils," has survived to our own day. This is the outline of earth history on which Darwin built his doctrine of evolution.

But the Vulcanists, the followers of Hutton, also won out in another way. Hutton read his first paper on the "Theory of the Earth" before the Royal Society of Edinburgh in 1785, and it appeared in two volumes ten years later, in 1795. However, he was a prolix and clumsy writer; and it was only after John Playfair (1802) and Charles Lyell (1830) adopted Hutton's uniformitarian methods and theories that this flat denial of any world catastrophe in the past was widely accepted by the scientific world.

Charles Lyell (1797-1875) was a son of a Scotch gentleman, who liked to live most of the time in southern England, because of the mild climate. Charles was educated for the law, and practiced a short time. But he was badly nearsighted, and as he had become much interested in natural science, and inherited considerable means, he gave up the law. He told some friends that he was resolved to write and publish on geological subjects if he could make his books pay their own way.

He became an interesting and cogent writer, and the many successive editions of his books more than paid their way. When he died he was the best-known and most respected man of science in all the world. He was buried in Westminster Abbey, the shrine that England reserves for her illustrious sons. Unlike Darwin, Lyell managed to avoid any bitter or sustained antagonism; and the earth science of today is essentially as he taught it and left it. There have been many additional discoveries, to be sure, but no great change in methods or theories. In this respect geology is unique; it is the only major science which has not changed or been reformed in more than a century.

Lyell was born in 1797, twelve years before Darwin. But there was a much greater difference in the dates of their major works. The first volume of Lyell's *Principles of Geology* appeared in 1830. Darwin took a copy of this book with him on his voyage to the South Seas, but he did not publish his own book, *Origin of Species* until 1859, or almost thirty years later. Thus Lyell was a mature writer with a wide reputation before Darwin entered on his controversial career. Lyell and Darwin were friends, not rivals; and *Darwin built his case on Lyell's geology*. In fact, without the geological foundation laid by Lyell, Darwin would have had no case at all, and his theories about species could never have made any impression on intelligent people. Today, while Darwin's specific theories about the origin of species are given lip service, for the obvious reason that nothing better or more reasonable has been suggested, the general theory of development or evolution is almost universally accepted *because of Lyell's geology, not because of Darwin's biology*.

This is a highly important fact which many even among nominal creationists have difficulty in believing or understanding. But until it is understood, one can make no progress in dealing with the intricate modern problems of science and religion.

Just what was it that Lyell's geology supposedly proved?

1. His theory of the uniformity of natural law during all past time was aimed at discrediting the Genesis record of a universal Deluge. Lyell's lifework was to destroy all belief in the Noachian Flood as an actual event. That he succeeded is attested by the universality with which this denial of the Flood is seen everywhere in essentially all educational centers of the world.

2. Unlike Darwin, Lyell was a born critic, with a keen, analytical mind. But he took over without any question or critical examination the theories about the fossils then becoming fashionable. The great age of the earth had long been accepted, also the idea that the fossils were not contemporary with each other, but that they had lived in relays, a few at a time, and that scientists had discovered the relative order in which these animals and plants had lived and died. This differential dating of the fossils was regarded not as theory or interpretation but as absolute fact. And today as then, some scheme of development or evolution seems inevitable for everyone who believes this serial order of the fossils to be an actual fact.

Darwin began where Lyell left off. He tells us that by the time he returned from his five-year voyage around the world, he was a "convinced evolutionist," and "could not avoid the belief that man must come under the same law."—J. W. Judd, *The Coming of Evolution*, page 142. Since the scientific circles of those days were buzzing with attempted explanations of the evolution which they thought was so plainly recorded in the rocks by the fossils, if Darwin had not suggested a plausible theory somebody else undoubtedly would have done so before long.

His grandfather, Erasmus Darwin, had taught a scheme of higher forms that had evolved from lower ones through the effects of use and disuse having been passed along in heredity to the next generation. This has become known technically as the theory of the inheritance of acquired characters. A contemporary in France, J. B. Lamarck, taught similar theories. Charles Darwin always disclaimed any dependence on Lamarck for this part of his scheme, but his own grandfather was his obvious source for these ideas. Though some plausible ex-





amples can be adduced, this theory of the inheritance of acquired characters is now universally discredited among informed biologists. However, Marxian communists still lean heavily upon this view; for their cardinal doctrine is that the effects of environment and of use and disuse are accumulated and passed along inevitably to the next generation. An American scientist has ticked off the truth very aptly: "Wooden legs are not inherited, but wooden heads are."

Charles Darwin's special contribution, which we may term his private patent in the way of a theory, was that in the struggle for existence, the strongest, swiftest, or the most cunning or most ruthless, will survive, generally at the expense of their fellows. He called this the "law of natural selection," but others have named it "the survival of the fittest." Nobody can deny that, as the result of sin, there is a struggle for existence. The strongest and most ruthless do often survive and are able to leave descendants as survivors, while the others are exterminated.

That this "survival of the fittest" may postpone the universal tendency of all plants and animals to degenerate, is also true. But to make this survival at

the expense of others the bloody ladder by which the Creator has brought about the evolution of man and the higher forms from lower and less-organized forms, is quite another thing entirely. Why should we attribute this heartless, clumsy method of creating the higher forms to One who, on other grounds, we know must be wise and good, and who could obviously create by mere fiat a painless, sinless, deathless world, as recorded in Genesis?

In 1887 what we may term the scientific civil war broke out. Weismann, Wallace, Lankester, and other ardent "selectionists" began to show that the effects of use and disuse cannot possibly be transmitted to offspring. Herbert Spencer and other Lamarckians, such as E. W. MacBride and Ernst Haeckel, retorted that an organ must be already useful before selection can be effective in improving it. Accordingly, natural selection cannot explain the first steps in advance toward usefulness, nor the origin of varieties. Until the developing organs or limbs were decidedly useful to the individual or the species, they would be only a decided hindrance, to be removed by natural selection, instead of being preserved or improved. But what single

organ of any species would there be that must not have appeared long before it was wanted?

Spencer even declared that "either there has been inheritance of acquired characters, or there has been no evolution." The other side retorted that "natural selection may explain the survival of the fittest, but it cannot explain the arrival of the fittest."

Between these two parties little is left of Darwin's doctrine. For if an individual cannot possibly transmit to his posterity what he has acquired in his lifetime, how can he transmit what he does not have himself, and what none of his ancestors ever had?

At the beginning of the present century came Mendelism, and a fresh breath of good sense and true science was injected into these interminable discussions. But this would lead us too far afield. A good summary of the present situation, as well as a suggestion for future study and research, is contained in the title of a pamphlet by the present writer in 1906, and long since out of print: *Illogical Geology: The Weakest Point in the Evolution Theory*. The thesis of that document was that the basic assumptions in the current geology are unproved, unprovable, and contrary to good sense; and that circular reasoning is found in all attempts to build evolution on these basic assumptions.

Following this publication, Dr. Johannes Walther, eminent geologist of Halle University, Germany, admitted:

"We have indeed been reasoning in a circle, when we attempted to correlate the strata of the earth by their content of some index fossils, and inferred the index value of these particular species from their occurrence in rocks of the same age."

Some years later, in the fourteenth edition of the *Encyclopaedia Britannica*, the article on geology said:

"It cannot be denied that from a strictly philosophical standpoint geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of organisms that they contain."

But what sort of reliable or respectable science can be built up on reasoning in a circle?

Illogical geology is still the weakest point in the entire theory of evolution. This is the most promising point for further study and research, especially in the history of these ideas.

Admissions in favor of a truth from the ranks of its enemies constitute the very highest kind of evidence.

## BEGIN THE DAY WITH GOD

by Della Adams Leitner

Begin the day with God.

Each morning with the dawn  
Think of His Presence, feel Him near;  
And as you journey on  
You find the tasks less hard,  
The way more smooth and sure,  
The burden lighter, for with Him  
You know you are secure.

Begin the day with God.

Talk to Him from your heart;  
How graciously He will respond,  
What grace He will impart!  
The trials you have borne  
Are blessings as you see  
Your disappointment, loss, and pain  
Blend in tranquillity.

Begin the day with God.

Be every hour aware  
That He is with you, turn to Him,  
You'll always find Him there.  
From care, vexation, strain  
You gain a sweet release;  
The eventide will find you calm  
With inner joy and peace.



