

Signs

JUNE, 1963
OF THE TIMES

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WHAT'S WRONG WITH OUR HOMES?

W. H. Bergherm

EVENING'S PEACE

by MARK BULLOCK

*I stood upon a hill at eventide
And watched the glory in the western sky,
And in the silence felt within my soul
The peace that comes to earth when day must die.*

*Within the beauty of the twilight hour,
I found a solace sweet as soothing balm;
And fear could not intrude upon my heart
Within the blissful solitude and calm.*

*And when the sun had gone a star appeared
To burn with silver radiance in the west.
God made the day for work, and toil, and care,
But made the night for comfort and for rest.*



In This Issue...

This month we are happy to welcome to our columns the governor of Oregon, Mark O. Hatfield, who discusses "The Dynamics of Christian Citizenship" in an interview reported on page 14.

W. H. Bergherm is chaplain at a state school for delinquent boys and in this position has ample opportunity to wonder how and why so many basically good and friendly youngsters find themselves in such a place. It is out of a full heart and a daily experience that he asks the question, "What's Wrong With Our Homes?"

Many years ago, while still a young man, Leonard C. Lee noticed the long lines of people outside cinemas and theaters and the lack of them outside churches. This led him to write "No Crowds at Heaven's Gates," the challenging article on page 10.

It is a long time since we read an article containing so much mingled pathos and inspiration as "Treasure for Treasure," by M. Carol Hetzell, on page 12. Don't miss reading this delightful story from Korea.

Considerable publicity has been given of late to the medical-mission enterprise established by Seventh-day Adventists in Utah's Monument Valley. Ralph Looney visited this unusual hospital recently and his report appears on page 18 under the title "Doctor to the Navajo."

Those interested in the Saturday-Sunday debate will find valuable information in "The Sabbath Through the Ages," by J. A. McMillan, on page 21. Here is historical proof that many early Christians of Asia Minor, Abyssinia, Ireland, and Scotland observed the seventh day.

"Our Half-Starved Teen-Agers," by Clifford R. Anderson, M.D., on page 26, may not be too popular with the rising generation but it is time someone had the courage to say that pickles, pop, and potato chips don't make a healthy diet.

Looking forward to our July issue, we are glad to announce the following special items: "Big Brothers Needed," by W. H. Bergherm; "Is There Life After Death?" by Norval F. Pease; "Storm Over Asia," by T. R. Torkelson; "Missiles and the Future," by Major General Joseph J. Preston; "The Scrolls and the Ark," by Hildegard Campbell; and "Under His Wings," by Carolyn Stuyvesant.

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Name of Ancient Hebrew Month Found

An inscription on a clay jar found recently at Arad, Israel, has added the ancient name of another Hebrew calendar month to the three already known through the Bible (Eytanim, Ziv, and Bul). The inscription gives a date—the third day of the month of Tzah. The jar dates to the beginning of the sixth century B.C. and its discovery throws light on a hitherto obscure passage in Isaiah 18:4. The verse refers to "hom tzah," which has always been translated "clear heat." The new find at Arad now makes possible the reading, "like the heat of the month of Tzah."

Four Gospels in Pidgin English

New Guineans have snapped up the first 15,000 volumes of the four Gospels printed by the British and Foreign Bible Society in pidgin English, a simple language based mainly on English, which is used in New Guinea and Papua. It is the only common language in an area where hundreds of native dialects are used. The first edition was sold out before the books left the Sydney office of the publishers, and a reprint was immediately ordered by the Society.

Protestant Version for Catholics

Recently published by the Liturgical Press of St. John's Abbey, a Roman Catholic devotional book entitled *Death and Resurrection* contains texts taken from the Revised Standard Version of the Bible, considered a Protestant version. The author, Vincent A. Yzermans, editor of the *St. Cloud Visitor*, official newsworthy of the St. Cloud diocese, said the idea came to him at the Second Vatican Council, where he discussed it with leading Catholic theologians and Biblical scholars. "It was generally felt," he said, "that such a work, incorporating the Biblical texts from the Revised Standard Version, would be a good means of introducing this excellent translation to a Catholic audience."

Six-Church Merger Studied

Delegates to the Consultation on Church Union, recently held at Oberlin, Ohio, voted to ask their respective churches for "authority to enter into the development of a plan of union." The consultation is composed of representatives of the Methodist, Episcopal, United Presbyterian, Disciples of Christ, Evangelical United Brethren Church, and the United Church of Christ.

New Name for Pakistan

A constitutional amendment to change Pakistan's name to "Islamic Republic of Pakistan" has been introduced in the National Assembly by the Minister of Law, Khurshid Ahmed, as the latest in a series of moves to promote the Muslim religion in the nation. Mr. Ahmed said the change

in name was necessary to express the "theological aspect" of the country. The Pakistani constitution states that only a Muslim can become president of the republic. Some 80 percent of Pakistan's population of 90,000,000 are Muslim. Hindus, Sikhs, Buddhists, and Christians make up the remainder.

Marriage Age in India

A proposal aimed at restricting India's population growth and protecting the health of its youth by raising the minimum marriage age of boys to twenty-one and of girls to eighteen has been introduced in the Indian parliament. Until the early 1930's the average Hindu girl was married by the time she was six or seven years old. After marriage the girl stayed with her parents several years longer and then went to live with her husband. In 1932 a law was passed raising the marriage age of boys to eighteen and of girls to fourteen. A few years ago the minimum age for girls was raised to fifteen.

Christians in Israel

In a report to the Israeli parliament Dr. Zerah Wahrhaftig, Minister of Religious Affairs, said that Israel's population of 2,200,000 includes 52,000 Christians, 64 percent of whom are Latin and Eastern Rite Catholics. Thirty percent of the Christian population are Eastern Orthodox, and 6 percent are Protestants. There are 200 Christian churches in Israel, fifty Christian educational institutions, five hospitals, and twenty pilgrim hostels. Christian priests, ministers, monks, and nuns in the country number 1,100.

Adventists in Poland

Inaugurating its new policy of devoting space to other religious faiths, Poland's leading Roman Catholic paper, *Tygodnik Powszechny*, recently carried a lengthy interview with Stanislaw Dabrowski, secretary of the Council of Seventh-day Adventists in Poland. Mr. Dabrowski reported that the church, with about 6,000 members and some 30 chapels, is carrying on an active evangelization program. Polish Adventists publish three periodicals and operate a theological seminary near Warsaw and a hostel for the aged in Silesia.

EUB Membership Decreases

Membership in the Evangelical United Brethren Church decreased slightly in 1962. The church's *Year Book* reported 1962 membership as 760,808, as against 761,858 in 1961. Church officials said this membership loss of 946 was due to the elimination of inactive members from the church rolls. The number of congregations reported also declined slightly—from 4,418 in 1961 to 4,331 in 1962.



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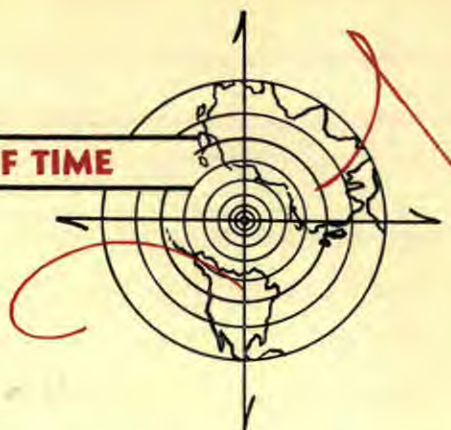
Policemen with German shepherd dogs especially trained to quell any disturbances face a crowd of demonstrators in Bogotá, Colombia. Called by Colombian labor unions to protest the high cost of living, the disturbances resulted in one fatality and nineteen persons wounded.

The "Denison," a Maritime Administration hydrofoil ship, skims along the waters of Long Island Sound on skis. The "Denison" is traveling faster than any ocean-going vessel in history—60 knots, with its keel five feet above the water line. Grumman Aircraft built the 90-ton ship.

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THE FLIGHT OF TIME



SALVATION BY CHEMISTRY?

FAR more fascinating than the latest discoveries in outer space are the results of recent explorations into the mysteries of the human brain. Scientists are now convinced that the brain "is the most highly organized apparatus in the universe, . . . a fabulous machine that receives, digests, and gives meaning to all experience."—*Life* magazine, March 8, 1963.

After centuries of conjecture as to the source of human emotions and behavior, and endless debate as to the supposed separate functions of "heart," "mind," and "soul," it is now admitted that "the human personality is an entity—an incredibly complex blending of many elements," all centered in the brain.

Painstaking research has established the fact that this remarkable organ "consists essentially of ten billion or so nerve cells or neurons, together with masses of supporting glia cells. Each neuron has a white, threadlike fiber extending from either end, and each such fiber connects with fibers from one or more other nerve cells, creating a communications network that reaches out finally to every part of the body.

"Messages—'nerve impulses'—flash around this network, within the brain, from brain to body, from body to brain. Every living moment, even during sleep, nerve cells fire a barrage of millions of such impulses toward the brain, which would be addled by too much information if there were no system for filtering and condensing them. This is done partly in the nerve cells and partly at the synapses, the millions of junction points where the nerve fibers meet. Synapses not only block irrelevant messages but shuttle others to the right route and add to them pertinent information coming in from other fibers."—*Ibid.*

What keeps this amazing machine working? Electricity.

"Asleep or awake, sane or insane, an adult-size brain operates on about twenty watts of electric energy. The source is the individual nerve cells, each of which is in effect a tiny dynamo."

What feeds the infinitesimal dynamos? "A chemical fuel of glucose and oxygen." From this "the cell generates within itself an electrical charge or 'potential,' and when this charge builds to a certain level the cell discharges. Usually the greater the stimulus (danger, sex, hunger, etc.) the greater the rate of charge and discharge. The burst of electrical energy from each discharge is the nerve impulse that speeds down the fiber, carrying a minute message. . . . If enough adjoining or related cells fire, the result is a sensation, a pain, a thought, a feeling."—*Ibid.*



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This weird-shaped structure floating high in the sky over Akron, Ohio, is a vee-balloon developed for supporting scientific instruments above ground. Inflated by helium, the 110-foot-long balloon was built by Goodyear Aircraft Corporation under a contract from General Electric.

Employing the most delicate instruments, scientists have subjected various portions of the brains of animals to electric current of varying voltages. As a result, cats and monkeys performed "like electrical toys." A normally peaceful cat "became a bundle of fury," but reverted to its peaceful ways when the current was turned off. A fight between two cats was started and stopped by the flick of a switch.

With such evidence before them it is no wonder that more and more scientists are coming to believe that human behavior may also be controlled by electricity.

As an outgrowth of this research another intriguing possibility presented itself: If the brain is activated by electricity, and if the electricity arises from a chemical process, which in turn finds its source in the food or drug intake of the body, why not try to control human behavior by chemistry?

"The process is not only electrical," says *Life* magazine (March 15, 1963), "it is electrochemical—and the chemical side of the matter is even more fundamental."

Already many "chemical mind-changers" have been discovered and "the next few decades may well bring 'pharmaceuticals which change and maintain human personality at any desired level.'"

Nature produces a number of these drugs, the most potent yet discovered being LSD 25, which is derived from ergot, a black fungus that grows on rye heads. So powerful is this "psycho-chemical" that one tiny, tasteless, odorless speck of it, weighing 1/200,000 of an ounce, causes fantastic mental aberrations, the most common being "a tremendous intensification of visual perception," everything becoming "clearer, brighter, sharper," and "endowed with dimensions and qualities never before realized."

This drug is already being used in psychotherapy to facilitate bringing back old memories and enabling patients to relive them with all their original emotional content.

Other drugs that affect the electrochemistry of the brain are now so numerous they have been classified under various titles. Some are known as "disinhibitors," because they "weaken the controls that normally keep behavior on a fairly even keel." Alcohol is in this category. Others are called "confusants," because they "cause the victim to lose track of all relationships." Still others are "chronolepto-

genics," because they completely distort the sense of time.

Tranquilizers also do their work through the brain, as do certain common stimulants such as those in tea and coffee. Recently an anti-TB drug was found to be an anti-depressant of great potency, instantly banishing gloom.

With such facts established it would seem but a step to the manipulation of human behavior by pills containing "properly calculated blends" of various chemicals.

With becoming modesty the author of the two *Life* articles referred to above admits that "science is still a long way from understanding those subtle and interwoven processes that enter into the very highest functions of thought and feeling—the things we call 'conscience,' 'wisdom,' 'spirituality,' 'integrity,' and, certainly not least, 'independence.'" At the same time, however, he declares his conviction that "in the not too far distant future the motivational and emotional conditions of normal daily life will probably be maintained in any desired state through the use of drugs."

We doubt it, and for good reason. For one thing, the religious consequences of such a development would be catastrophic. All religion would become superfluous. What need would there be for preachers, prayer, or worship, if it were possible to change men's lives by chemicals?

If drugs could be found to eliminate men's leanings toward lawlessness, including theft, adultery, and murder, would not the functions of the church be preempted by those of the laboratory? Would not salvation become a matter of pills and potions rather than of personal surrender to Jesus Christ?