**I**F NAPOLEON had not retreated from Moscow in October, 1812, America might not be a cigarette-smoking nation today.

The soldiers carried muskets which were loaded by dropping into the gun barrel a paper cylinder containing powder, followed by a bullet rammed into place. Pipes, which were smoked, were furnished as equipment for setting off the charges. During the retreat most of the soldiers lost or broke their pipes. Being desperate for a smoke, they discovered that they could fill the paper cylinders with tobacco. Later, in France, these paper cylinders came into general use for tobacco smoking and thus became the ancestors of today's cigarette.

Warfare, to which Napoleon gave his life, has ever been a destroyer of life, health, morals, and property. And cigarette smoking—a by-product of warfare—is similarly destructive, gnawing daily at the vitals of society.

Only twenty-five years ago it would have been thought impossible that cigarette smoking would become so general as to include women and girls on a large scale. Miss Gertrude Charny, author of *The Royal Road to Learning*, contrasts the modern working girl, who hurries to the washroom at rest periods and fills her lungs with cigarette smoke, with her sisters of yesteryear who used these precious moments to fill their lungs with outdoor air.

Says Miss Charny, "When I ask one of these young moderns, 'Why do you smoke?' she will answer quickly,—sometimes defiantly,—'Because I enjoy it.' She thinks she is expressing her own idea. She does not dream that the idea of 'pleasure' was planted in her head by the power of suggestion from the tobacco interests, through clever and studied advertising.

"Following that, I ask, 'Are you sure you really enjoy smoking?' On a hot day to have smoke and ashes near face and eyes—what is so delightful about that?"

"The lady's aplomb is a bit shaken. Out come some of the excuses—the honest, real one: 'I can't easily help it now; it's a habit.'"

One of the major diseases, tuberculosis, has earned for itself the title, *The White Plague*. We know it is contagious, and that those in subnormal health are inclined to contract it. Our inconsistency is that while each year many thousands of dollars are raised to combat tuberculosis, people continue to spend billions for tobacco, which is an avowed friend of the disease.

However, the greatest number of deaths do not result from tuberculosis, but from heart disease. How inconsistent to collect a relatively few dollars to combat heart disease while all the time investing billions of dollars in tobacco, which is a contributing cause of heart disease.

The inconsistency is seen again in the giving of millions of dollars for the study of cancer by men and women who, every day, are apparently developing cancer of the mouth and lungs through the irritation of cigarette smoke. What does it avail to raise millions to prevent a disaster while spending billions to cause it?

Not only is the cigarette under suspicion today; it is up for trial. Daily the evidence accumulates against the culprit, declaring the criminal guilty.

Here is some of the latest evidence:

In Washington, D.C., Mr. Norman Topping, vice-president of the University of Pennsylvania for medical affairs, told a House subcommittee that a paper, presented in

by Justa Lee Allen

# THE CIGARETTE ON TRIAL

Latest Scientific Evidence  
on the Smoking Habit

April, 1953, at the meeting of the American Epidemiological Society stated that "there is a definite correlation between cigarette smoking and lung cancer."

A report from New York said a safety test to be given cigarette smokers, before they are subjected to anesthetics, was recommended in June, 1953, to the American Association Convention. Said Dr. Barnett A. Greene and Dr. S. Berkowitz, of Brooklyn, in this report:

"Smoking, and especially the inhaling of cigarette smoke, is a main cause of bronchitis, or inflammation of the breathing airways. Smoking is a four to seven times more common cause of bronchitis than anything else, including various infections.

"Bronchitis can lead to numerous complications during, or after, the taking of anesthetics, even those given by vein and not breathed in like ether, due to phlegm blocking the breathing tubes.

"Anyone smoking more than a pack of cigarettes a day is likely to have such bronchitis. Two packs a day are almost sure to produce it."

From New York, December, 1953, comes the highly authoritative report:

"A science symposium has been told," declared Dr. Ernest L. Wynder, of Memorial Center's Sloan-Kettering Institute for Cancer Research, "that 'cigarettes increase up to twenty times the risk of developing cancer of the lung.'"

Dr. Wynder reported that "a survey of 1,000 men suffering from lung cancer showed only 1.5 per cent were nonsmokers." He added that "patients suffering other types of cancer disclosed 15 per cent were nonsmokers."

Dr. Wynder said also that "a definite association between lung cancer and smoking was found in a survey of the smoking habits of more than 5,000 lung-cancer sufferers in the United States, England, Germany, Switzerland, Denmark, and Czechoslovakia."

A study of nearly 7,000 persons by the late Dr. Raymond Pearl, of Johns Hopkins University, showed that up to the age of fifty the death rate of

(Continued on page 33)



# Travels in Ancient Persia



## 2. From Persepolis to Susa

by  
Siegfried H. Horn

**A**FTER spending three days at Persepolis—too short a time to study its many ruins and historical works of art—we left this marvelous place Monday afternoon, reaching the modern city of Shiraz after an hour's drive. While our car was being repaired we visited an old Anglican missionary, who had lived and worked for thirty-two years in this picturesque Iranian city of about 50,000 inhabitants. Since I had once been a missionary in a Moslem country myself, I could appreciate the problems that this man had faced. During the years of his ministry he had built a little church with his own hands, and had gathered a small group of believers around him, of whom he spoke lovingly.

Before leaving Shiraz early on Tuesday morning we drove by an ultramodern new hospital at the outskirts of the city. Built recently at a cost of several million dollars by one of Shiraz's wealthy citizens, and staffed with good foreign and national doctors and nurses, it meets a great need in this part of the world, where adequate medical help is very scarce.

Soon we reached the edge of the Iranian highland, on

which we had traveled since leaving Teheran. A comparatively narrow coastal strip lay 8,000 feet below us, and the descent to the coast had to be made on a road less than fifty miles long. Actually, there were three main descents consisting of numerous breath-taking hairpin curves. The Persians call one of these descents "Small Intestines," for obvious reasons. The other two descents bear the names "Young Girl" and "Old Woman." These names are said to have been given to these awful descents because a young girl starting out to go over the first one will be an old woman before she reaches the end of the last one.

People who have never traveled over such roads in mountain territory can hardly realize how frightening such an experience can be. I had been over similar roads before, but they had been well graded and had had a hard surface. This one, however, was a narrow and dusty gravel road with poorly graded curves, and it covered us in a cloud of yellow dust that impaired the driver's vision.

Reaching the small town of Kazerun toward noon, we were almost at sea level and felt the heat of the Persian Gulf, where temperatures often rise to 130° in the shade.



At Kazerun we lost an hour at a military post, where our travel papers were examined by an extremely slow procedure. After this experience (which taxed our patience almost to the limit) we continued our journey in the direction of Bushire, an oil harbor on the Persian Gulf. Shortly before reaching Bushire, however, we turned off toward Bandar Rig. Now our real desert travel began.

During the afternoon we asked directions from every man, woman, and child who came our way, but nevertheless got lost. Only after wasting several hours of precious time, and traveling at least fifty miles out of our way in the desert, were we able to find the right track. But we soon ran into further trouble—a big river, the Hilleh Rud. While driving along the steep riverbank looking for a ford, we repeatedly ran into loose sand and had to push the car. Finally it sank into the sand up to the axles and had to be dug out.

We were happy at the arrival of two armed gendarmes and some men who were on their way home from their fields. All these men lent us a helping hand. We had to jack up the car three times and put rocks and brush in the tracks before we were able to get it down to the riverbank. However, reaching the edge of the water did not mean the end of our troubles. We found the river wide and almost waist deep, and darkness was falling rapidly.

We decided to camp overnight at the river, and ford it by daylight. A return was impossible, because we realized that we could never get the car through the loose sand up to the higher plain, from which we had descended with great difficulty. However, the villagers who had helped us advised against camping at the riverbank.

Therefore we sent a man to obtain additional help from the next village to push us through the stream. After a long hour of waiting, during which we fought myriads of mosquitoes, about twenty men arrived. In the meantime we had unloaded our car and committed it and ourselves to God's care and protection. With much shouting the car was pushed through the stream. Since the water reached to the seats and almost covered the motor, we wondered whether it would start again. How grateful we were when it hummed normally at the first trial.

After driving several hours through the dark night, we were extremely happy to come to an agricultural school, which had electric lights from its own power plant. Stopping there, we met the friendly director, who allowed us to spread our sleeping bags on the flat roof of his house. We refreshed ourselves by a swim in the dark irrigation canal, then crept under our mosquito nets and slept well during our first night near the Persian Gulf.