As a matter of fact only the Creator of the human brain knows how to mend it. Scientists may devise partial, temporary help by use of chemicals, but only God can provide total and permanent healing.

There was profound truth in Christ's counsel to Nicodemus, "Unless a person is born from above he cannot see the kingdom of God." John 3:3, Berkeley. Only the inflow of God's Holy Spirit into the human brain can transform this infinitely complicated mechanism and restore it to its pristine purity and power. As the apostle Peter said long ago, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

A. S. M

ARE THERE LIMITS?

SOME years ago—in 1955 to be exact—a very brave man allowed himself to be strapped in a steel sled known as "Sonic Wind 2," which was then propelled by rockets along a steel rail at almost 1,000 mph—faster than any earthbound man had ever traveled before—and halted abruptly in a tank of water. The purpose was to discover the effect upon the human body of high speeds and rapid deceleration. The pilot survived, with negligible injuries, and decided he could take still more.

Recently an Air Force test pilot, experimenting with the X-15 at 96,000 feet, attained a speed of 4,105 mph, which seems incredibly fast until one compares it with the 18,000 mph of the orbiting astronauts.

Spectacular achievements of this sort, together with promising experiments with atomic power, have raised the question as to whether or not there are limits to what the

mind of man can plan and his hands accomplish. Are there barriers he cannot cross? Will he continue to break records, moving ever faster and faster and reaching ever farther and farther into space? Will he ever come to a point in his eager search for knowledge when somebody will say, Thus far and no farther? Are there any ultimates in his conquest of nature?

If one were to leave God out of the picture it would be natural to say, There are no limits; man will continue to expand his triumphs, moving on from one amazing success to another until a veritable golden age has been ushered in.

Yet God cannot be left out of the picture. That is perhaps the outstanding message of the Bible. God exists. And He is not only the Creator of the universe; He is also its Ruler and Judge. All His creatures must reckon with Him.

In His providence He has set limits of various kinds. To the patriarch Job He said: "Where wast thou when I laid the foundations of the earth? . . . Who shut up the sea with doors, . . . and said, *Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?*" Job 38:4-11.

Speaking to the Athenians on Mars' Hill, the apostle Paul referred to another divine limitation, saying that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and *hath determined the times before appointed, and the bounds of their habitation.*" Acts 17:26.

Exactly what he meant by "the times . . . appointed" we do not know, but God's knowledge and control of the future are also something to be reckoned with. The Holy Scriptures reveal that He has a program for the human race, embracing the entire history of this world from beginning to end, from Eden lost to Eden restored. The central figure is Christ, the Son of God. The central event is His death and resurrection. The final climax is His return in glory as King of kings and Lord of lords.

What has this to do with speed records and the expansion of man's inventive genius? Everything. For God's plan must prevail. In his self-sufficiency man may think he has all eternity to develop his genius entirely apart from God, but he hasn't. His activities on the earth were long



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Three of the Army's new turbine-powered helicopters make the first helicopter landings at the South Pole. They flew 182 miles from 9,900-foot Mount Weaver to the U.S. Army at the pole. Temperature was 29° below zero as helicopters were proved practical for Antarctic use.

ago delimited. His only hope of eternal progress lies in acceptance of everlasting life through Jesus Christ.

Christ Himself declared: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" Matthew 24:14.

Again and again He spoke of this "end." He told of signs that would appear in heaven and earth and among the nations which would clearly herald its approach. And it will come suddenly, He said, "on all them that dwell on the face of the whole earth." Luke 21:35.

Clearly, then, limits have been set to man's achievements in "this present evil world." Things will not go on getting bigger and faster, ad infinitum. Someday the ultimates will be reached. Someday the last speed record will be broken, the last victory over nature won.

Then we will all face something of infinitely greater importance: the day of reckoning with God. That is the supreme ultimate we would do well to remember now.

A. S. M.

UNITED PRESS INTERNATIONAL



Can Russian gunboats fire missiles? Yes, says Tass, Soviet news agency, releasing this photo to prove it. The photo was made available at the time the 45th anniversary of the Soviet army and navy was being celebrated. Russia has long claimed sea-launch missile capability.



WHAT'S WRONG WITH OUR Homes?

Illustration by James Converse

NO ONE working for the rehabilitation of delinquent boys can escape the conclusion that something has gone wrong in all too many homes.

After more than three years of living day by day with more than a thousand such boys in the nine-to-thirteen age bracket, there remains in my mind no doubt about it. The situation is most serious. Unlike other weak spots in the national life, mistakes cannot be rectified somewhere along the production line. What is not done for a child in its own home by its own parents can seldom be done later.

Too many parents hardly know their own children. One delinquent boy of eleven told me recently that the first telephone number he and his sister ever learned was of the bar where his parents usually spent the evening. Sometimes they would come home and sometimes they would say they were too busy. The children would find something to eat in the refrigerator.

Someone has said that "the cure for juvenile delinquency will come when we have a curfew for parents." Curfew or not, something is sorely needed. Parents must be led to realize that their first duty, superseding all others, is the training of their own children.

A few days ago a thirteen-year-old boy tried to commit suicide. When I went to see him his body was still burning with a fever from the effects of the drug he had swallowed. He told me this was his second attempt in the last two weeks. When I asked him why he wanted to die, his simple answer was, "Nobody cares for me." His

father and mother had separated when he was five. His oldest brother was in prison. So was the second oldest. Both his older sisters were in reform schools. He had been in six different foster homes already. Where was he to go next?

As I visited with this lonely lad, whose above-average behavior in the boys' home had entitled him to an "honor room," and whose scholastic records were good, I thought how different it might have been if his father and mother had made his training their primary objective in life. But because his father and mother were more occupied with other interests, their eight children are being supported in state prisons, training schools, and foster homes. And at least one fine boy has tried twice to end his life.

Where would you place the finger of censure? Certainly not on this lonely thirteen-year-old lad.

What is the cause for the topsy-turvy situation in so many homes today? The answer is that we have departed from the plan which the Creator gave us. In the beginning, God placed the responsibility and oversight of the training of each household upon the father. He was to be the

A Challenging Father's Day Message

By a Chaplain of a State Training School for Boys,

priest of the household, the husband—or *house-band*—binding the home together. He has an office to fulfill in the home that cannot be transferred to the mother or anyone else. "For the husband is the head of the wife, even as Christ is the head of the church," Ephesians 5:23. What Christ was to the church, the husband and father was expected to be to the home. Religious training, Bible reading, prayers, are matters about which he was to assume responsibility. Where these are left to the mother the growing boy in the home is not slow in assuming that religion is for women. Thus many a boy is lost to the church.

I recently interviewed a mother who had come to the school to take her son home. He had been with us for a year and was being released to the custody of his mother. She told me that she had been delighted with the change she had seen in her son upon the occasion of his week's visit at home only a few weeks before. She said it was principally in his attitude toward religion, although there were other changes as well. He told his mother he now knew it was all right for a man to read his Bible, for he had seen many boys at the school read their Bibles, also some of his supervisors. She explained that the boy's father would never touch a Bible or go to church and her son had concluded that doing those things would make him a sissy. Once more I thought what a different childhood might have been experienced by this twelve-year-old if his father had performed his priestly functions as God intended all fathers should.

I think of another little boy who became a very good friend of mine. His name was Larry B. One day while walking with a group of boys, I heard a voice beside me saying, "Reverend, sir, do you think there is any chance for me to go to heaven?"

It was Larry B., just ten. Apparently he was very serious about it, too, for he was looking up at me with the features of one expecting an answer right away. I recalled we had just come from a Bible class. Larry, with twelve other boys, had been looking at some pictures of the new earth. We were about to enter the dormitory, and I presume the little fellow was doing some quick thinking. No father or mother would be in that dormitory awaiting him, nor his four brothers and sisters. Only fifty other delinquent boys like himself would be there, and a supervisor ready to shout commands at him to do this and that. It wasn't at all pleasant for Larry to think about. But heaven was. Could there be a chance that he might enter that place someday, wherever it was? He wanted to know.

Now Larry has parents, a father and a mother living together. What is more, the house where his parents live is a modern three-bedroom house, with two baths and a double garage, on the right side of the railroad tracks. It is kept immaculately clean and the appointments are perfect, with one exception. There is no love there. And no God.

From his childhood Larry B. has been a lonely, rejected boy who knew his father only as a busy man. More accurately, he didn't know his father at all. His mother he knew as one to be afraid of and to avoid. And he did

avoid her. At seven, he began running away from home. Not long afterward, he began stealing. By the time Larry was ten he had been declared incorrigible, unmanageable, and guilty of a long list of petty thefts, including shoplifting. The offended court, by due authority of the law and with the approval of the parents, ordered Larry to become a ward of the state and to be assigned to a state institution. At that institution we were expected to rehabilitate this lad and return him a changed boy back to society. In other words, in one year or less we were expected to do what his parents had failed to do in ten.

Is it any wonder that in the majority of cases we fail? Is it surprising that the boys we are expected to return to their homes cured of their delinquent and antisocial tendencies, for the most part never remain home long? The vast majority of these lonely, neglected boys will eventually find their way to other youth training centers, and many to state and federal prisons.

I tried to assure Larry that he had a good chance to enter the mansions of gold. But I fear my words were not too convincing. Probably he has already forgotten them. Nobody had ever told him how to get there. What was the Bible? Who was God? What did all this about Somebody "dying on the cross for him" mean? Larry B. was a religious illiterate, and his well-to-do parents had made him one.

If the spiritual foundations are not built at home, where and when will they be built? Will this instruction be given in the public schools? Certainly not. The Sunday school, with its thirty minutes of weekly Bible study imparted by someone who is usually a stranger to the child, can never counteract a week of religious thoughtlessness and indifference at home. If respect for the Ten Commandments, if reverence and love for truth and righteousness as taught by the world's greatest Teacher, are not established in the heart of the child at home, where will the child, growing up in this lawless age, receive these sublime truths? The answer is clear. To ask these questions is to answer them.

Psychologists and social workers are more and more convinced that the difference between delinquent boys and nondelinquent boys is in the so-called "under-the-roof conditions." The determining factor is found in homes and families. Both normal boys and delinquents can come from poverty-stricken and opulent homes. Not money or the lack of it, but family disorganization, parent-child dissension, lack of affection and security, and the absence of stabilizing influences, are the deciding factors in a child's future. Failure of parents in these areas will produce delinquency signs in children. These signs will be discernible in 90 percent of cases by the time the child is eleven and before the age of eight in 50 percent. Thus very early in life a boy or girl becomes bruised and marked with the telltale evidences of the sickness of delinquency from which cures are most difficult to achieve.

In the light of these facts, no parent has the moral right to deprive his child of the stabilizing influences of an acquaintance with God. Bible reading and daily prayer in the home will have a character-building effect on the child far beyond the expectations of either parent or child. No one can fully foresee the benefits of such a program. But be assured these benefits and (Continued on page 31)

No CROWDS AT HEAVEN'S GATES

*Who Wants to Live
in a Perfect World?*

by LEONARD C. LEE

I USED to have a mental picture of heaven as a place everybody wanted to get into. I imagined Peter standing at the gate, carefully examining the records of every life and letting in only those who could prove they had been good and deserved it.

Later I realized this was the doctrine of salvation by works, which is repudiated by the Holy Scriptures.

Before I knew better I used to picture the bitter disappointment of those who were turned away from heaven's gate because their lives did not measure up. They looked back with longing eyes at the city they could never enter.

I began to think differently the first time I was in a large city. Sunday morning I thought everybody would be going to church just as most people did in the country neighborhood where I had lived. I did not know where the churches were so I followed the crowd. I found myself in a long line. Looking past the crowd I saw we were lined up outside a theater. I tried again with the same result. I also noticed that the more lurid, shocking, and debasing the signboards were, the longer was the line

and the greater the crowds. When I finally found a church it was almost empty.

In the next few years I did some serious thinking about heaven, and radically changed my mental picture. I recalled a statement my mother made when Peary and Cook were racing for the North Pole. She said, "If the North Pole were in somebody's backyard no one would bother to go near it." Perhaps God had made it too easy for people to get to heaven. When I saw the crowds lining up at places of cheap amusement and downright wickedness, I tried to imagine what would happen if the gate to heaven were just down the street a little way.

I felt sure heaven's gate would be beautiful. People would stop to admire it. There would be a sign, "Free admission, paid for by the blood of Jesus." The signboards would promise purity, peace, and holiness. On a smaller sign would be the promise of a free home. I tried to imagine crowds lined up to get in, but my imagination refused to picture this. I just could not believe that the majority of people would want to get into heaven, or would enjoy it if they did. Those who are attracted to



DEVANEY

scandal, sensuality, and sin would feel no drawing power in the purity of heaven.

A few years ago when I was in Nevada, someone advised me to visit Harold's Club. It is a gambling place but also contains a museum which is well worth seeing. I asked what time the club would open and have never forgotten the answer. "It never closes. They lost the key." I have come to believe this is true of heaven. Jesus unlocked the gates at Calvary and threw away the key.

I took some time trying to find out what people really expect of heaven. Those who had to toil long, weary hours thought of heaven as a place of rest. Those who were sick and crippled thought of it as a place of perfect health and strength. The frustrated and disappointed looked forward to the fulfillment of all their dreams and desires. The poor looked for riches and splendor, while the rich longed for happiness and peace of mind. But to those who really knew Jesus and whose lives had been transformed by His grace, just to be with Him would be heaven.

I began to search the Bible to see what God has promised for the future life. I looked up such words as "paradise," as well as "heaven." In Revelation 2:7 I found that the tree of life is connected with Paradise. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

This brought to my mind the story of Adam and Eve. God made the Garden of Eden a paradise with everything needed for man's welfare and happiness. What could heaven offer that the Garden of Eden did not have? I tried to think of anything that could have been added to make life richer or sweeter. Everything was there to delight the senses—beauty of sight and sound, of taste and odor. The happy pair had each other for companionship and love. They were commanded to bring forth children to populate the earth. Even God walked and talked with them in the Garden. They were clothed with garments of light and had no sense of guilt or sin. They were rich, for the world was theirs, and no specter of old age or death clouded their horizon. Surely that was heaven.

In spite of all that Adam and Eve possessed, they were deceived into believing there was something better being withheld from them. When through disobedience they lost their harmony with God, they hid from His presence.

The devil has not changed his line in six thousand years. He is still teaching that there is something better than Paradise. Millions still believe it is a mark of superior intelligence to doubt God's word and believe the fabrications of evil. The wisdom of the world—which God calls foolishness—would brand heaven's truth as myth, and human speculation as scientific fact.

The more I studied the Bible the more I became convinced that in the Garden of Eden God was working out His perfect plan for the human race. If His ways are perfect and His wisdom infinite, why should He ever change His mind or His plan? It is man and human nature which need to be changed. It is not a new heaven or a new plan we need, but a new human race. It was

Adam and not the Garden that went wrong. According to Revelation 2:7, God is still saving Paradise for man when he is redeemed and ready and willing to go back.

As I studied I came to the conclusion that God made this earth to be man's Paradise home. This is still His plan. He may have removed the Garden for safekeeping, but He can put it back in His own good time, when man is ready.

I wanted to be sure I was right, so I looked up some Bible verses. Here are some I found. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18.

The wise man who wrote the Proverbs said, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11:31.

The psalmist, after speaking of the utter destruction of sin and sinners, prophesied, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11. Jesus repeated the same idea in His Sermon on the Mount when He said, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

I wondered why the meek would inherit the earth. Perhaps only the meek would be willing to live in a perfect world. The same selfishness that led Adam and Eve to turn their backs on Paradise in the beginning would keep all the selfish people from wanting to get back.

My study led me to a new understanding of salvation through the grace of God and the sacrifice of Christ in our behalf. It is Jesus, not Peter, who stands at the ever-open gate and holds out His pleading arms inviting all to come. But there are no crowds. Only those who love and trust Him will want to live in heaven.

Jesus expressed the same idea in a little different way when He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

It is not because it is hidden that the multitudes do not find the gate to heaven, but because it does not advertise what they are looking for. No bands are playing at the entrance. No lines are forming for the opening hour. Only the quiet people who believe God's word are making their way there.

The path of God's choosing is not a crowded one, because it leads not to worldly power and fame but rather to self-sacrifice. Therefore few seek it out. Moreover, all who walk this road do so of their own free will, for there will be no drafted souls in God's kingdom.

It is man's choice, not God's, which determines salvation. Yours and mine. The welcome sign is still up. In the last chapter of the Bible we have the gracious invitation, "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.

[END]

by M. CAROL HETZELL

Korean children are vivacious and alert. Thousands today are orphans.



With tender regard Shim Chung Sup holds his lifesaving hymnal.



Shim Chung Sup shows a fatherly interest in two of his orphans.



T

SHIM CHUNG SUP is not a grim man, but he rarely smiles. There is a story behind the little Korean's sadness-lined face.

The winds of war have blown much across his homeland. He has felt their hot breath—and cold. The heat of combat first caught him one Sabbath as he made his way home from church.

The hills around Seoul were beautiful that day, rolling softly against the blue heavens, with the city nestled comfortably in their midst. Chung Sup walked with sober mien, for no man knew when the next push might come from the enemy forces to the north.

And then it happened. With a scream that grew to thunder in his ears, the shell bored a deadly pathway through the air and burst close to him with a blinding flash. Beneath his feet the earth shuddered, and Chung Sup sank into oblivion.

Oblivion—for a time. Then, in amazement, he opened his eyes. He was still alive! Hazily he gazed around him. A man lay motionless. Chung Sup quickly averted his gaze. And there were others—five of them who had moved along the street with him—all dead. He wondered weakly how sorely wounded he himself was. Tentatively he moved a leg, and looked down. Ah—that gaping hole in the side of his coat! Could he still stand? Suiting action to thought, he rose to his feet. As he did so he felt a small weight drop from his pant leg onto his shoe. Numbly he looked at it—a shell fragment.

Hastily Chung Sup looked to see the extent of the injury to his side. But he found only a slight nick of the flesh. Something had prevented the shell fragment from carrying out its deadly mission.



Children in the foreground of the Cross Orphanage amply testify to its effectiveness as a Christian institution. Workers stand behind children.

TREASURE FOR TREASURE

How a Devoted Christian Korean Exchanged All His Worldly Goods for a Cartload of Homeless Children

Chung Sup slapped his hand against his side. There was a good, solid sound. Reaching into his coat pocket, he pulled out his hymnal.

At the lower edge of the well-worn book a ragged hole spoke volumes. The shell fragment had spent its force as it pierced the hymnal, and had fallen impotent.

Chung Sup held the hymnal close, with a prayer of thanks to his heavenly Father. And with his thanks ascended a vow to make his life one of usefulness to mankind. It was a vow he was soon to remember.

On November 26, 1950, Chinese communist forces, 200,000 strong, started to pour across the Yalu River. Reaching the thirty-eighth parallel by the first of 1951, they drove before them some 91,000 civilians. Many of these people, like Shim Chung Sup, were fleeing their homes for the second time. They moved on foot. On their backs or in crude carts they carried what little they could salvage from homes already shattered by shellfire. Hunger was a constant companion, and death stalked the road beside them. Their pathway led at times through the field of battle.

Chung Sup, with his wife and fifteen-year-old daughter, left his home in Seoul, pushing before him a small cart holding the Shims' most treasured possessions. Their destination? Safety. Their objective? Survival.

Mile after mile as they moved, the Shims passed by the bodies of hundreds of men and women whose flight to freedom had ended. Sometimes it was necessary to lift the little cart over their still forms.

Here and there small children sat with shocked, wide eyes beside their dead parents. Some moved wailing along the road, lost in the nightmare of war.

A baby tried to nurse its dead mother.

Suddenly Chung Sup remembered another day, a bent and pierced hymnal, a moment of dedication to living with a purpose. He stopped pushing the cart. Without a word he crossed the road and took the infant into his arms. Mrs. Shim made room for it on the cart.

This was but the beginning. Piece by piece the treasured possessions of the family of Shim Chung Sup began to vanish from the cart. In their place sat children—children too weak or too small to walk, some maimed by the madness of their world.

Seoul is nearly 300 miles north of Pusan. The flight before the communist forces took place during the winter—winter with its sub-freezing weather. Thousands of men, women, and children died from exposure.

A tidal wave of humanity, the people moved across the frosty earth on foot, for there was no other means of transportation. As the crowd of children with the Shims in-

(Continued on page 30)

THE DYNAMICS *of* CHRISTIAN CITIZENSHIP

Need for More "Active" Christians in Local and National Affairs

Governor Hatfield, from reading your addresses from time to time, I understand that you feel Christian citizenship is one of the important elements in making democracy work. Would you comment on its importance in view of present national and international problems?

Christian citizenship is vital to both society and good government. People are distraught and fearful of the future. The Christian citizen needs to take counsel with his faith, not his fears. While we are living in a time of tension, responsible Christians recognize good citizenship as constituting at least a partial solution to current problems.

By exercising his right to ballot in a free society, by using his voice actively in local, state, and national government wherever possible, and, above all, by studying the issues and candidates in a given election, the Christian citizen can play a very real part in the development of better government.

Governor, you have alluded to people's being fearful. How do you feel these fears may best be alleviated?

The nuclear age is here to stay. There can be no question about this. Man cannot change his environment nor the fact that the world is divided into two armed camps. But Christians can develop the strength, the faith, and the courage to live by the highest ideals. Above all, they can possess a determination to live and die for their faith in God.

In the unsettled world in which we live, what contribution would you say Christianity has to make?

Christianity is unique in that it offers mankind a definite hope for the future. It teaches man not to depend on the things of this world but rather to base his hopes and aspirations on the promise of a future kingdom. Spiritual power will beget the ability to live effectively. Above all, it will help in making de-

mocracy work, for a government is no stronger than the people it represents.

Some Christians have the idea that politics are basically shady and that corrupt characters invariably run for office. What is your reaction to this?

Politics will be no better than the people who participate in them. Too often the problem is that Christian people who should inform themselves about issues do not do so. Consequently, ineffective candidates are installed in office and legislation is passed that does not represent the thinking of the Christian community. Wherever you have individuals serving their fellowmen in any capacity you are bound to have human weaknesses.

Christians, particularly, should inform themselves on political issues and candidates who are seeking public office.

I have coined the expression, "vital Christianity," which I think covers our need politically. It is not enough for one merely to abstain from doing wrong. Vital Christianity calls for a program of positive action and service toward one's fellowmen. Vital Christians are informed Christians. They are outgoing individuals who take an active interest in life. They are concerned about the spiritual development of their fellows. They will have convictions, like the apostle Paul who said, "I believed, and therefore I spoke."

You have commented about active Christianity. Would you elaborate on this rather interesting expression?

Let me make it abundantly clear that I feel mere activity is not enough in the Christian life. Many Christians are busy doing a number of things and yet have no real contact with God. Indeed, I know some Christians who are so busy doing good that they have no time for prayer or development of a vital relationship with Christ. Active Christianity calls first of all for a close walk with God. Dynamic living logically, inevitably, follows.

Mark Hatfield

Oregon's Governor Mark Hatfield represents all that is best in American government today. Youthful, vigorous, dynamic, gracious, he is the embodiment of Christian ethics. No mere slogan is his motto, "The courage to act; the ability to get things done." He has put it into action throughout his professional experience. He has served as an educator, administrator, and governor.

During the interview he paced thoughtfully back and forth in his office, which looks out over the city of Salem, twice quoting from a Bible given him by the Gideons.

Hatfield contends that dynamic Christianity manifested in good citizenship will be of increasing value to the United States as it continues to bear the responsibility of world leadership.



by **Mark O. Hatfield**, Governor of Oregon
in an Interview With Gordon F. Dalrymple

DON LEE

The active Christian is concerned about individuals around him; he asks himself not what he can gain for himself but rather what he can do in service for others.

He reaches the point in his spiritual growth where he begins asking what he can do to make his community a better place in which to live. He develops a sense of mission and service.

Like Isaiah of old, he is ready to respond, "Here am I; send me." Isaiah 6:8.

You have been stressing the significance of vital and active Christianity. What is your view of Christians' need for study in developing good citizenship?

Obviously, vital Christianity must be literate. Without knowledge and wisdom there is simply zeal and enthusiasm without the necessary restraints. The true Christian will be well informed not only about the kingdom of God and its verities but also about present needs on this earth. He will read, study, and meditate, all of which conduce to good citizenship.

Is it possible for a Christian to isolate himself from politics?

Christians cannot isolate themselves from any human situation. This does not mean that they will associate with evil, but they will recognize that the world in which they live needs the benefit of their spiritual experience and the influence they can bring to bear. The solution to the sin problem is not to ignore it but to recognize it for what it is and then do something about it.

What is your view of the ideal of separation from the world?

Actually, separation from the world implies the idea of being separated from the evil that is in the world. As Paul expressed it, "None of us liveth to himself, and no man dieth to himself." Romans 14:7. There is no text of Scripture that indicates individuals are to isolate themselves from the realities which surround them. While our thoughts are focused on heavenly things, we nonetheless must recognize that we are in a human environment.

The apostle Paul has a good thought on this subject in 1 Corinthians 5:9, 10, Weymouth's translation [third edition]: "I wrote to you in that letter that you were not to associate with fornicators; not that in this world you are to keep wholly aloof from such as they, any more than from people who are avaricious and greedy of gain, or from

worshippers of idols. For that would mean that you would be compelled to go out of the world altogether." This conveys the idea that I have in mind.

What example in this regard has Christ given for us today?

Jesus spent a minimum of time in the temple with the so-called higher strata of society. He was found with wine drinkers, with sinners, with folk of every rank, every class, and every creed. He detected within them great human needs and sought to fill those needs. He dwelt not so much in the temple as in the marketplace, where He mingled with the people. God will bless the ministry of the Christian who follows a similar program.