The next day, Wednesday, is marked in my diary as "A Day of Nightmares." We traveled 267 miles, drove through an area comparable to the surface of the moon, crossed innumerable dry riverbeds, forded five streams, and had to be ferried over two large rivers. Reaching one of the two deep rivers over which our car had to be ferried, we had some waiting time, and took the opportunity to have a swim in the cool water. We got out quickly, however, when some villagers shouted that the river contained sharks, which enter it from the Persian Gulf. The five rivers we had to ford that day caused us quite a bit of grief, although we gained increased skill with each fording. Sometimes we were afraid that the motor would stall,

or that the car would get stuck in the soft river sand, but, fortunately, we reached the western bank safely each time.

When we finally reached the inhabited world again, the people we met were amazed that we had driven through that desert in an ordinary car, because such a crossing had been done in the past only by jeep or truck.

How great was our joy and gratitude when, in the late afternoon, we reached Khalafabad on the Jarrahi River, over which we were ferried by courtesy of the Iranian Oil Company. At Khalafabad we were able to buy gasoline for our car and lemonade to quench our thirst. We felt as though we had returned to civilization, although we were still far away from it. At least we were now on a real road again, and had left behind us the camel tracks and the desolation of the desert. We crossed several oil-carrying pipe lines and saw the fires of the oil fields in the distant Zagros Mountains. By eight o'clock we reached the city of Ahwaz, where we did some shopping and obtained a room in an extremely simple hotel.

At 4:30 Thursday morning we were on the road again, and within a few hours reached Shush, ancient Susa, called Shushan in the Bible. We spent all morning amid the ruins of this large, ancient city, once one of the capitals of the Persians, and the scene of the experiences described in the book of Esther. The visit to Susa will be described in a subsequent article.

Toward noon we started out in search of *Tshoga Zanbil*, the ruins of the ancient Elamite city of Dur Untash, lying about twenty-five miles southeast of Susa. This site was discovered only a few years ago, and has since been excavated by a French expedition under the leadership of R. Ghirshman. Having read that they had uncovered the best-preserved ancient temple tower ever found, I was eager to visit this site.

Most people we met in the Susa area either had heard of it or knew where it was. The directions they gave us seemed simple, and we thought it would be easy to find the place. But we soon learned to our dismay that the directions and distances given by our informants differed considerably.

After driving for more than two hours in various directions over desert tracks, we realized that we were once more lost in the wilderness, as we had been two days earlier in the desert between Bushire and Bandar Rig. After some discussion we decided to make one more try and finally found the place.

This ancient temple tower, built in the thirteenth century B.C., and destroyed by King Ashurbanipal of Assyria six centuries later, stands completely forsaken in an uninhabited area not far from the Karun River. To my surprise I found that this ziggurat, as the ancients called these imposing temple towers, is even better preserved than the one at Ur of the Chaldees. Surrounded by many subsidiary temple buildings, storehouses, and residences of the ecclesiastical personnel connected with it thousands of years ago, the whole structure is very impressive. We were all extremely glad that we had not missed it. Climbing to its top, we obtained a splendid view of the surrounding desolate countryside and the winding river Karun nearby.

After spending about two hours studying the various parts of this partially excavated structure, we ate a watermelon and some cucumbers which we had brought with us and started on our way again. (*Continued next month*)





*Pastor William A. Fagal*

**DIRECTOR, "FAITH FOR TODAY"**

**TV PROGRAM**

**CONDUCTS THE**

*Signs*

**COUNSEL CORNER**



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

#### **GIFT OF HEALING**

**QUESTION:** We have a neighbor who has the gift of healing. Of this I am sure, because when he lays his hands on you, you can feel intense vibrations go through your body. Although he says God gives him the power to heal, and many people come to him for their ailments, he himself does not go to church, but rather listens to healing services over the radio. He used to come to our church until he became so enthusiastic over this healing. Is it wrong to practice this without worshiping the Lord with others?

**ANSWER:** While I am in no position to judge your neighbor, your description of him and his work would lead me to view him with extreme caution. In Isaiah 8:20 we are given a reliable way of evaluating one who claims to serve God: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In view of the teachings of the Bible it is impossible for me to believe that a man being led of God would disconnect himself from the church. In James 5:14, 15 the true gift of healing is definitely linked with God's church. The Bible warns in Revelation 13 and 16 that great wonders will be performed in the last days, and that "spirits of devils" will work miracles. (Revelation 16:14.) God's followers must be alert to deceptions. Our safety lies in studying God's word so that we will be able to differentiate between the false and the true.

#### **UNREPAID LOAN**

**QUESTION:** A few years ago a relative of mine borrowed several hundred dollars from me. Both she and her husband appear to be religious people and attend church regularly, teaching in Sunday school. At the time that I made this loan, we entered into a definite agreement about its

repayment, but unfortunately, they have made no attempt whatsoever to repay me. In the meantime they seem to have the best of everything, including an expensive car. What can I do to make them do the right thing by me?

**ANSWER:** Instead of allowing bitterness to grow in your heart over this situation, go to your relatives and have a good, frank talk with them. Perhaps some misunderstanding exists regarding the agreement on which the loan was to be repaid. By all means, do not go in anger, making accusations, but in a sane and sensible way talk tactfully about the unpaid loan. The apostle Paul gives excellent counsel in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." As you go in the spirit of Christ, you will undoubtedly reach an understanding which will avoid future difficulties.

#### **SECRET OF SOUL WINNING**

**QUESTION:** A couple of years ago I found Jesus Christ as my Saviour. Prior to that time I had not lived too good a life. I have three sisters who still are living as I once did and I have a great burden for them that they may come to know the Saviour, too. Recently I talked to two of them and told them right out that they needed to come to know Christ and follow Him. As a result, they became very angry at me and I do not seem to be able to do anything with them. Yet my heart longs to see them saved. What do you think I can do further?

**ANSWER:** Your sisters probably thought you were criticizing them and their actions, and it may be that you have been unwise in being so direct in your talks with them. The fact that you have made them angry and cut them off from you at present would indicate this. Jesus counseled us to be "wise as serpents, and harmless as doves."



The approach that wins souls to the cross of Christ is the approach of love. John 3:16 is the favorite text of many because it speaks of the love of God: "For God so loved the world, that He gave His only-begotten Son." If you would win your sisters to Christ, carefully cultivate their love and confidence. Show them the love of Jesus Christ shining through your heart and life. This will draw them to that which you have found which is so much better than that which they have.

## CURE FOR LONELINESS

**QUESTION:** I wonder if you could possibly tell me what I might do because I am so lonely. My sister got married two years ago and my brothers are far away. I have a number of friends, but they all seem so wild, and as a result I do not go out with boys. In fact, I do not have any pleasant associations. Can you tell me what I can do to end this loneliness?

**ANSWER:** Choose a goal in life and work toward it. Any life would be lonely and unpleasant if it were spent in idleness. Apparently you are young enough so that you could decide on a profession. Go to a Christian school and receive the necessary training. This will immediately end your loneliness as you associate with other Christian young people who have your outlook. Somewhere there is a great need for your capabilities and talents. As you decide what line of work you are best fitted for, and as you work toward your goal, you will feel the joy that comes from knowing that you are making a definite contribution toward the work of God on the earth.

## IN-LAW TROUBLES

**QUESTION:** Years ago my husband refused to allow me to take care of my mother in our home, and she died in a charity hospital. Now his eighty-four-year-old brother is seriously sick and his seventy-eight-year-old sister needs someone to wait on her. Please tell me if I am wrong if I refuse to keep them. We live in a small place and my health is not good. If there was not room for my mother, I cannot see why there should be room for his brother or sister.

**ANSWER:** There is an old saying that two wrongs never yet made a right. It is true you now have opportunity for revenge, but revenge, instead of being sweet, has a way of turning bitter on the one who harbors it. While your husband did wrong in not allowing you to care for your mother, yet if you allow yourself to be vindictive and retaliatory, you will only harm yourself as well as others.

Instead of trying to make his brother and sister suffer for a mistake which your husband made many years ago, wouldn't it be wiser for you to bring joy and peace to your own heart by being especially good to his loved ones as long as your own health permits? You can tell your husband that while you felt that his former attitude was wrong, you want to show the love, mercy, and kindness of Jesus by doing as He would do. Even while on the cross, He freely forgave His persecutors, praying, "Father, forgive them; for they know not what they do." Ask God to help you surrender the bitterness which you have harbored in your heart all these years. A spirit of love and

forgiveness on your part will give you a wonderful feeling of peace and happiness. And who knows but what this experience will so impress your husband that he will decide to yield his own life to Christ?

## A QUESTION OF ATTITUDE

**QUESTION:** How should I go about trusting or respecting people whom I have learned to distrust because of their actions? I am a Christian and I want to have the right attitude toward them, but I wonder how far it is necessary for me to go in this regard.

**ANSWER:** I suppose that all of us have had the experience of being disappointed in individuals whom we had thought we could trust. Surely there is no need for us to make the same mistake twice in our lives. If we have discovered that someone is untrustworthy, then we should not place confidence in him. On the other hand, as Christians, we must be sure that we live and act in a way that will not bring disrepute to the cause of the Christ whom we serve. Undoubtedly the wisest course is for us to ask ourselves, "What would Jesus do under similar circumstances?" I can only imagine Him as displaying courtesy and forbearance to those who had wronged Him. We should follow His example in this regard, even though it admittedly is difficult. One way to do it is to follow this counsel as given in Matthew 5:44, where He says, "Pray for them which despitefully use you, and persecute you." You will be amazed at the change in attitude that will come into your heart if you will try this plan of praying regularly for those who have wronged you.

## PROBLEM MOTHER

**QUESTION:** My mother's activities have made me bitter. She has stirred up trouble among her married children by carrying stories back and forth between them. She will even gossip to our neighbors who are strangers to her, and embarrass us in that way. It seems to be a sickness with her, and she doesn't pay any attention when we tell her how wrong this is. As a result, I feel I no longer want to see her, but then I wonder if I am doing the right thing. What is your opinion?

**ANSWER:** No matter how wrong your mother's actions may be, you must always remember that she is your mother, the one who gave you life and who cared for you through all the years of your childhood and youth. Your suggestion that her actions may actually be due to some type of mental illness is worth consideration, inasmuch as she does not seem to realize that she is doing wrong. If such is the case, she is more to be pitied than blamed. Do not cut yourself off from her, but rather do all that you can to help her. Try to avoid trouble before it starts by enlisting the aid and understanding of the rest of the family so that your mother's activities will not be taken too seriously. See her frequently, and remember her with gifts on the special occasions that mean much to every mother. You can do all this and at the same time keep on your guard not to tell her details of your life that would cause you embarrassment if they were repeated. The commandment, "Honor thy father and thy mother," applies when parents are sick as well as when they are in health, and great blessing is promised to those who obey it.



**N**OTHING is more annoying than a "sick headache." Both men and women are troubled with this condition, but it tends to be more common in women.

The reason for this is that women in general are more high-strung. They feel things more keenly, especially those petty annoyances that occur so often around the home.

Years ago people sometimes spoke of this condition as a "bilious headache." They often blamed the liver, an organ that probably had nothing whatever to do with the headache. But because this type of headache is usually associated with some digestive disturbance, it is well to consider the two conditions together.

Migraine, as these "sick headaches" are called, often attacks people who are highly intelligent and mentally alert. Many of these individuals are well educated and carry heavy responsibilities in the community. They are intensely alive to all the problems and activities of the community. And because they are so competent, they are expected to solve all the community's problems. Most of them seem to throw themselves into whatever they are doing, and because so much is expected of them they are never satisfied until the job is done well. Usually they are perfectionists. Everything must be done just right. They have little patience with people whose minds work more slowly. And when they find themselves married to someone who is the complete opposite there is usually trouble. This is true of both sexes, but women are more likely to be the victims.

Migraine is a psychosomatic illness. It is caused by a conflict within the mind which in turn produces a severe disturbance within the body. All kinds of aches and pains may result. Many times the patient will be tempted to undergo surgery in the hope that some diseased organ may be removed and thus cure the condition. Such operations rarely if ever do any real good. There are times when they might even be harmful. Patients with migraine and other psychosomatic complaints often shop around, going from one doctor to another in the hope of finding some magic medicine that will cure the condition—only to realize in the end that no medicine gives more than temporary relief.

Digestive disturbances associated with migraine are often very deceptive. Sometimes they are also a bit alarming. Many an innocent appendix or gall bladder has been removed without benefit to the patient. Such people often have several surgical scars where abdominal organs have been removed for conditions that may have had nothing to do with the abdomen. This does not mean that surgical operations are unnecessary. On the contrary, most operations that are done by well-qualified surgeons are beneficial. Sometimes they may be lifesaving. But there are times when a patient with migraine may appear to be suffering from some organic illness, and yet all the organs be quite normal. That is the time when the doctor must use great skill and care in making the diagnosis. It is easy enough to rush into surgery, but there is no operation that will ever solve the peculiar pains and feelings that arise from migraine.

What has all this to do with sick headaches? A great deal. For it is a strange fact that the sick headache (or migraine) is often associated with an upset stomach, and with rather marked abdominal pains. This latter condition is sometimes referred to as "abdominal migraine." In many cases the headache comes on before the digestive upset, or perhaps at the same time. But in some patients

## Your Radio Doctor

### *Discusses*



the headache is so mild that they completely overlook this symptom. They are usually very concerned, thinking they must have something seriously wrong with the stomach, or with one of the other abdominal organs. It is easy to see why such people have been subjected to several surgical operations, often without very much benefit. It takes a surgeon with a lot of skill in diagnosis to refuse surgery in such cases.

### *Symptoms of Migraine*

Migraine is really not a disease in itself. It is far more likely to be an odd collection of symptoms arising as a result of a peculiar type of nervous constitution. Its most outstanding feature is a throbbing headache which is usually felt on only one side of the head. There are times, however, when it may strike both sides. This headache usually comes on periodically during some intense nervous strain. More peculiar is the fact that in some people the headache may not come on until the tension is suddenly removed.

A man in an executive position may have a migraine headache whenever he has to face the problem of dismissing an old employee, or meeting some other unpleasant issue. On the other hand, if he is a man who throws all he has into his work, he may experience the headache when he takes a day off for rest.

DEVANEY





I once had a teacher who carried much responsibility. He put in long hours in his work. This man always took Thursday afternoon off to play golf or relax, and peculiarly enough that was the time when his headaches came on. It was always on one side of the face and head, a severe throbbing pain lasting several hours, and often associated with a digestive upset.

Migraine has been well described as a feeling of "seasickness accompanied by pain." There is nothing new about the condition. The ancient Greeks described it perfectly. Migraine is very widespread, especially among the more intellectual groups of the population. With some it is quite mild, with others it may be more severe, and with still others it may cause excruciating agony. In most cases it may last an hour or two. In others it may drag on for days. Much depends upon the conditions the individual has to face at work and in the home.

I have a patient whose son is an alcoholic. He drinks only periodically. The rest of the time he is quite a pleasant fellow to have around. During his good times his mother is quite well. But when he comes home under the influence of liquor she begins to worry about what the neighbors will think. Soon the headache starts, and before long she is suffering from severe pains in the head, as well as nausea and vomiting. Some may say this is only a reaction of annoyance. Perhaps so. But the fact remains that when this happens she becomes desperately ill, so ill that there have been times when she has had to go to the hospital to control the pain and vomiting.

What actually happens when a person has a sick head-

ache? This is not an easy question to answer. There is still much that we do not know. Usually there is nothing wrong with the actual mechanism of the body, at least not at first. In cases that have been carefully investigated there seems to be some sort of spasm in the muscular walls of the blood vessels leading to the brain. This interferes with the normal flow of blood to the central nervous system. It probably accounts for the strange flickering beams of light that many patients notice at the beginning of an attack. At first the blood vessels seem to be constricted. Then a portion of one of the vessels may dilate and press against some nerve or other structure. This is possibly the reason for the throbbing and pounding in the head, and perhaps also the pain. It may be that during the first period, when the vessels are constricted, the waste materials that result from the normal functions of the body are not removed as rapidly as they should be. This may add to the feeling of pain because certain nerve fibers are irritated by these waste products.

#### *Who Gets Migraine?*

Migraine is not a condition that can be measured by any of the usual tests that are carried out in a doctor's office. There are no noticeable changes in the blood or urine in most patients. Even the spinal fluid appears to be normal. But there are definite mental factors that are always important. People who suffer from periodic attacks of migraine are usually very conscientious. They are meticulous in all they do. They are usually outstanding in appearance, and they pride themselves on being reliable, even to the point of being somewhat rigid in their attitudes at times. In childhood most of them were inclined to be very obedient and trustworthy. Outwardly they are devoted to their families, and yet unconsciously they may be carrying strong feelings of hostility toward certain members. This may make them somewhat intolerant of others whose ideals are not as high as their own. Many of these people feel frustrated, and because their world does not measure up to their high expectations, they often feel insecure, lonely, and sad. But in spite of their feelings they usually show the world only the brighter side of their lives. Many times even their close friends do not know their true feelings.