Governor, what is your view of separation of church and state?

I strongly support the separation of church and state and feel that this is one of the great foundation planks in the Bill of Rights. I feel that prayer should be offered in public schools and am hopeful that future court decisions will make this possible. I do not feel that a simple petition in a public school violates the Constitution in any way.

Do you find the practice of Christianity helpful to you as Governor of the State of Oregon?

Indeed I do. Leadership actually is a lonely experience. There are so many decisions which one can make only on his own. Frequently the Governor has to decide whether an individual who has been condemned shall live or die and, while he can seek counsel, in the end the final decision is up to him. There is no one else who can make it for him.

The same is true in a legislative sense. The question constantly arises as to how far the Governor should go in his exercise of such powers as that of the veto in regard to a given piece of legislation.

It has been a great blessing to me to spend time in prayer as I have had to contemplate a particularly challenging decision. I find that the Lord has been with me in these lonely moments, and I feel that His guidance is ever near. I am sure this is true of every Christian for, regardless of the responsibility one holds, there are constantly decisions that must be made, affecting the welfare of himself, his family, his loved ones, and others.

The world's leaders come and go; empires rise and fall; but overshadowing every human endeavor is God's guiding hand.

[END]

LOVE'S ENSIGN

*h*OW did our planet come into existence?

"In the beginning [before all time] was the Word [Christ], and the Word was with God, and the Word was God Himself. [Isaiah 9:6.] He was present originally with God. All things were made and came into existence through Him; and without Him was not even one thing made that has come into being. In Him was Life and the Life was the Light of men." "And the Word [Christ] became flesh (human, incarnate) and tabernacled—fixed His tent of flesh, lived awhile—among us; and we [actually] saw His glory." John 1:1-4, 14, Amplified New Testament.

Note: Again and again the Bible asserts that all creation came into being by the express word and act of Christ.

By what means did Christ, the Creator, create?

"It was the Lord's word that made the heavens, the breath of His lips that peopled them. . . . Let all the inhabitants of the world stand in awe of Him; He spoke, and they were made, He gave His command, and their frame was fashioned." Psalm 33:6-9, Knox.

Note: Again the word of God emphatically teaches instantaneous creation by divine command. There is creative power in the word of the eternal God.

How do we know that the "days" of creation week were not long periods of time?

"There was evening and there was morning, one day." Genesis 1:5, Berkeley.

Note: Compare Genesis 1:8, 13, 19, 23, 31, where God's word emphatically repeats that each day of creation consisted of one dark part and one light part—day and night, as we speak of it—to make up a twenty-four-hour day.

To remind man of the eternal power and Godhead of the Creator, what did the Lord do on the seventh day of this first week?

"By the seventh day, God had come to an end of making, and rested, on the seventh day, with His whole task accomplished. That is why God gave the seventh day His blessing, and hallowed it, because it was the day on which His divine activity of creation finished." Genesis 2:2, 3, Knox.

What does the law of God command concerning this weekly reminder of creation?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Note: Jesus said, "The Sabbath was made for man." Mark 2:27. It is not a day dedicated to one nation. It is "the Sabbath of the Lord thy God."

Who, by creative right, claims lordship over the Sabbath?

"The Son of man is sovereign even over the Sabbath." Mark 2:28, N.E.B.

Note: Christ, the Creator, made the Sabbath by (1) resting on it Himself, (2) consecrating it to holy use, and (3) adding His special blessing to it. Jesus Christ is sovereign Lord of the Sabbath.

Alone With Your Bible

Deeper Meaning of the Fourth Commandment

by RAYMOND H. LIBBY

Little wonder that He should say, when on earth among men, "I am not come to destroy" the law. The Sabbath is at the heart of God's law, and Christ is the heart of the Sabbath.

Of what is the Sabbath a weekly reminder?

"Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Exodus 20:8-11.

Note: The Sabbath is God's emblem of His creative power—of our origin by His creation. As we remember the Sabbath we are reminded of our origin, made in the image of God.

What second meaning has the Sabbath for all mankind?

"You therefore must keep the Sabbath, as it stands for your holiness." Exodus 31:14, Berkeley.

Note: Ezekiel 20:20 (Amplified Old Testament) reads, "And hallow—separate and keep holy—My Sabbaths, and they shall be a sign between Me and you, that you may know, understand and realize that I am the Lord your God." "That I am the Lord who sanctifies." Verse 12.

What attitude do unsanctified minds and hearts take toward God's holy law?

"The mind of the flesh—with its carnal thoughts and purposes—is hostile to God; for it does not submit itself to God's law, indeed it cannot." Romans 8:7, Amplified New Testament.

Note: "But the wicked shall be tossed like the waves and shall not be able to rest. There is no peace, said God, for the wicked." Isaiah 57:20, 21, Thompson's Septuagint Bible. Sin is a troubler and sinners have no inward peace. This is death. Romans 8:6. Christ, our Creator, holds out to sinners justification and sanctification in loving obedience to God's perfect law. "Great peace have they which love Thy law." Psalm 119:165.

What third meaning is to be found in the Sabbath?

"Consequently, there is a Sabbath rest reserved for the people of God." Hebrews 4:9, Berkeley.

Note: Sabbath means "rest," for God rested in it, and in it He commands us also to rest. This rest points to the rest for the people of God in the new earth which our Creator will make for all who love Him. Our eternal rest is never to be forgotten as we rest on the Sabbath of creation week, the seventh day.

How does the New Testament command us to anticipate the eternal rest to come?

"For one who enters into His rest, by the same token rests from his works, just as God did from His own." Hebrews 4:10, Berkeley.

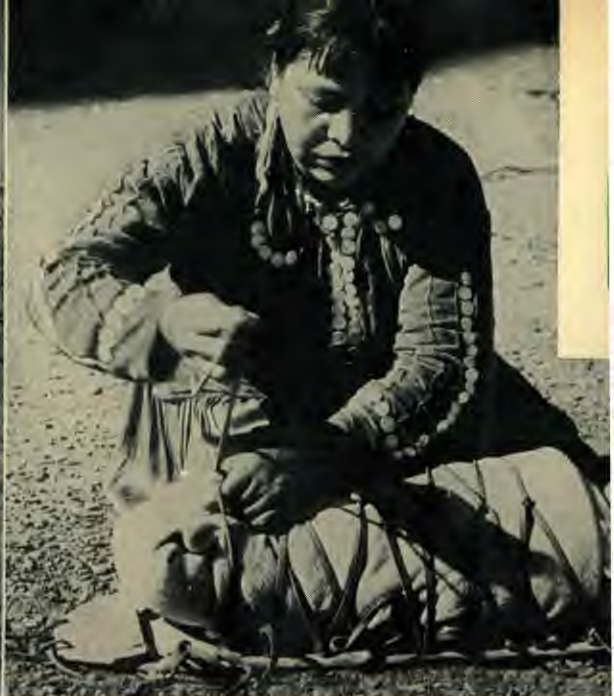
Note: As we observe the true seventh-day Sabbath we remember whence we have come, and why we are here, constantly looking forward to perfect rest in the kingdom of God. Precious indeed are these threefold meanings of the Sabbath made in the beginning by our Lord Jesus Christ.

How do we know that the Sabbath commandment was not "done away" at the cross?

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23. [END]



Monument Valley buttes form the backdrop for the Seventh-day Adventist mission and hospital. ▲



Today old ways are being abandoned for new by the Navajo.

IT WAS late afternoon in Monument Valley.

The hot sun had slipped behind the Big Rock Door Mesa, leaving the towering canyon walls behind the frame-and-shingle clinic building in purple shadow.

To the east the lofty buttes of the valley were etched bloodred against the rolling desert of southern Utah.

A faint whisper of breeze ruffled the checked cowboy shirt of the tall, lean Navajo man carrying the little girl. He walked stolidly, his angular face grim.

There were tears on the cheeks of the child. She was sobbing softly, sick and in pain. Close behind walked the mother. Her round, brown face was impassive, but there was a look of deep concern in her dark eyes, a look of uncertainty and fear.

Dr. J. Lloyd Mason, head of the Seventh-day Adventist mission and hospital in the valley, pushed open the door to the new hospital building. The Navajos passed through.

Inside, Dr. Mason turned to Nurse Nelle Mullikin, his voice urgent.

"She's a mighty sick girl. She's going to have to be admitted to the hospital. Maybe rheumatic fever."

A practical nurse, a Navajo, hovered nearby. The doctor spoke to her, his blue eyes soft. "Tell them," he said gently, "that she's *very* sick—that she'll have to stay here for a while."

Then he turned to me. "You know," he said, "a year or two ago they wouldn't have brought her here. They'd have taken her to a medicine man."

We walked past the ultramodern nursing station with its semicircular counter and neat chart racks and into Dr. Mason's office.

The doctor told about the winds of change blowing across the 25,000-square-mile vastness of the Navajo country.

The "Dine," or "People," as the Navajos call themselves, are learning the benefits of modern medicine. Many are becoming Christians.

Hundreds, in hogans all over the northern—and most remote—half of the reservation, are coming to the shiny new hospital at Monument Valley.

They come from sometimes a hundred miles away, most of them by pickup truck, but some even on horseback or wagon. It isn't uncommon to see even a long-haired old medicine man visit the clinic for "paleface" treatment.

"Even the women want to have their babies in the hospital," says Dr. Mason.

Yet only a few years ago most Navajos scrupulously avoided any sort of hospital because of their superstitious fear of death. It was enough for them to know that a hospital was where someone had died. This made it a place to shun. Navajos, even today, will burn a hogan in which someone has died. They dislike to bury their dead. They won't do it if a white man is around to do the job for them.

The medical mission began in 1950 as a mission and clinic in a house trailer. During the first eight years of its existence, nine or ten babies were born here, barely one a year.

During 1958, the number of births at the clinic jumped



Dr. J. Lloyd Mason examines a little Navajo girl in the clinic.

Medical Miracle in M

by RALPH LOONEY

DOCTOR TO THE NAVAJO



Monument Valley. ▲



A Navajo girl gets a shot from Dr. Dail Lodge at the clinic. ▲

enty-three. The following year it rose to 191. The
00, twenty-one-bed hospital was opened in May, 1961.
that year totaled 235.

ing 1958, clinic calls numbered 4,700. The following
ey climbed to 13,000 and in 1961 to nearly 17,000.
if the clinic and hospital in Monument Valley are
c of the changes taking place in the Navajo country,
son and his staff are symbolic of something else. They
cal of the dedicated missionary medics who are helping
he change.

area, until a relatively few years ago, had no medical
s at all.

a spectacular land of big sky and breathtaking dis-
shifting pink sand dunes and tumbled mesas, and
red buttes. A lonely, timeless land not made for
ing nor the weak in spirit.

the setting for the hospital and clinic is awesome.
buildings cling to the eroded floor and sides of a
canyon, a mere gash in the crimson rock of Tsay-Kizzi
(Rock Door) Mesa. The canyon walls are almost sheer.
tion is a word with meaning here.

mission and hospital are close by Harry Goulding's
Post and Lodge, twenty-seven miles north of Kayenta,
the most remote post office in the United States.
n Hat, Utah, on the muddy, twisting San Juan River,
st an equal distance north.

l recently there was no paved road within seventy-
es. And there are still no wires of any kind running
e valley. Electricity must be generated. Telephone
ication is by mobile radio.

to see the need for medical facilities in the area
arry and Leone (Mike) Goulding, who operate the
post and lodge. Their names have become almost
ous with Monument Valley.

Gouldings came to this fantastic land in 1923 and
ove with it. When the area was declared public land
ar, they homesteaded a 640-acre section. Later, the

Dr. Dail Lodge examines a baby in a Navajo "summer house." ▼



ent Valley

Nurse Nelle Mullikin brings a baby to its mother in a hospital ward. ▼



Dr. Dail Lodge talks to a Navajo youth in a "summer house." A sheepskin is visible in the background. The summer house is built of upright logs put loosely together to provide ventilation. The Navajos have few of the so-called "civilized" diseases.

Navajo Reservation boundary was moved north. Goulding's section was left an island of privately owned land inside the reservation.

Close friends of the Navajos, the Gouldings tried for years to interest someone in setting up a clinic. Finally, in 1950, they persuaded the Pacific Union Conference of Seventh-day Adventists to undertake the task.

The Gouldings donated the land for a clinic site in the canyon not far from their lodge. They furnished water from their own well four miles away in Arizona. The church set up a trailer clinic and residence.

Mr. and Mrs. Marvin Walter moved to the canyon. Mrs. Walter was a nurse, Mr. Walter a minister.

Later, when public-health authorities complained that

Students like Reginold Rice, shown here with Nurse Nelle Mullikin, come to Monument Valley for special study. Rice, a student at Loma Linda University School of Medicine, Loma Linda, California, spent the summer at the hospital on a fellowship.



Mrs. Walter was dispensing medicines and delivering babies, a doctor was assigned.