Why do such people suffer from digestive disturbances during these intense headaches? Because of what is called the autonomic nervous system. This is that great system of nerves that directs all the activities of the heart, the stomach, and all the other organs. This part of the nervous system is closely bound to the very center of our emotional life, located at the base of the brain. From this center all the various glands and organs receive the impulses that control their activities at all times, whether we are awake or asleep.

#### *Treatment of Migraine Headaches*

When a person has a severe migraine attack all these normal impulses are changed. Perhaps too much energy goes in one direction, and too little in another. For a time everything is slightly out of balance. The patient may be troubled with feelings of dizziness, and may have to lie down. A bright light may hurt his eyes, and he may feel more comfortable in a darkened room. The throbbing pain may be greatly aggravated even by the slightest noise. So it is best for him to have absolute quietness if at all possible. A cold, damp cloth or an ice bag to the head may help to

# Treating a Sick HEADACHE

*Migraine--*

*And What to Do for It*

by

CLIFFORD R.  
ANDERSON, M.D.



relieve the pain. A heating pad, or a hot-water bag to the feet, may help to bring about a reflex reaction in the blood vessels of the head, so that they will begin to carry their normal flow of blood to the brain. These are only simple things, but they do help in many cases of migraine.

There are several very useful medicines that will often relieve such headaches, especially if they are taken at the beginning of a migraine attack. One of these is Cafergone. The patient should take 2 tablets the moment he feels the typical headache coming on. He should then lie down. If he is

not relieved in half an hour, he should take another tablet. This should be repeated every half hour until he has taken six tablets. This medicine is also available in the form of rectal suppositories, if the patient is troubled with vomiting. Many migraine patients are greatly helped by injections of Dihydroergotamine, also known as D.H.E. 45. These injections are given in the muscle at the beginning of an attack. Such drugs as Dramamine and Chlorpromazine are also useful in controlling the nausea and vomiting.

Naturally, the best treatment of all is to *prevent the attack* from coming on. Try to be less fussy and meticulous. Take things a bit easier. If you have invited your friends to dinner, don't start setting the table the night before! You don't have to make a great show. Your friends would much rather see you relaxed and happy. If everything is *too* perfect, they might feel out of place. You don't have to outdo all your competitors. Forget them and live your own life without fear.

The story is told about a certain woman in ancient times by the name of Martha. She was a fine woman, but she was too ambitious. It would seem that on one occasion she was really going to show the neighbors how to entertain. No doubt she had migraine! The record states that she was "cumbered about with much serving." She was so busy she had no time to live, nor to listen to the wise counsels of the great Friend whom she was trying to entertain. She had probably been up most of the night, trying to put on a great banquet. She was so stirred up that she was obnoxious to the whole family and to her Visitor. But that was not the way to peace and happiness. Martha was not lazy, far from it. She was energetic and resourceful. What she needed most was not more efficiency, but rather the ability to relax, that she might listen to that still, small voice speaking within her own soul. Nothing will relieve a sense of frustration like this.

Remember, rest is always the best remedy for any type of headache, especially a sick headache. This includes rest of mind as well as of body. Avoid all worry, for worry only kills. Don't be so critical of your wife, or husband. Learn to live, and let others live. Pills and injections can often help during a severe attack, but they never cure the underlying condition. Learn to relax and to forgive,—for the greatest remedies of all are quietness, peace of mind, and, above all—*rest*.

[END]

## Your Health Questions Answered



### I HAVE A QUESTION, DOCTOR--

by "YOUR RADIO DOCTOR"

#### SCHICK TEST

**Q.** "Would you please tell me what is a negative Schick test?"

**A.** This is a test to determine whether a person is susceptible to diphtheria. It is difficult for us today to realize fully the enormous debt of gratitude we owe to the brave pioneers of medicine who brought this dreadful disease so completely under control. One hundred years ago diphtheria was one of the most vicious killers of the human race. Its victims were found among all ages, but young children suffered the most. Diphtheria usually attacked the tissues of the throat and voice box. These tissues would swell up with inflammation, and often the young patient would strangle for lack of air. Children with diseased tonsils were more frequently affected. That is why all modern doctors advise parents to have their children protected against this dread disease. Young babies can easily be protected today by taking three simple injections called D.P.T. This material protects them against three serious diseases, all at one time. These diseases are diphtheria, pertussis (whooping cough), and tetanus (lock-jaw).

These injections build up certain protective forces in the body. These forces are known as antibodies. They protect the human body against certain specific diseases. This is nature's method of preventing disease. Thus a normal person can have such a disease as smallpox only once, because his body has produced enough antibodies to prevent the disease from attacking a second time. A positive Schick test means that a person is susceptible to diphtheria. In other words, he can

catch the disease. A negative Schick test means that he has enough antibodies to protect him from the disease. Sometimes the early injections do not protect a person for the rest of his life. Older children sometimes need "booster shots" for further protection.

#### COUSINS

**Q.** "If first cousins marry, what will be the effect on their children?"

**A.** That is very hard to say. There are so many factors in the human personality that must be considered, and no one really knows the answer. Marriage of first cousins has sometimes produced some remarkably fine physical specimens of men and women. At other times the results have been far from desirable. The reason for this is that we all have certain characteristics that play their part in making us what we are. Some of these are easily seen, while others are hidden. Some come out in one generation, while others come out in the next, and so forth. Now if in a certain family two people with the same good points should marry, their children may be fortunate enough to inherit some of these. On the other hand, if the same parents have the same bad points, these also may show up in some very unfortunate way. The same bad points are not likely to be present in families that have no relation to each other. Hence, human experience shows that it is usually wiser to pick your mate from an entirely different family. It is true that in ancient times Abraham married his half sister, and that Isaac and Jacob married cousins. Perhaps there was less risk of unfavorable characteristics back in those days.



## THE BOOK OF BOOKS

# Colossians: Completeness In Christ

by Taylor G. Bunch

**C**OLOSSAE was a city of Phrygia in Asia Minor, located on the south bank of the River Lycus near where it joins the Meander. It was located on the highway between the Aegean coast and the central highlands of the peninsula. Nearby were the cities of Laodicea and Hierapolis, also in the Lycus Valley. Colosse was a large and important city when visited by Xerxes and Cyrus in the fifth century B.C. Xenophon said it was "a populous city, prosperous and great." However, it was later eclipsed by the newer city of Laodicea, the changing of the highway, and a destructive earthquake which left Colosse merely a good-sized village at the time of the writing of this epistle.

The Lycus Valley was famous for the production of wool of a violet hue called "colossinus," from which it is believed the city got its name. It was the home of Onesimus, Philemon, Archippus, and Epaphras, the last three being prominent members of the local church, and probably charter members. The language of the apostle in this letter indicates that Epaphras was the pastor or elder and was a diligent and efficient worker who had also labored in the churches of Laodicea and Hierapolis. See Colossians 4:12, 13. He had made a journey to Rome to get counsel from Paul in regard to a situation developing in the church.

It is a logical conclusion that the Colossian church was founded by Paul and his fellow laborers during his more than two years' sojourn in Ephesus, when "all they which dwelt in Asia heard the word of the Lord Jesus, both

Jews and Greeks." Acts 19:10. There were many Jews throughout Western Asia, having been transported to this region by Antiochus the Great. The conclusions of some critics, based on one or two statements in the epistle that Paul never visited the churches in this region, is unreasonable in the light of his long stay in a city such a short distance away, together with the record in Acts 18:23 that he "went over all the country of Galacia and Phrygia in order, strengthening all the disciples." See also Acts 16:6.

We can hardly imagine the exclusion of Colosse from these missionary tours. The language of the epistle indicates an intimate friendship with the Colossian believers which would have been possible only through personal association. Philemon was doubtless not only a prominent citizen, with considerable wealth and influence, but also one of the leading church members. Paul's letter to him indicates that his home was the meeting place of the church, at least at its beginning. In both epistles the apostle speaks of Epaphras as his "fellowprisoner."

That this letter was written from the Roman prison is evident from the use of the word "bonds," and in his letter to Philemon, Paul speaks of being "a prisoner of Jesus Christ." Verse 1. He also declared that Onesimus, whom he had won to the gospel, was ministering to him. See Verses 9, 10, 13.

Even the most critical of critics acknowledge the Pauline authorship of most of the epistle. The external evidence is



also conclusive, as all the early Christian writers treated it as part of the writings of Paul. Meyer declared that "the external testimony to our epistle is so ancient and unbroken and general, that from this side no well-founded doubt can be raised." The similarity between the Ephesian and Colossian letters is so great that they have been called "the twin epistles," which is an added evidence that they were written at about the same time to meet similar conditions and to warn of parallel dangers. The theme of both is perfection in Christ. The Ephesian letter shows that we are one in Him, and the Colossian letter, that we are complete in Him.

The report brought by Epaphras cheered Paul's heart and caused him to rejoice, and at the same time brought anxious concern over the future interests of the church because of false teachings that were gaining a foothold among the believers. The "grievous wolves" had begun their deceptive work in fulfillment of the warning he had given the Ephesian elders at Miletus a few years before. See Acts 20:15-32. The language of the apostle clearly indicates a disturbed mind over some threatened danger.

## Rainbows in Our Tears

by Adlai Albert Esteb

A poet's pen paints rainbows in our tears,  
Distills life's sweetest nectar from the years;  
How many precious lessons it imparts  
While pulling thorns from bruised and bleeding hearts!  
It sweetens sorrow with a touch divine,  
Extracts from piercing pain life's purest wine.  
It shows the values in our direst loss,  
Reveals perpetual glory in Christ's cross.

which commentators speak of as "the Colossian heresy." This is believed to have been the beginning of the development of Gnosticism in the early church.

"Gnostics" means "the knowing ones." Gnosticism was a blending of mysticism and philosophic speculation by members of a religious cult who felt that they had superior wisdom. The cult was split by opposing factions who were at variance regarding the person of Christ, one group denying His humanity, and the other believing that a spirit took possession of Him at his baptism and left Him at the cross, so that only the man Jesus died. They were ascetics with rigorous rules of living but who at the same time gave license to the flesh while the spirit was communing with God.

Doubtless Epaphras journeyed to Rome chiefly to obtain counsel from the apostle regarding this growing apostasy. In the epistle, Paul exposes both phases of the Gnostic teachings by showing that Jesus was both the Son of God and the Son of man. Christ is set forth as the only Lord of Christians, with a sovereignty that is supreme. The

emphasis in the epistle is on the complete adequacy of Christ as the Saviour of men, a truth that had been called in question by the false teachers. The Gospel and Epistles of John are filled with statements designed to meet the same heresy, indicating that Gnosticism was a growing menace in the early church.

Following a rather long introduction, the apostle presents in beautiful terms the fundamental doctrine of redemption through Christ, which is the very core of the Christian religion. Christ was "the image of the invisible God" and through His incarnation became "the First-born of every creature." He was not only the Redeemer, but also the Maker of all things in heaven and on earth. "All things were created by Him, and for Him," and He therefore existed "before all things, and by Him all things consist," or are held together. Because He created all things He has the power to redeem or re-create. A denial of His pre-existence is therefore heresy, then and now. Christ is the Head of the church and possesses the fulness of divine power. His Calvary victory decided the fate of Satan's revolt and reconciled the universe to God. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

In contrast with the counterfeit, Paul sets forth the genuine "mystery which hath been hid from ages and from generations, but now is made manifest to His saints," and defines it as "Christ in you, the hope of glory." Through this gospel men and women may be made "perfect in Christ Jesus," and this was the power that worked in his own life "mightily." In view of the danger, Paul appealed to the Colossians to "continue in the faith grounded and settled," and not to be "moved away from the hope of the gospel," which had been "preached to every creature which is under heaven."

Doubtless the church at Laodicea faced the same danger, for the apostle included them in his great concern over the growing apostasy. At the close of his letter to the Colossians he directed that the two churches exchange letters. Instead of "the epistle from Laodicea" being a lost letter, it is believed to be his epistle to the church of Ephesus, which was a general epistle for the benefit of all the churches in the province which faced the same danger and needed the same counsel. See Colossians 2:1; 4:16.

Paul declares that Christ is the fountain of all wisdom and that in Him "dwelleth all the fullness of the Godhead bodily." Rooted in Him and "stablished in the faith" they would be protected from the "enticing words" and "philosophy and vain deceit" of those who followed "the tradition of men" and were controlled by "the rudiments of the world." The language of the apostle is very impressive in the light of the invasion of Gnosticism.

The Judaizers were also a disturbing element in all the churches at that time, and Paul urges upon the Colossians the necessity of knowing by experience the "circumcision of Christ," which cuts off sin from the heart and is an internal experience rather than an outward ceremony. Death to sin through crucifixion with Christ, followed by the burial of the old man of sin and a resurrection to newness of life, as symbolized by baptism, brings a liberty which would be lost through acceptance of the teachings of the Judaizers. The ceremonies of the typical services met their fulfillment in Christ and were therefore nailed to the cross.



and obsolete. In fact, they were only "a shadow of things to come." Now the shadow had met the substance in the antitypical Lamb and His atoning sacrifice, and in His priestly service in the heavenly sanctuary.

Chapter 3 of the epistle deals with daily Christian living, the secret of which is to set the affections on things above and to mortify and put off the deeds of the flesh, or lower nature, which belong to the old life. Since they had "put on the new man," the fruit of the Spirit should be manifest in their character and conduct. Paul's wise counsel on family life, would, if followed, transform Christian homes into little heavens on earth.

Paul also sets forth the relationship which should exist between masters and servants, employers and employees. Acceptance of this counsel would settle many if not all of the differences which now trouble the industrial world. The subject was fresh in his mind as he had just written, or was about to write, his letter to Philemon regarding Onesimus, his runaway slave, and how he should treat him in the future.

Chapter 4 of the epistle contains further general instruction, followed by personal messages of greeting from those who were with him in Rome, including Tychicus, Onesimus, and Epaphras. He closes with a final salutation and benediction and with the request, "Remember my bonds." The epistle is one of Paul's best and most spiritual and is filled with timely instruction for the church today.

## Could We Lose Our Liberty?

(Continued from page 11)

laws, which are, in effect, an enforcement of religion. They are based on the assumption that Sunday is the Lord's day, and have the effect of enforcing at least an outward conformity to its observance. The fact that some courts look upon Sunday laws as social measures for the public welfare rather than religious legislation blinds some people to the real issue involved.

### *How does this affect religious liberty?*

Sunday laws are a form of religious legislation and therefore unconstitutional. They savor of discrimination, coercion, and legislative conformity. They create critical religious problems for minority groups who conscientiously observe other days of rest. They completely ignore the fundamental principle of the separation of church and state.

### *What are the alternatives to the principle of the separation of church and state?*

The relationship between church and state has become the great American debate of the twentieth century. All alternatives to the principle of separation adhere to some form of legislative co-operation between church and state. The question is, does this co-operation amount to an alliance or fusion, and does it tend toward tyranny? Only in recent years have Americans begun to question the principle of separation set forth in the First Amendment, which asserts that the nation (1) shall make no law respecting an establishment of religion, or (2) prohibit by law the free exercise of religion.

The possible relationships between church and state may be classified under four general headings:

#### 1. *No establishment of religion and no free exercise of*

*religion.* This is the non-Christian totalitarian concept. It completely ignores the principles of religious liberty, and denies the Bill of Rights.

2. *The co-operation of church and state with religious freedom only for the established religion.* This, too, destroys the principle of the free exercise of religion. It revives the pagan concepts of imperial Rome and the papal teachings of the Holy Roman Empire of medieval times. This same principle was in effect when the Church of England was the established church in some of the early colonies. It was also in effect in the Puritan theocracy of colonial New England. This alternative is subversive of American principles. It outlaws and penalizes all other groups except the established church. The United States could never permit the establishment of a state religion within the framework of the First Amendment to the Constitution.

3. *Co-operation between church and state with some freedom of religion.* This philosophy attempts to establish by law a certain amount of free exercise of religion. It either maintains a single established church and tolerates the rest within limits, or it maintains a multiple establishment of several or many religious groups and then determines how much toleration should be granted to other religions not included in the establishment. It must always be remembered that toleration is reluctantly granted by established churches. This principle leads to mutual support between the established churches and the state. There is no genuine religious freedom in such legal connections between church and state.

4. *Separation of church and state.* Under this principle neither a single church nor multiple churches can be established by law. There is no legal connection between church and state. There is neither hostility nor favoritism manifested toward religion but only a determination to protect the equal rights of all individuals in the free exercise of their religious convictions. This principle of separation embodies the American tradition of religious freedom and to it may be attributed much of the nation's greatness.