The doctor was stricken with cancer and Dr. Mason came out from Bishop, California, as a "troubleshooter." His job: to help out, and assess the needs.

That was four years ago. He is still there and intends to stay.

To Dr. Mason, with a wife and four children, it meant sacrifice. He gave up a prosperous practice in Bishop to do it.

It was almost an accident that brought him here.

"I had planned on taking a residency for a year, anyway," he said. "Then this thing cropped up here and I agreed to help out."

He hasn't taken the residency. He's too busy. It isn't an easy job and sometimes the days run to sixteen, even eighteen hours.

Nor is the work of the mission doctor confined to the physical needs of his patients. Dr. Mason and his assistant, young Dr. Dail Lodge, alternate preaching at the little church on Saturdays. Saturday, the seventh day, is the Sabbath observed by Adventists.

There is a challenge to this work like that found in no other field of medicine, say both physicians.

You get an idea as you sit there in Dr. Mason's simply furnished office. Dr. Lodge comes in with two large X-ray films of a possible skull fracture. He places them, one by one, on a viewing box and the two doctors examine and discuss them. Dr. Lodge leaves.

Dr. Mason gestures. "We get a lot of injury cases—accidents of one sort or another. This was a Navajo man who fell off a wagon near Tuba City."

Tuba City is a community near the far western boundary of the reservation.

You ask about cancer. Is there much of it among the Navajos? And the other big United States killer, heart disease?

The doctor shrugs. He has seen only one positive cancer case since he has been in the valley. A Navajo woman with pelvic carcinoma. Only two fatal heart attacks.

Tuberculosis? On the decline. High blood pressure is unusual.

"I have yet to see a Navajo with a stroke," he says.

"Civilized" diseases like circulatory ailments, hypertension, and stomach ulcers are rare in this timeless land.

But there is much gallbladder trouble, for which the hospital needs surgical instruments. "We have to turn away a lot of gallbladder cases," explains Dr. Mason.

Most ailments are of a minor nature. Colds and intestinal complaints such as diarrhea are common.

"We see few Navajos who appear undernourished," says the physician, "but vitamin deficiencies are common."

Glaucoma? Practically unknown to Dr. Mason. But he removes many cataracts from the eye and treats many cases of pterygium, an eye ailment resulting from irritation.

Drugs are a problem, since operating funds come largely from donations. Many doctors across the country help by sending sample medicines given to them by drug houses. Some drug concerns donate antibiotics.

There is a certain routine you must follow in giving medicine to a Navajo, explains the doctor.

(Continued on page 31)

The Sabbath is one of the most ancient institutions in the world. It was created at the dawn of history. The record of its origin is: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3. The inspired historian places the Sabbath in an impregnable position by linking it with the Creator's work and rest.

Genesis gives us a record of the Sabbath and its place in the week. It is the Sabbath that gives the week its significance. The day, the month, and the year owe their distinction to the motions of the earth in relation to the sun, and the moon in relation to the earth; but the existence of the Sabbath is based upon a divine premise. This is well stated in the *Encyclopaedia Britannica*: "The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its *unalterable uniformity*. . . . It has been employed from time immemorial in almost all Eastern countries; and . . . those who reject the *Mosaic recital* will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability."—Eleventh edition, article "Calendar" (italics ours).

Discoveries in the field of archaeology are proving that the Sabbath was honored and observed by many of the nations of antiquity. Early church history also reveals the fact that Christians worshiped on the seventh-day Sabbath, for we read: "The early Christians kept the seventh day as a Sabbath, much after the fashion of other Jews."—*The International Standard Bible Encyclopedia*, vol. 4, p. 2631.

Dr. T. H. Morer writes in his *Dialogues on the Lord's Day*, page 189, "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."

This is a very frank statement of early Christian practice. And there is evidence that this practice continued for a number of centuries. Notice the several details contained in the following citation: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the *fifth century* the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, ch. XXVI, sec. 2, p. 527 (italics ours).

As the Christian church became more and more remote from the influence of the apostles, the seeds of apostasy foretold by Paul in Acts 20:28-30 began to bear fruit. Veneration for Sunday and opposition to the Sabbath emanated from Rome. We find that as the early Christian missionaries spread abroad throughout the world, they took the observance of the true Sabbath with them and

THE SABBATH THROUGH THE AGES



by J. A. McMillan

Historical Proof That the Early Christian Churches of Asia Minor, Abyssinia, Ireland, Scotland, and Elsewhere, Observed Saturday, Not Sunday, as Their Rest Day

taught it to their converts. This is evident from the fact that wherever an independent church survived the corrupting influence of Rome's dominance, there the Sabbath was honored.

It is not known definitely who was responsible for spreading Christianity in Ethiopia, but the people of this African country maintained their Christian witness for a thousand years after Christ, isolated from all the influences of the European churches. Geddes sums up their creedal

position when European missionaries arrived there: "They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images; they keep both Saturday and Sunday."—*Church History of Ethiopia*, pages 34, 35.

In the sixteenth century the Ethiopians were still observing the seventh-day Sabbath. Their ambassador to the court of Lisbon in 1534 stated their reasons for keeping it. It was, he said, "because God, after He had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than His word; and that, especially, since Christ came not to destroy the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe that day."—*Ibid.*, pp. 87, 88.

The seventeenth century saw Ethiopia invaded by Jesuit missionaries. They brought the king under their influence and the result was immediate legislation designed to eradicate the Sabbath from its honored place in the hearts of the people. Geddes tells us that the king "set forth a proclamation prohibiting all his subjects, upon severe penalties, to observe Saturday any longer."—*Church History*, pages 311, 312. The people rose in revolt and this attempt to abolish the Sabbath failed.

Among the practices of the original, independent church of Ireland and Scotland was the apostolic custom of

observing the ancient seventh-day Sabbath of the Holy Scriptures. This is admitted by historians. Alex. R. Macewan speaks of the Celtic church thus: "The life of the community was primarily religious, not only in motive, but in method. Fasting was observed twice a week, on Wednesdays and Fridays, while *Saturday was a day of rest* [dies sabbati]. To the Lord's Day [he refers to Sunday] no sabbatical ideas were attached."—*History of the Church in Scotland*, vol. 1, p. 53 (italics ours).

It is not hard to discover where this Irish-Scottish church received its practice of observing the Sabbath day. Columba, the founder of the Celtic church, was a believer in the sanctity of the seventh-day Sabbath. Here is the touching account: "Thus Adamnan tells us that St. Columba, on the *last Saturday of his life*, said to his attendant Diormit, 'This day, in the Holy Scriptures, is *called the Sabbath*, which means rest, and this day is indeed a Sabbath to me, for it is the last day of my present laborious life, and on it I rest after the fatigues of my labors.' . . . They held that *Saturday was properly the Sabbath* on which they abstained from work."—William F. Skene, *Celtic Scotland*, vol. 3, pp. 349-350 (italics ours).

This is very important testimony to the fact that the Sabbath day was recognized by this famous missionary as the proper day of rest. Dr. Alphous Bellesheim, the Roman Catholic historian, refers to this experience in his *History of the Catholic Church of Scotland*. The translator adds this interesting footnote: "We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of *keeping the day of rest on Saturday, or the Sabbath*."—Page 86. Translated by D. Oswald Hunter Blair. (Italics ours.)

We must not think that these are isolated testimonies. Historians of the Irish and Scottish churches admit that these early witnesses to the gospel of Jesus Christ were Sabbatarians. "In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest."—*Margaret of Scotland*, by T. Ratcliffe Barnett, Ph.D.

The Celtic Church maintained its adherence to God's ancient Sabbath down until the eleventh century. Andrew Lang bears out this point in his *History of Scotland*. "The Scottish Church, then, when Malcolm wedded the saintly English Margaret, was Celtic, and presented peculiarities odious to an English lady, strongly attached to the establishment as she knew it at home."—Vol. 1, p. 96. Among these "peculiarities" he specifically mentions that "they worked on Sunday, but kept *Saturday in a sabbatical manner*." (Italics ours.) Evidently the custom begun by Columba in the founding of the Celtic Church in Scotland had persisted for six centuries.

Thus we see that the early Christian churches followed the example of their Lord and Saviour in resting on "the Sabbath day according to the commandment." Luke 23:56. Today, amid a worldwide revival of true, apostolic Christianity, God's ancient Sabbath is to be honored anew by loyal believers in "every nation, and kindred, and tongue, and people." To this end the gospel calls mankind to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7. [END]

Without The Door

by M. M. DUNCAN

*Lo, Jesus stands without the door
And knocks—but will we hear?
Or will our selfish hearts refuse
To own that He is near?*

*Behold, He stands without the door
And longs to enter in—
To share His mercy and His love,
And take away our sin.*

*Behold, He stands without the door
And waits to hear our call,
For now the tempest gathers close
That could destroy us all.*

*O gentle Shepherd, we must heed
Thy summons at the door,
And let Thy presence seal our hearts
To Thee forevermore.*

The Common Factor

by Mary J. Vine

A judge, a man of substance and dignity, stands in the dock and is pronounced guilty, neither his substance nor dignity able to protect him. He sees his name writ large in the big metropolitan dailies. Suddenly he is in the limelight. But not for his wisdom. Only for his folly.

Another man. "I felt strong and brave," he says in court. "Really good, you know. I felt I could do all sorts of impossible things." He had climbed a 120-foot-high crane, crawled along the 70-foot derrick, and done some acrobatics. Fun, he had thought it was.

But it wasn't fun when he came to his senses. It wasn't fun for the fire brigade who came to rescue him.

It wasn't fun standing in court afterward. "I'm very sorry," he says. "I was very stupid."

A "grossly perverted sexual psychopath" gets twenty-one years for the horrible crime of murdering an innocent boy and girl. His behavior is credited to a masochistic condition. "I killed them on impulse," he says; "impulse is a funny thing, you know."

A girl is in trouble. She is afraid of the future, afraid of her friends, dismayed at the distress she has brought on her loved ones. "What shall I do?" she cries. "Honestly, mom, I didn't mean to do it. It was just—oh, we went into a bar, and after that nothing seemed to matter." "We went into a bar!"

The judge had been in a bar, too. So had the young man swinging by his arms from the top of the crane.

So, too, had the sexual psychopath. That boy and girl might have been alive today if that perverted mind had not had an alcoholic boost. When the bartender handed over the foaming glass, he little realized what awful fire he was feeding.

Four young teen-agers lay in a hospital, one dead. They had laughed at the way they had fooled the man behind the bar. Men of the world they had thought themselves, though only seventeen.

Now one of them would never laugh again. If only they had kept out of the bar!

Broken homes and hearts, loss of dignity, craziness, cruelty, criminality, shame—almost always, if you look deep enough, you will find the common factor—alcohol, and a bar. [END]



TEST YOUR "WORD" POWER

by Richard H. Utt

People in Bible times had their money worries, too. There were disputes over wages and hours, and there were taxes to pay. There were those who misused money and those who spent it wisely. See how many of these Bible questions having to do with money you can answer.

1. Whose picture was on the "penny" when Christ was on this earth? _____
2. In what unlikely place did Peter find a piece of money? _____
3. Does the Bible say that money is the root of all evil? _____
4. What slave was sold for twenty pieces of silver? _____
5. Who was sold for thirty pieces of silver, and by whom? _____ by _____
6. Who said, out of personal experience, "He that loveth silver shall not be satisfied with silver"? _____
7. After a large business transaction, who were surprised to find the money they had paid refunded in full? _____
8. What did Simon the sorcerer try to buy with money? _____
9. Which prophet asked, "Wherefore do ye spend money for that which is not bread?" _____
10. Who advised the Roman soldiers, "Be content with your wages"? _____
11. What corrupt ruler left the apostle Paul to languish in prison, hoping the apostle would offer him a bribe to secure his freedom? _____
12. In Christ's parable, what wages did the vineyard workers receive for a day's labor? _____

(Answers on page 33)

SIGNS SIGNS

SIGNS COUNSEL CORNER

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

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

FAITH BEFORE HEALING

QUESTION: I have a friend who has been very ill for some time. He has been very much discouraged, and as a result he has almost lost faith in God. I have been trying to encourage him not to turn against God because of this experience. Do you suppose that it would be wise to call for the elders of the church and have him anointed in accordance with the instruction given in James 5?

ANSWER: The experience of anointing is based upon the faith of the needy individual who is ill. The Bible says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:14. Notice that the individual himself, as the result of his own faith in God, is to call for the elders of the church. There is nothing miraculous about the anointing, for oil does not contain power to heal disease. Anointing is meant to be an evidence of an individual's faith in God, which alone is the basis upon which God heals and restores. Continue to encourage your friend to have faith in God. Read to him the verses from James, but let him know that he should be the one to call for anointing when his faith is strong enough to believe that God does hear and answer prayer.

NON-CHRISTIAN HUSBAND

QUESTION: Four years ago I married a non-Christian and we have two small children. My husband does not seem the least bit interested in spiritual things. It has always been "tomorrow" with him. But tomorrow never comes. I want my children in heaven, but he does not want them to attend a Christian school or have any part in Christian things. I would rather see my babies saved than save my marriage.