### *Is the principle of separation of church and state a Biblical concept?*

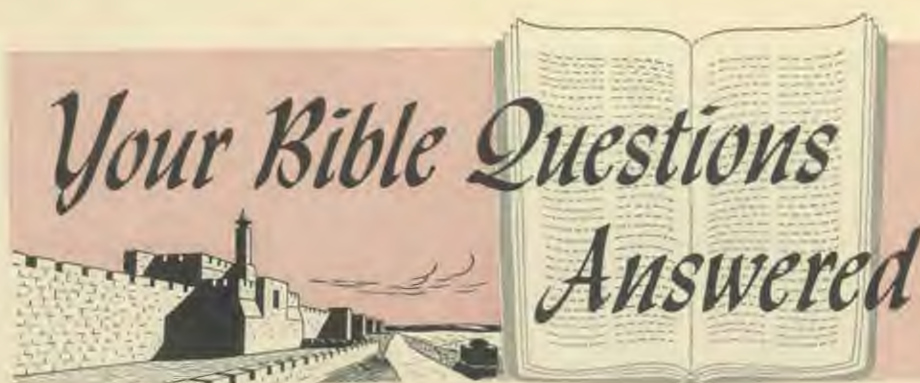
It is clearly enunciated by the Lord Jesus Christ in His assertion, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21. Our Lord indicates that the jurisdiction of the state and the church are in separate fields of human relationships. The apostle Paul recognized the legitimate sphere of the state in the protection of society.

Only that conduct and belief that springs from personal faith between an individual and his God constitutes true religion. This cannot be legislated.

### *What can be done to maintain religious liberty?*

Many things. Primarily, it is the duty of every citizen to exercise his influence on behalf of religious freedom whenever his town, county, or state faces an issue on this great question. There should be more rallies to educate the public in matters of religious freedom. All Christians should be on the alert to defeat any bills introduced into state or Federal legislatures that would contravene the principle of the separation of church and state. Only by remaining alert and united in action can a free people remain free. [END]





by CHARLES D. UTT

## NO SECOND AFFLICTION

Please explain the statement in Nahum 1:9, "Affliction shall not rise up the second time." A. M.

The verse reads, "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time."

The book of Nahum foretells the coming destruction of Nineveh, the capital of Assyria. The "affliction" refers to Nineveh's oppression of Israel. God says, "Though I have afflicted thee, I will afflict thee no more." The instrument He used was Nineveh.

When the prophet says that "affliction shall not rise up the second time," he is saying emphatically that when God punishes Nineveh the punishment will be so complete that Nineveh will not be able a "second time" to afflict Israel. He will make "an utter end." Verses 8, 9.

Some commentators consider the downfall of Nineveh a type of the final destruction of the wicked, who will never again arise to afflict God's people.

## IMPUTED RIGHTEOUSNESS

Please explain imputed and imparted righteousness. G. N.

Imputed righteousness is familiar to us from several passages of Scripture. In the fourth chapter of Romans we read, "Abraham believed God, and it was counted unto him for righteousness." Verse 3. The same thought is found in Galatians 3:6 and James 2:23. The latter text reads, "It was imputed unto him for righteousness." Both Paul and James are referring to Genesis 15:6, where it is stated, "And he [Abraham] believed in the Lord; and He counted it to him for righteousness."

In the fourth chapter of Romans the words "counted" (verses 3, 5), "reckoned" (verses 4, 9, 10), and "imputed" (verses 6, 8, 11, 22, 23, 24) are all from the same original Greek word,

*logizomai*, which is consistently translated "reckoned" in the Revised Standard Version. Abraham's faith was "reckoned" or "counted" or "imputed" to him for righteousness, and Paul shows that Abraham's spiritual descendants may receive imputed righteousness in the same way that Abraham did, that is, by faith. Verses 11-13.

Psalm 32, from which Paul quotes in Romans 4:7, 8, describes the happy state of the man whose sins are forgiven: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:1, 2. Christ's righteousness covers the repentant sinner's unrighteousness. The new believer starts the Christian life with a clean page, as if no sins had ever been recorded against him. This is imputed righteousness, or justification.

Imparted righteousness is a work of grace that takes place after righteousness is imputed. It is the sanctification of life and character that results from fellowship with Jesus. The sinful nature is transformed to be like Christ's nature. Holiness has always been God's ideal for His children. To Israel He said, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." Leviticus 20:7. Peter shows that this applies also to Christians: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

Every provision is made for the sanctification of believers: the Holy Spirit, the blood of Christ, and God's word.

Writing to the Thessalonian church, Paul gave thanks "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13. See also 1 Peter 1:2.

In Hebrews 13:12 we learn that "Jesus also, that He might sanctify the people with His own blood, suffered without the gate." It is God's will that we be "sanctified through the offering of the body of Jesus Christ once for all." Chapter 10:10.

Christ prayed for His followers, "Sanctify them through Thy truth: Thy word is truth." John 17:17.

Justification, or imputed righteousness, is the work of a moment. Sanctification, or imparted righteousness, is a growth in grace, by which the character becomes more and more like Christ's. As we owe our justification to Christ, so do we owe our sanctification to Him. He is not only the Author, but the Finisher of our faith. Hebrews 12:2.

## THE JUDGMENTS OF GOD

I would like to have "the judgments of God" explained. P. O.

The phrase, "the judgments of God," is used in the following senses:

(1) The laws or ordinances or standards of God by which He judges; His decrees and purposes concerning men and nations. "Ye shall do My judgments, and keep Mine ordinances, to walk therein." Leviticus 18:4. See also verses 5 and 26 and Psalm 19:9.

(2) God's decisions or sentences based on these laws and ordinances. "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Psalm 119:75.

(3) The execution of these decisions in punishment for sin and disobedience. "The Lord is known by the judgment which He executeth." Psalm 9:16. These judgments have been inflicted at various times: upon the whole world in the Flood (Genesis 6:7); upon Sodom (Genesis 19; Jude 7); upon Egypt in the plagues (Exodus 6:6; 7:4; 12:12; 14:27, 28); upon Egypt at a later time (Ezekiel 30:14, 19); upon Moab (Ezekiel 25:11); upon Israel in the Babylonian captivity



(Ezekiel 5:8, 10, 15; 14:21); and there will be a final pouring out of the wrath of God in the seven last plagues as a punishment of the impenitent for their sins and disobedience (Revelation 16:7; 19:2).

Special judgments upon individuals are also recorded in the Scriptures: Nabal (1 Samuel 25:38); Uzzah (2 Samuel 6:7); King Uzziah (2 Chronicles 26:18-20); Ananias and Sapphira (Acts 5:1-10); King Herod (Acts 12:21-23).

In the latter sense several other words are used with reference to God's judgments: His fury (Jeremiah 7:20; Ezekiel 20:8, 13, 21); His indignation (Isaiah 26:20; Jeremiah 15:17; Ezekiel 21:31; Revelation 14:10); His wrath (Hosea 5:10; Revelation 16:19); His anger (Jeremiah 7:20; Micah 5:15); and His vengeance (Isaiah 35:4; 61:2; 2 Thessalonians 1:8; Jude 7).

God sends His judgments to turn people from their evil ways. "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26:9. God's judgments, like His promises, are conditional; His judgments may be averted by repentance. Jeremiah 18:7-10. An example is the wicked King Ahab. Though his repentance was feeble and little reformation resulted, God postponed the threatened judgments. 1 Kings 21:27-29. The destruction of Nineveh was delayed because the people repented of their sins. Jonah 3:10. If Nebuchadnezzar had heeded God's warning through Daniel, he would have avoided the punishment of his pride. Daniel 4:27-33.

When God pours out His judgments, or indignation, He promises protection to His children who trust in Him. The twenty-sixth chapter of Isaiah is an exhortation to trust and confidence in God. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Verse 4. This chapter evidently has a last-day application, for the resurrection of the dead is brought to view in verse 19: "Thy dead men shall live, together with my dead body shall they arise."

Then follows a comforting message from God to His people: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Verses 20, 21. This could be understood as applying to any of God's judgments that He has

visited upon the earth. God protected Noah during the Flood; He delivered Lot from Sodom; He spared the Israelites the night of the Passover in Egypt and at the passage of the Red Sea, when their destruction seemed imminent. Exodus 12:23; 14:29. In God's final judgments, which are called the seven last plagues (Revelation 15:1; 16:7), He will deliver those who have sought His protection.

God is a God of love and mercy. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. But He is also a God of justice, and His just judgments await those who refuse His gift of life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

## The Cigarette on Trial

(Continued from page 21)

heavy smokers was more than double that of nonsmokers.

As recently as April, 1957, Dr. Wynder, knowing that Seventh-day Adventists discourage both smoking and the drinking of alcoholic beverages, flew to Los Angeles to confer with the dean of the School of Medicine, College of Medical Evangelists, which is sponsored by the Seventh-day Adventist Church. Dr. Wynder's idea was that Seventh-day Adventist hospitals, whose patients include both nonsmoking Adventists and smoking non-Adventists, would furnish an ideal set-up for comparing records of cancer patients. The dean, Dr. Wal-

ter Macpherson, agreed with Dr. Wynder.