ANSWER: How often our vision clarifies only when it is too late! Your letter should be a warning to every person contemplating marriage with an unbeliever. It would not be right to counsel you to break up your home, for this has tremendous implications for your children. The wisest plan would be for you to do your very best to influence your husband toward your point of view. You can do this best by taking a strong stand as you discuss with him your feelings regarding your religion and your children. He should know that you feel so strongly about the matter that you have even contemplated breaking up your home rather than see your children brought up in an unchristian environment. It may well be that he has not seen this side of you and does not know how strongly you feel about these

things. After all, when you married him, you were willing to compromise your faith, and he therefore is in no position to realize your changed feelings now. Such a strong stand on your part may not only secure his cooperation but also lead him to want to know more about a faith which means so much to you. Rather than leave your husband, consider him as a soul to be saved in God's kingdom, and do your best to win him to the Lord Jesus Christ.

BAPTISM AND SALVATION

QUESTION: I want to ask a question about baptism. While my wife was alive she studied her Bible and tried hard to live right. She was a good woman, and we were happy until she passed away several months ago as a result of a heart attack. She had intended to be baptized but her unexpected death prevented that. Would God reject her because she was not baptized?

ANSWER: Baptism is one of the requirements of the Lord for those who have opportunity to be baptized. However, a person who has no such opportunity may also be saved. This is proved by the fact that Jesus assured the unbaptized thief on the cross that he would have a place with Him in His kingdom. Without doubt, the baptism of Christ—who was baptized even though He had no sin to wash away—covers those who do not have opportunity to follow His example and be baptized themselves. God knows all about your wife's intentions. He will judge her accordingly. You may feel assured that He has accepted her, and set your mind at rest.

WHERE TO BEGIN WITNESSING

QUESTION: My heart's desire is to do service for the Lord. I would like to teach others the way of Christ and what it means to know Him. However, I don't know how to get started and am embarrassed to do anything in a public way. Can you help me, please?

ANSWER: There is no reason why you need to do anything in a public way, at least to begin with. Why not start witnessing for your faith to those with whom you come in contact day by day? Let them know of your beliefs and what your relationship with God means to you. Do this in a normal, natural way. Do not preach to them or assume a false piety. The happy overflowing of a full heart has a potent appeal. If God plans for you to do anything in a public way, He will certainly prepare you for it in His good time. But start right where you are, working for souls in your own way, and God will abundantly bless you.



FAITH FOR TODAY

SCIENCE AND THE BIBLE

QUESTION: An article appeared in our local newspaper recently to the effect that scientists have discovered that there was life on the earth nearly three billion years ago—almost two billion years earlier than they previously estimated. Yet I know that Bible records would seem to indicate that the world is between six and seven thousand years old. Both of these estimates cannot be correct. If the scientific data is more accurate, how can we continue to respect the Biblical estimate?

ANSWER: In the comparatively short span of my life I have seen scientists change their minds again and again about matters on which they once spoke with great certainty. Therefore, when someone claims to have found evidence that there was life on earth nearly three billion years ago, I do not find myself unduly affected, nor is my faith in the Bible shaken. Many times in recent years scientists have made discoveries which have verified Bible statements. There is no disagreement between true science and the Bible. For myself, I stand by the Bible teachings and do not concern myself unduly over these new "discoveries." I believe the Bible is God's Book. Why should I cast aside information which I believe has come from God Himself and fluctuate with the estimates and guesses of men who admit that they know very little about what happened even two thousand years ago?

"OVERLOADING" THE SOUL

QUESTION: Can one overload the soul by reading too much of God's word?

ANSWER: I am not at all sure that it is possible to "overload the soul" with God's word. The danger to most of us is in not reading His word enough. David says that a man is "blessed" if he meditates on God's law "day and night." Psalm 1:1, 2. However, extremism in any line is not good,

and without doubt it is possible to go to extremes on religious matters. One of the commandments says, "Six days shalt thou labor, and do all thy work." This commandment then goes on to enjoin us to observe the Sabbath. However, the command to work is as definite as is the command to rest and keep the seventh-day Sabbath. If any individual were to spend his entire time reading God's word and were to neglect the normal responsibilities and activities of daily life, he would undoubtedly have gone to an extreme which would be displeasing to God. God expects us to use good sense and keep well balanced in all that we do.

CAN A HOUSE BE CURSED?

QUESTION: Do you believe there can be a curse on a house? My husband and I bought a pre-Civil War house in the country and remodeled it. He died suddenly while working on the interior. Since then I have learned from my neighbors that the history of the house includes one tragic death after another. I am living here alone and shall appreciate your counsel. Do you think I should move?

ANSWER: The Bible teaches, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. For this reason, I could not believe that God permitted your husband to die just because he was working on the interior of an old house in which a number of other people have died. Superstition often rules the lives of those who are not acquainted with God's word, and this seems to be the case in the counsel given you by your neighbors. Christians have the right to place their lives in God's care. Read Psalm 91 before making any decision to sell your house and move. If you have placed your life in God's hands and keep close contact with Him, you need have no fear. As you practice faith and confidence in God and do your best to be a blessing to those around you, your house can be known to others as a place that radiates Christ's love and care rather than the death and gloom which some now attribute to it.

IRRESPONSIBLE SON-IN-LAW

QUESTION: My daughter is married to a man who cannot hold a job for very long. They have three children, and recently the entire family moved to a distant city. Even my son-in-law's parents are disgusted with him for his failure to keep a job. I am willing to send them money for groceries until he gets work in the new location, but somehow I believe continued help is bad for him since he will expect it of us regularly. On the other hand, I love my daughter and the children very much and feel sorry for their plight. What do you think I should do?

ANSWER: Help them financially in an emergency, but do not make it a regular gift lest they come to depend upon this as a constant source of income. You must maintain a delicate balance between helping them in times of stress and need, and a continual giving for their support which would encourage your son-in-law in his apparent lack of responsibility. Be sure that all of your family, including your son-in-law, are aware of your love for them and your concern for their problems, but confine your help to actual times of emergency.

"MOM, I'm starving! When are we going to eat?" Such cries of anguish are heard in thousands of homes every day. Every one of us has had a similar experience, for eating is one of the major occupations of all young people. Most of the time it is almost impossible to fill them up. There is nothing abnormal in this. But the big question is, "*What are they eating?*"

Today there is much talk about nuclear war and its threat to civilization. This is a menace. But poor health habits indulged in over a period of years can constitute a real danger to a nation's well-being, too. Diet has always played a major role in the lives of nations. The future of the race depends to a large extent on the physical and mental fitness of its children and youth.

Compared with their vigorous ancestors, many modern young people are soft and flabby. And for a very good reason. Far too many of them come from homes where every whim is gratified by parents. Little or no judgment is shown in providing a sound dietary program for the youth. Indulgent parents yield to every desire, whether it involves eating between meals or consumption of foods obviously detrimental to good health.

The diet of too many young people consists of munching on sugar-filled tidbits, washed down by liberal doses of pop, not to mention beer and other beverages that have no place in any teen-age diet. Teen-agers demand calories and more calories—empty calories consisting largely of white flour, sugar, and devitalized foods that fatten and fill, but fail to provide the building materials required by the body.

Pickles, pop, and potato chips. "Hot dogs," mustard, pepper, and excessive amounts of salt. Could anything contain less of real value to the human body? Is it any wonder that so many of our young people are anemic and under par? Many young people actually seem to be trying to live on devitalized foods.

Much of the ill health so common in later life can be traced to the foolish eating habits of late childhood and early youth. Yet these are the years when all parts of the body are growing rapidly. This is the time when the individual is changing from childhood to adult life and full physical maturity. Just what are our young people building into their bodies? Are they building healthy bodies, or starving for the vital things of life?

Malnutrition is bad enough in boys, but it is ten times worse in rapidly growing girls. Because she is following some crazy "crash diet," many a girl is destroying her own vitality and the future health of her children. It is wrong for her to choose foods that have no real value in building a healthy body. After all, her life is not her own. It also belongs to her children-to-be.

Why do young people choose so unwisely? Often because others of their own age are also unwise in their choice of foods. But it is a sad fact that many adults also set them a poor example. Some parents go to another extreme. They are so rigid and unrealistic that their children have no other desire than to be "like the rest of the gang." This is a natural reaction, especially during early adolescence.

Around the age of twelve or thirteen marked changes begin to take place in youth. In girls they usually occur two years earlier than in boys. Every youth passes through this trying period. The individual is no longer a child, but rather an adolescent. Strange new forces are welling up within, and self-control is often difficult. This is a time of great stress for parents. It is even worse for adolescents. It is a time when neither parents nor children understand each other very well. One of the most important decisions of life will center around the question of food.

It is tragic that two of the largest breakfast-cereal firms in the world are vying with each other in producing sugar-coated flakes for growing children. Shame on Battle Creek! It is sad to think that the cereal capital of the world, founded and developed by people who believed in the principles of healthful living, should have descended to this sort of thing. It is a crime to give all this sugar to growing boys and girls.

Mothers, if you want your children to grow up strong and healthy, cook a hot, whole-grain cereal for them every morning. Breakfast is the most important meal of the day. Be sure that your children have an abundance of fruit—raisins, dates, and figs—rather than sweetening the cereal with white sugar. The diet you provide will mean much to them in school all day, both in their studies and in their attitudes toward life. What is more, a good breakfast will help to keep them free from dangerous infections that so often sweep through schools and other places where children gather.

Little do we realize the enormous influence that diet has on the development of a child's personality. A good diet is essential to health. No amount of artificial vitamins or so-called "food supplements" can ever take the place of a sensible program of living. Extra vitamins are often useful when a person is ill, but only a well-balanced diet can help in building a healthy body and a calm personality, able to meet the stress of the times in which we live.

Don't fill your refrigerator and cupboards with pop, pickles, and potato chips. These things may not be harmful in small quantities. But teen-age young people need something better than this to keep them healthy and strong. There is no real food value in "hot dogs," mustard, coffee, and tea. All of these are equally bad for

OUR HALF-STARVED TEEN-AGERS

Why Pickles, Pop, and Potato Chips Don't Make a Healthy Diet

growing youth, for they contain little to build up the body and provide a healthy bloodstream. These things are not as bad as cigarettes, liquor, and dope, but they do contribute their share toward lowering vitality and weakening the human race.

Remember, it is not so much what you say, but how you act, that will influence your children. Your own life must be consistent if you would lead your young people in the ways of health and happiness. Once they have reached the age of decision, you cannot drive them into conformity with your wishes. You must begin by setting the right

by

**CLIFFORD R.
ANDERSON, M.D.**

kind of example in early life. If you have filled their lives with love and understanding, they will be more inclined to follow you in later life.

Choose sensible foods that will be not only tasty but truly nutritious in building up a sound physical constitution. Give your children plenty of fresh fruits and fruit juices, rather than artificial beverages and sugary desserts. Try to be tolerant, not going to extremes on diet or on any other facet of life. Ask God every day for the wisdom to lead your young people aright so that they will "know to refuse the evil, and choose the good." [END]

MERRIM FROM MONKMEYER



RINGING IN THE EARS

Q. *I am seventy-two years old and have just begun to notice a strange ringing in both of my ears. How serious is this? Does it mean I might have a stroke?*

A. Not necessarily. Ringing in the ears could arise from some condition within the organs of hearing. Some doctors are finding niacin, a part of the vitamin B complex, of real value in treating this condition. Niacin dilates or opens up the vessels leading to the brain, and this temporarily improves the blood supply to these areas. However, if the ringing persists, it may be advisable for you to see an ear specialist. Unfortunately, there is no diet for treating this condition.

IRRITABLE HEART

Q. *My husband is sixty-five. Often he suffers from attacks of what he calls a "racing heart." There are times when his memory seems to be failing, and he becomes somewhat confused. He has many responsibilities to carry in his business. Would you please give me some word concerning his condition? We are Christian people and know that God answers prayer, but we also believe God uses medicine and doctors to help perform His will.*

A. Most likely your husband has been pushing himself beyond his limit. This is making his heart rather irritable and high-strung. He has no doubt risen to his present position through hard work and diligent attention to details. The mental confusion could be due to overwork, combined with severe emotional strain. He may possibly have had a small stroke, without any sign of paralysis or physical weakness. Certainly at his age he should lighten his work load as much as possible, passing on some of his heavy responsibilities to others. A good program of living, combined with adequate rest and exercise, is always beneficial in cases like this. He must take time for relaxation, both physical, mental, and spiritual. This will help him to regain the normal rhythm of the heart and restore the full capacity of the mind.