In May, 1957, investigations got under way. It was found that one in eleven of the total hospital admissions was an Adventist. That meant that of the 118 proved cases of lung cancer, the right proportion for the Adventist patients would be 10 or 11 cases.

But the 10 or 11 cases for the non-smoking Adventists did not materialize. Only one was found, and that a man of sixty-three years of age who had been a pack-a-day smoker for a quarter of a century before he joined the Adventist Church.

A timely warning comes from Clarence William Lieb, M.D., who has made a lengthy clinical study of smoking and who, for ten years, was a research adviser to a major tobacco company:

"Denicotinized tobacco is not to be depended on. Even with half of the nicotine removed, nicotine is only one of the offending poisons in the leaf. Every time you take a drag you inhale thirty substances. At least twelve of these are acids, and the others include arsenic, alcohol, and ammonia. One chief danger to a smoker of denicotinized cigarettes is the mistaken idea that if they contain half as much nicotine, then he can smoke twice as many with no increase in tissue damage. That may be good mathematics, but it is poor physiology."

In the words of a well-known news reporter: "It is the business of science to prove that cigarettes are poison. It is your business and mine to see that they do not poison us!" [END]



## Free BIBLE COURSE FOR BUSY PEOPLE

Check  
Language  
Desired

- |                                  |                                      |                                    |
|----------------------------------|--------------------------------------|------------------------------------|
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Hungarian   | <input type="checkbox"/> Rumanian  |
| <input type="checkbox"/> English | <input type="checkbox"/> Italian     | <input type="checkbox"/> Russian   |
| <input type="checkbox"/> Finnish | <input type="checkbox"/> Japanese    | <input type="checkbox"/> Spanish   |
| <input type="checkbox"/> French  | <input type="checkbox"/> Yugoslavian | <input type="checkbox"/> Swedish   |
| <input type="checkbox"/> German  | <input type="checkbox"/> Polish      | <input type="checkbox"/> Ukrainian |
| <input type="checkbox"/> Greek   | <input type="checkbox"/> Portuguese  |                                    |

Now available to all Signs readers.

The Bible your only textbook.

Study at home. Lessons mailed to you.

Nothing to pay. Nothing to buy.

Just fill out the coupon and mail to Dept. B. C., Signs of the Times, Mountain View, California.

Name \_\_\_\_\_ Please Print

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

☐ Junior ☐ Senior Check Course Desired



# GOD'S SPRINGTIME

by Frank Chipperfield



**THE**

snows and cold of winter were gradually retreating northward before the steady march of the sun. In our household the longer and warmer days were not unnoticed, for Virginia, my wife, was already studying the seed catalogue quite frequently. As the tender buds began to form on the elm trees she mailed her order for the various seeds she would need to follow her carefully drawn garden plan.

A week passed. Then one morning we awoke to find the world wrapped in a white blanket of snow. What had happened? Were the signs of spring we had seen all false? A quick check of the calendar revealed that the white blanket was evidently Old Man Winter's last blow before finally retreating for the summer.

Another week passed, then another. At last the glad day arrived. The postman delivered the parcel of garden seeds. As Virginia saw it the symphony of spring in her heart took on a new and higher note. Quickly she opened the package and examined each packet of seeds carefully. She could see, in her mind's eye, row upon row of beautiful garden vegetables.

The soil of the garden plot was prepared by spading and raking. Next morning Virginia sallied forth from the back door armed with hoe, rake, and a box full of seeds. The fragrant aroma of the freshly worked earth thrilled her. Her step seemed brisker, her hopes mounted higher, as she measured off her first row and hoed a furrow for the seeds.

Next she selected a packet of garden seeds from the box, opened it, and placed the seeds evenly the length of the row. Then she covered the seeds with moist earth and moved to the next row.

A week passed, as Virginia kept close watch on the

area where she had planted the seeds. Then one day a shout of joy was heard from the garden. With all the bubbling enthusiasm of a girl half her age, she informed me that her seeds were coming up. Sure enough, the ground was cracking everywhere—the garden was coming to life!

A day passed and a tender young plant pushed through the soil, spreading its leaves to catch the rays of the sun.

What was the miracle that had taken place? Were not the seeds lifeless? Where then did the plants come from? In each little seed the Creator, the Life-giver, had placed a "germ" of life. When the seed was placed in the soil the "germ" was called to life by its environment and the Giver of life. The lifeless, sleeping seed responded and became a living plant.

How like seeds are "the dead which die in the Lord." The Christian in the grave is lifeless. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. His powers, too, are dormant. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:10. But at the second coming of Jesus the sleeping righteous will be called forth by the Author of life to become living, immortal beings. "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.

How is it with you? If you should sleep the sleep of death ere another day should dawn, would you awake to "shame and everlasting contempt," or to life everlasting in the land of eternal spring?



# Narcotics Education Is Needed!

## Special Services:

"Listen" Magazine is available in quantities to high schools, colleges, and universities. Write to LISTEN, Dept. S, for information. Pacific Press Publishing Association, Mountain View, California.



The public is entitled to the facts. With the admitted increase in the number of alcoholics and with authorities warning of a greater increase in the years to come, the question naturally comes to mind, What can be done? Reports indicate that the high cost of public safety and rehabilitation is due largely to the use of alcohol and drugs.

The National Safety Council estimates that 30 per cent of the traffic fatalities are caused by drivers who are under the influence of alcohol. Frequent heinous crimes are committed by youth and adults who have had "only a few drinks." Narcotics education is needed in the school, in the church, and in the home. Read LISTEN Magazine and learn the facts.

Special two-year rate, 12 big issues . . . \$3.75

One year, 6 big issues . . . 2.00



... IN THE SCHOOL

LEWIS



... IN THE CHURCH

ROBERTS



... IN THE HOME

GALLOWAY

## • INFORMATIVE

## • FACTUAL

## • SCIENTIFIC

## • CONVINCING

LISTEN Magazine • Dept. S • Mountain View, Calif.

Dear Sirs:

Yes, send me LISTEN Magazine, a Journal of Better Living.

Enclosed find \$\_\_\_\_\_ for ☐ 2 years ☐ 1 year

Name \_\_\_\_\_

Address \_\_\_\_\_

(Street)

(Box)

(City)

(Zone)

(State)



# Three GREAT VOLUMES

TO MEET THE BASIC NEEDS OF YOUR HOME

*A Joy to Behold—  
A Pleasure to Read—  
A Pride to Own!*



*WHY be sick when you may be well? Health makes life worth living. Profusely illustrated in black and white, also many full-color illustrations. These indispensable volumes will more than pay for themselves in a short time,*

## MODERN MEDICAL COUNSELOR

*Your health—how to preserve it. Illness—how to recognize and prevent it. Accumulated knowledge of thousands of physicians and surgeons.*

TELLS WHAT TO DO IN SUDDEN EMERGENCIES—

- When the children come home SICK!
- When a BONE IS BROKEN!
- When somebody GETS BURNED!
- When someone is BADLY CUT!
- When POISON has been swallowed!
- When HEART FAILURE, HEMORRHAGE, and other emergencies occur!

Not designed to do away with all need for the doctor but provides the most reliable health guidance ever offered for family use. May save your life or the life of someone dear to you. Tells you what to do while waiting for the doctor, or when troubled by minor everyday sicknesses. In an emergency one quick reference may make all the difference between life and death.

## YOUR HOME AND HEALTH

THIS VOLUME BRINGS YOU THE KEY TO ALL THESE:

- Secret of happy marriage.
- Problems of the mother.
- Understanding the child.
- Health begins at home.
- Feeding the family.
- Clothes for the family.
- Home nursing.

THE STRENGTH OF A NATION IS IN ITS HOMES.



Also available in beautiful *de luxe*, morocco-grained artcraft binding at slight extra cost.

## HOMEMAKERS' COOKBOOK

No one has a fair chance in life who does not have a proper diet. Here is a guide to basic problems of correct nutrition. Over 1,000 proved recipes, together with simplified charts and tables, make it easy to evaluate and select foods for a balanced diet. Careful instruction on how to plan tasty, healthful meals for the entire family at a minimum cost.

**ACT NOW**

Don't risk another day without these volumes. Mail us a card and we will send you full particulars concerning any one or all three—without obligation.

REVIEW AND HERALD PUBLISHING ASSN.  
Washington 12, D.C.