THIAMINE

Q. *What is thiamine, and why is it so necessary in the diet?*

A. Thiamine, or vitamin B₁, is perhaps the most important part of the vitamin B complex. It was one of the first vitamins isolated in pure form. Thiamine is needed for the normal functioning of all the nervous tissues

YOUR HEALTH

QUESTIONS ANSWERED BY

YOUR RADIO DOCTOR

CLIFFORD R. ANDERSON,
M.D.

of the body. It also plays a definite part in the enzyme reactions within the cells, where it is necessary for the proper utilization of both carbohydrate (glucose) and fat. People who lack thiamine, or vitamin B₁, often suffer from neurasthenia as well as cardiac and gastric disorders. Thiamine is constantly needed to keep the heart functioning properly. Anyone suffering from chronic diarrhea is likely to lose considerable amounts of vitamin B₁. If this continues over a long period, the serious disease known as beriberi may develop. People who live on restricted diets may develop this condition. This means that beriberi really arises from malnutrition. Alcoholics are particularly prone to this disease. Most of them suffer from easy fatigue, disturbed sleep, and lack of appetite. They complain of nervous irritability, poor memory, pains over the heart, feelings of "gas," and other vague abdominal complaints. The best way to prevent such a condition is to follow a balanced diet. Patients suffering from neurasthenia should be given at least 100 mg. of thiamine, or vitamin B₁, every day. Such a program will help to restore normal action in the heart and nervous system, and will usually clear up the stomach and intestinal disorders in a short time.

RAPID WEIGHT GAIN

Q. *I am an asthmatic, twenty-six years old, but there is something else wrong with me. My hands and feet seem to swell, and at times I have a terrible headache. Under these attacks I almost pass out. When the swelling comes on, I may gain as much as nine pounds in a single week. What should I do?*

A. Any rapid weight gain is likely to be due to other causes than the normal reactions of life. Swelling of the

hands and feet may indicate some trouble with the kidneys. At least this should be thoroughly investigated. Other conditions, including a failing heart, must also be ruled out. Some of the newer medicines are very useful in removing excess water from the tissues. The most important thing is to have a complete medical examination by a competent physician. If you cannot afford private care, by all means seek help at some large medical center or university clinic.

FATIGUE

Q. *Quite often I read your medical advice in the "Signs of the Times" and enjoy it. Sometimes I wake up in the morning feeling tired. After a few hours I begin to yawn and feel like sleeping again. I find this a most embarrassing situation. What can I do about it?*

A. Fatigue comes from a number of different causes. Many people are tired because they really do not sleep well. They toss and turn a great deal at night, either because of worry or after having gone through too much mental concentration. Sometimes the trouble is caused by going to bed with a full stomach. Thus while the body should be quietly sleeping and rebuilding its energies, some organs are still busy digesting unwanted food. Again, there is always the possibility of some endocrine disorder, such as a deficiency of thyroid. This should be ruled out by appropriate tests, including a blood count, urinalysis, and a protein-bound iodine test. If these are all negative, your case should be more fully investigated. Certain heart conditions may also have to be considered in searching for the cause of fatigue and sleeplessness. Then, too, many people do not take enough exercise, and hence are not physically tired when they go to bed. Others stay up late reading racy literature and watching exciting programs. After a few hours of such excitement, the mind and nervous system may not settle down too readily. It is better to work vigorously during the day, taking plenty of exercise in the open air. Bad habits, such as the use of caffeine and nicotine, should be discontinued, especially at night. Avoid all harmful drugs. Try to live within your resources and do all you can to find the cause of your trouble. The more you can help yourself the less anxiety you will have to face. Perhaps you would benefit by spiritual guidance and counseling, especially if no organic cause can be found for your fatigue.

Making a Fresh Start

*How God Will Forget Your Past
and Give You a "Clean Slate."*

What It Means to Be "Justified" by Christ.

by L. C. NADEN

GOD'S pardoning love casts our sins into the bottom of the ocean of His forgetfulness. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

What does it mean to be justified? It means that in Christ we have a standing with God that causes Him to forget what we once were. We are in His sight as if we had never sinned. That is the simple meaning of justification.

There is a natural law which allows one to look at a dark-red rose through a crimson glass and see it as white as snow. Try it sometime. You will be surprised and delighted.

That same law operates in the plan of salvation, for God, looking at you and me through the precious blood of Christ, does not see our sin-stained past. He sees only the purity of His own dear Son. The Bible declares: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

The moment we fulfill the conditions of that text we are justified before God. We are cleansed in His sight.

I repeat, in the experience of justification God forgets the man that I was. This was fully demonstrated in the life of King David. All who know David can name his sins. No man, of course, could sin so grievously before the Lord without having a very troubled conscience. If you want to know how deeply repentant David was, read Psalm 51. No person could have been sorrier for his sins than he. He knew he had dishonored his Maker, and felt separated from Him. Now he prays for a restoration of the joy of salvation, asking God to purge him, cleanse him, and renew a right spirit within him.

Did God hear that prayer? He did. David regained fellowship with his Maker. His new-found faith is well described in Psalm 116: "I love the Lord, because He hath heard my voice. . . . Yea, our God is merciful. . . . For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

In 1 Kings 14:7, 8 God indicates what He thought of David after his death. "Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over My people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes."

What do we read here? The simple truth that God had forgotten David's sins! He had kept His promise. When He thought of David, He said, "David was truly a wonderful man: a man who kept My commandments, a man who followed Me with all his heart, a man who did only that which was right in Mine eyes." This is what it means to be justified. David was perfect before God. He was in God's sight as if he had never sinned. That is the gospel of justification by faith.

Let us look at another well-known Bible character, a man whom God was proud to own as His man. I read in Exodus 3:6: "Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

It is easy to understand how God could claim to be the God of those great men of faith, Abraham and Isaac, but no one can read the life story of Jacob without coming to the conclusion that he was a cheat and a deceiver. We are inclined to despise him because he took advantage of his hungry brother, and deceived his poor old blind father. We cannot study his life without being fully conscious of the fact that he had many of the failings and shortcomings of mankind. Yet that man found favor with God.

This is God's estimation of men whose faith clothes them



in the robe of Christ's righteousness. How thrilling that in the experience of justification He forgets what we were and loves us even as He loves His own Son.

Ellen G. White says, "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, page 62. That is what it means to be accepted by the Father, in Him.

Friend, do you want to forget your past? Knowing that someday all must give an account of their actions before God in the judgment, would you like to have your past cleansed by the blood of Christ? Would you like to have a new start in Him—to be justified and appear henceforth in the sight of God as one who has never sinned? You may have that glorious experience now.

All you need do is to believe on the Lord Jesus Christ. Confess Him. Obey Him. Commit your life to Him now. [END]

Treasure for Treasure

(Continued from page 13)

creased, it was necessary to establish a schedule for those who could ride and those who must walk.

The problem of feeding Chung Sup's growing family loomed large, for the refugees had to live off the land, and there were so many refugees! But the hearts of Koreans are oversize. Often the Shims would stop at a farmhouse for shelter, and in the course of their overnight stay the farmer would share with them his last pound of rice.

The family circle now numbered forty-eight, some

with shoes, others with feet bound in burlap to keep out the cold. Around this little group grew a bond of love stronger than many a natural family tie. There was a selflessness born of mutual need that found expression in scores of ways—a small hand outstretched to help one still smaller, a morsel of food passed on to someone needier.

When one of the weaker children finally gave up the struggle, it was a grief to all. To Chung Sup it was a harbinger of what must follow. Carefully he avoided looking toward others in the group whose listless eyes spoke volumes.

A shallow grave by the roadside, a few words of earnest prayer, then with dogged determination Chung Sup marshaled his small retinue and faced south once more. He had set Pusan as his destination, and he tried to think what he would do when he reached there. How could he care for all his children?

Then one day, after endless days, they were in Pusan. For a moment they stood there in the road, staring around them at the crowded city beside the sea. Then Chung Sup moved forward.

On a rocky hillside overlooking Pusan and the bay, Chung Sup set up camp. The United States Army gave him a couple of tents, and somehow there was food—not a great deal, but enough. Kindhearted GI's brought little delicacies for the children every now and then. And they brought the Shims more children!

Chung Sup had been a newspaperman before the war. But now he made the care of war orphans his full-time occupation. He added a rough shack to the tents, and some of the GI's built a wooden barracks, which provided more warmth than the highly ventilated tents.

During the daytime Chung Sup and some of the older orphans kept busy leveling off the two acres of rocky land on which they had settled. Then one day an Army truck drove up with a load of concrete in outdated bags. The Shims could have it, since the Army's supply was being replenished.

With light heart Chung Sup set about making bricks from the bags of cement—bricks for real buildings!

That was 1950. Today there are five fine buildings, including dormitories, dining hall, a chapel, and classroom facilities for an elementary school and a junior high school. And there are 320 orphans!

Because Chung Sup is a Christian he has named his orphanage The Cross Orphanage, and he wears a small silver cross in his lapel, given him by the Korean government in recognition of his work.

Finding food and clothing for his oversize family is still a big part of Chung Sup's worries, but it comes. The Korean government provides rice, the Seventh-day Adventist Welfare Services, Inc., has made available clothing and some of the United States Government's surplus foods. The Foster Parents Plan of New York City helps to supply funds for the costly business of caring for and educating 320 children.

The Shims still find children left on their doorstep every now and then. Throughout the Orient the business of earning a livelihood is highly competitive, and parents sometimes find themselves unable to support their children. A baby usually appears at the orphanage with a card pinned

SHOUT WITH JOY!

by Thelma Murley

*Heart of mine, sing out His praise,
My great Redeemer lives!
Let every earthly corner hear,
His heart of love forgives.
A mighty Saviour is my God
To cleanse with holy fire.
A mighty Helper, He sends forth
His Spirit to inspire.
Be glad! Rejoice! And sing His praise
With every granted breath.
A mighty Conqueror is He,
Our Victor over death!
Surrounded by His wall of love,
What then is there to fear?
Look up, O heart, and shout with joy.
"Redemption draweth near!"*

to its shirt, giving just its name; and because in Korea there are so many similar names, it is impossible to find the parents. But each child is taken in with the same love, the same gentleness, that in 1950 turned a cartload of family treasures into a treasury of tiny tots.

Should any reader be moved to help this Korean orphanage in a practical way, contact the author: Miss M. Carol Hetzell, 7211 Trescott Avenue, Takoma Park 12, Maryland. [END]

What's Wrong With Our Homes?

(Continued from page 9)

blessings will be realized when needed most. In doing these things an anchor is provided which will hold a child from being dashed on the rocks in the storms of life.

Nowhere was this truth more clearly demonstrated than in overseas fronts during World War II and in the Korean conflict that followed, where great numbers of youths were suddenly called upon to undergo grueling tests and almost impossible hardships.

As a chaplain in the United States Army at that time, I was able to interview a number of prisoners of war released from miserable prison camps. I learned that when many young soldiers were dying from the hunger, cold, and loneliness of poorly equipped camps, it was the men with a background of religious training received at home who held on. I remember talking with a young man from the Deep South. I asked him how he had been able to survive three cold winters in North Korea when many were giving up the struggle and dying all about him.

"It was my father's daily reading of the Bible in the home that did it," he said. He explained how texts he had heard years before and forgotten suddenly came back to him just when he needed their help and comfort. Somehow he remembered those prayers, and the memory made him determined to hold out and someday be reunited with his family. With this hope he survived even with less food than the others, for he traded his own rations, slim as they were, for a Bible. He assured me that without this Bible and the blessed memory of his father's prayers and Bible reading, he would have given up like the others. [END]

Doctor to the Navajo

(Continued from page 20)

"You use the sun as a clock. You tell him to take a pill when the sun comes up, again when it is directly overhead, and another when it goes down."

What does it take to make a successful mission doctor? "Much patience and understanding," Dr. Mason replies. It also takes dedication.

You can see it in Dr. Mason. You can also see it in his wife.

A registered nurse, she has an understanding way about her. She works a regular shift as a nurse at the

hospital. And on the cook's day off she turns to in the hospital kitchen, preparing all the food.

You can see the same kind of dedication in Dr. Lodge. He graduated from medical school in 1955, served a hitch in the Army, and went to work in Monument Valley January 1, 1961. He finds the work challenging.

"There are so many ill patients," he declares, seriously. "Such a great need!"

The chief need, he says, is education. He is concerned that the Navajos still view medicine as magic. But he believes that he and Dr. Mason are making headway in the battle to educate them.

"It is a collective impact—the Christian way of thinking," he says, softly. "It is bringing changes in their way of thinking and their relationships with each other. It is slow, but progress is very definite."

Both doctors enjoy making calls far out on the reservation at Navajo hogans. Unfortunately, the increasing pressure of work at the hospital and clinic is keeping them out of the field. Until the new hospital was built both made frequent hogan trips. Now, time is too precious. In this land of vast distances a single call can well take an entire day.

The Pacific Union Conference of Seventh day Adventists built the \$150,000 hospital. It also furnishes the payroll for the two doctors, five registered nurses, two practicals, a maintenance man, a business manager, and a schoolteacher.

Operating expenses last year topped \$175,000.

Donations keep it going. A dollar-a-month club helps. Many guests at Goulding's Lodge visit the hospital and later help out. These often include medical men, who send medicines and equipment. The Gouldings themselves have been big contributors.

The Navajo Tribal Council actively supports the hospital. The Utah Indian Affairs Commission recently gave \$75,000 for a new well, and water and sewage systems.

The hospital is remarkably well equipped. It provides beds for seventeen adults and four youths, and six bassinets in the nursery. It has a modern operating room, hydrotherapy room, delivery room, nursery, kitchen, dining room, and X-ray facilities.

Patient rooms are spacious and restful. Oxygen is piped to each. There is an intercom to all parts of the clinic and hospital.

Since there are no wires to Monument Valley, power is supplied by two big war surplus diesel generators originally built for a battleship.

An \$80,000 residence and classroom unit to house student nurses and an intern is planned. Also projected is a clinic at Navajo Mountain, forty miles west.

But what keeps the staff content in such an out-of-the-way place, often working sixteen to eighteen hours a day?

Let Dr. Mason answer.

"I feel I'm accomplishing something," he says. "Oh—there are times when you get homesick to see a tree or a flower—then you go away for a while. But you can never wait to return."

Just then Nurse Mullikin stuck her head inside.

"Dr. Mason," she said. "It's the little girl—I think you'd better see her."

He got to his feet, smiling.

"You see," he said. "These people need a doctor." [END]



YOUR BIBLE QUESTIONS ANSWERED

by CHARLES D. UTT

THE DAY'S BEGINNING

Can you tell me who changed the beginning of the day from evening to midnight?

J. L.

In the Bible the day was considered as beginning at evening, or sunset. "The evening and the morning were the first day." "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." "And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." Genesis 1:5; Leviticus 23:32; Mark 1:32. This way of reckoning the day is still observed by the Jews and Christian Sabbatarians.

The ancient Romans and Egyptians followed the practice of beginning the day at midnight, and now this custom is almost universal. It was the political influence of Rome that led the Christian world in general to adopt the Roman custom.

CLEANSING FIRE

I have a question about 2 Peter 3:10. It says the heavens will be on fire and all earthly things will melt. Does that mean that everything on this earth will melt and be destroyed?

J. F. S.

Verses 10 to 12 read as follows: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The Greek word translated "melt" in verse 10 is translated "be dissolved" in verses 11 and 12. The thought is that the earth as we know it will break up or disintegrate. The word "melt" in verse 12 is from another Greek word, meaning to become liquid.

This passage of Scripture teaches that the purifying fires of "the day of the Lord" will destroy all traces of sin and the curse, including the works of

man in which he has prided himself. All that will burn will be consumed; that which will not burn will "melt with fervent heat." On the earth thus cleansed and renovated God will make a new earth, like His original creation. In it will dwell righteousness. Verse 13. No sin will ever again mar its beauty, and in its perfection it will remain forever new.

TWO RESURRECTIONS

What is the second resurrection?

B. R.

The Scriptures teach that there are to be two resurrections—one of the righteous dead and one of the wicked dead. In the Old Testament this teaching is found in the prophecy of Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. In the New Testament Christ taught the same doctrine in these words: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto

the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

From these statements, however, we would not know that a time interval separates the two resurrections. This interval is spoken of in the twentieth chapter of Revelation, where it is shown that the righteous dead, when they are raised, will live and reign with Christ for a thousand years, and that the rest of the dead will not live again until the thousand years are finished. Verses 4, 5. Thus it is clear that the first and second resurrections are one thousand years apart.

The first resurrection, "the resurrection of life," will take place at Christ's second coming. The righteous dead then raised will, with the righteous living, be "caught up . . . to meet the Lord in the air." 1 Thessalonians 4:17. See also Luke 14:14; 1 Corinthians 15:51-54.

At the close of the one thousand years will come the "resurrection of damnation," or of judgment. John 5:29. The wicked who are then raised will be judged "according to their works." The second resurrection and the judgment scene are thus described in the twentieth chapter of Revelation: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works." Verses 12, 13.

The second death, from which there is no resurrection, awaits those whose names are "not found written in the book of life." Verses 14, 15.

THE TRANSFIGURATION

What did Jesus mean when He said some would not taste of death until they should see Him coming in His kingdom?

Mrs. B. I. R.

The reference in this question is to the words of Christ recorded in Matthew 16:28, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the

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Son of man coming in His kingdom."

This was fulfilled six days later in the transfiguration, which is described in the first verses of chapter 17: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. . . . While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him."

The scene was a representation, or preview, of Christ's coming in glory, and it was so understood by the disciples. Peter, one of the disciples who was with Jesus on the mount, testified thus: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16-18.

GOD'S CREATIVE POWER

Please explain and harmonize the following texts in Genesis 1 and 2. "And God said, Let the waters bring forth abundantly," and "Out of the ground the Lord God formed every

beast of the field, and every fowl of the air." Genesis 1:20; 2:19. God spoke stars, sun, moon, trees, etc., into being. Did He speak beasts, birds, fish, into being, or did He make them out of the dust? Is the verb "said" in the original text in Genesis 2:18 the same as in other places like "God said, Let there be light"? Isn't this a contradiction?

A. C.

We do not see any contradiction in the account of how God brought created things into existence. It was just as much a manifestation of God's creative power to form man and other living things from the dust—that is, from the chemical elements of which the earth is composed—as to speak them into existence. In Genesis 1:27 it is stated that "God created man in His own image;" Genesis 2:7 relates how God "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Both statements relate to the same creative act.

It is recorded of the third day's creation, "And God said, Let the earth bring forth grass. . . . And the earth brought forth grass." Genesis 1:11, 12. Also note in verse 24: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Explaining the same creative act, the next verse goes on, "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his

kind: and God saw that it was good." Commanding the earth to bring forth living creatures required the same creative power as speaking them into existence.

The word "said" in Genesis 2:18 is from the same Hebrew word that is used in chapter 1:20 and other places. The word is 'amar, a word of very common use throughout the Old Testament.

Answers to "Test Your 'Word' Power"

1. Caesar's (Mark 12:15, 16)
2. In a fish's mouth (Matthew 17:24-27)
3. No. It says, "The love of money is the root of all evil." (1 Timothy 6:10)
4. Joseph, the favorite son of Jacob (Genesis 37:28)
5. Jesus Christ, by Judas (Matthew 26:14, 15) (Count one point for each correct name.)
6. Solomon, the wise man (Ecclesiastes 5:10)
7. The twelve sons of Jacob (Genesis 42:25-28, 35)
8. The Holy Ghost (Acts 8:9-24)
9. Isaiah (Isaiah 55:2)
10. John the Baptist (Luke 3:14)
11. Felix (Acts 24:25, 26)
12. A penny, or denarius, worth about 16 cents, but with much more purchasing power than that amount today (Matthew 20:1-16)

SCORE:

- 10-13 correct, excellent
- 7-9 correct, good
- 4-6 correct, fair
- 0-3 correct, more Bible study urgently needed

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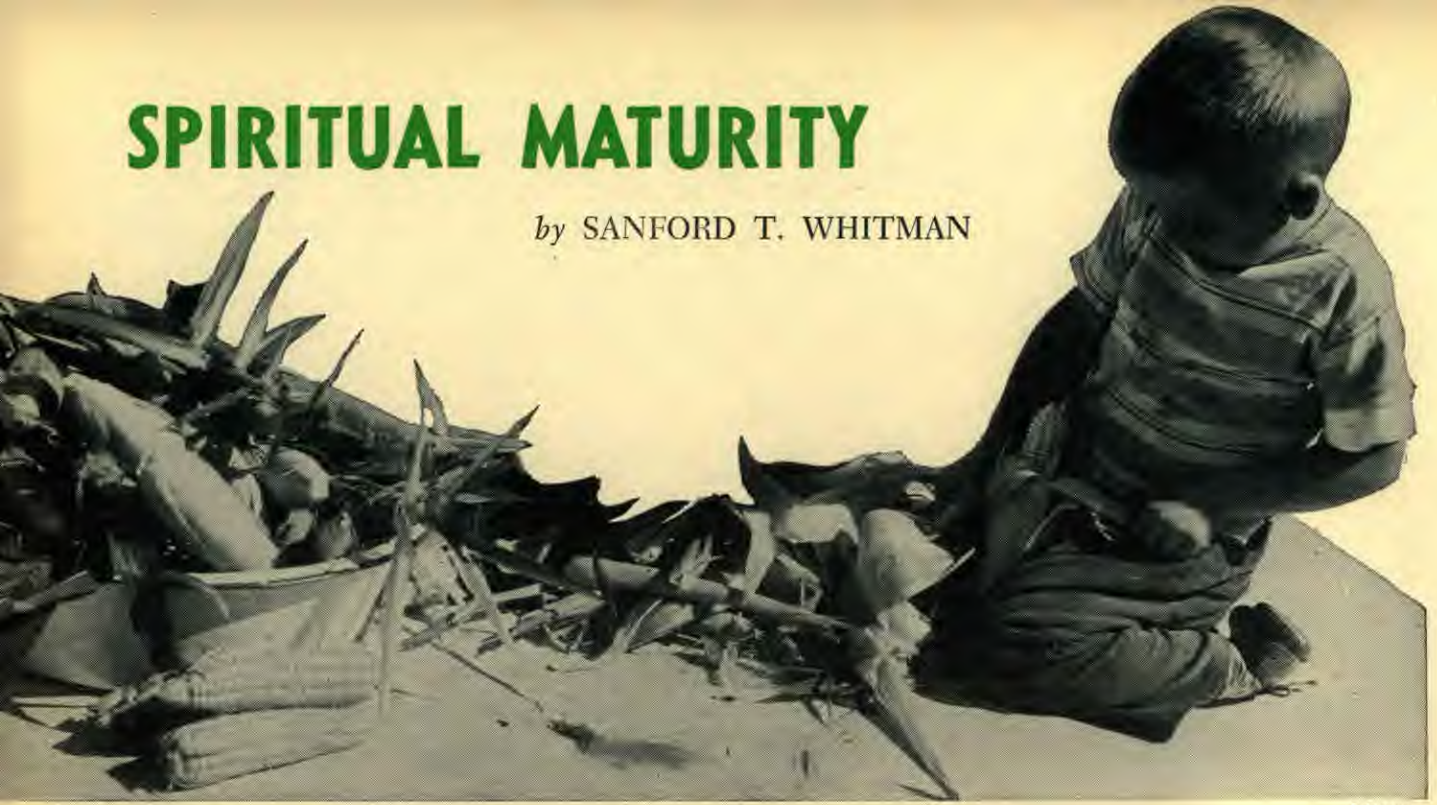
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SPIRITUAL MATURITY

by SANFORD T. WHITMAN



ROBERTS

THE early rains had been abundant, and now the weather had settled. The sky could not be more blue, the atmosphere more tranquil, the morning sun more benign. The first storm of the season, a coltish sou'wester, had broken the heat and swept away the haze. Now darkening shadows fell sharp and distinct upon the warm loam. Overhead, a buzzard circled slowly. Bumblebees were busy on the sunflowers. Thistle seeds floated lazily about, riding the vagrant air currents.

Accompanied by a grandson and carrying a battered dishpan, the elderly rancher made his way to the garden. The beets, carrots, and parsnips were flourishing. The cucumber patch was a mat of vines. The squash were "putting on" prodigiously. The corner where the tomatoes grew was aflame with ripening fruit.

His quest was one of the most pleasant of the year: something for dinner. A mess of beans. A few roasting ears. Cucumbers fresh from the vines. Green onions for salad. And, of course, tomatoes.

He went about his work leisurely, purposely to prolong the joy of it. He husked the ears of corn as he picked them. He spent a lot of time selecting the tomatoes, cucumbers, onions, and finally a handful of carrots. Then, refusing to yield the ultimate pleasure of so splendid a moment, he took his pan of beans to the shade of the pear tree at the end of the rows and, sitting on an upturned bucket, snipped and cut them there.

It was here, halfway through his delightful task, that it happened.

"Grandpa," his helper asked with that breath-catching abruptness which six-year-olds use so winsomely, "does it make God happy when we don't sin?"

"Why, yes, Danny," grandpa said. "God is happy when we don't sin."

The little man pondered the matter for some time. "Grandpa," he asked presently, "is that all it takes to make God happy?"

Grandpa's hands stopped where they were, and he

looked up with amazement. He realized the boy was much too young to be aware of the profound character of the question he had asked.

Is it enough that we *stop sinning*? Is spiritual maturity properly defined as an *absence of sin*?

As given on Sinai, the law is in negative form. *Thou shalt not*. Had God given it otherwise, the children of Israel, mere babes spiritually after long years of Egyptian oppression, could not have understood it.

When Jesus was on earth, however, He gave the law positively. *Thou shalt*. Matthew 22:37-40. Thus we find the same law giving us *something to do*, as well as *something not to do*.

We think of Jesus as the perfect Man, and correctly so. But Jesus was more than *sinless*. He was also *love filled*. *Love directed*. *Love busy*. *Love energized*. *Love activated*.

"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21:25.

Daniel urged King Nebuchadnezzar to "break off" his sins "by righteousness [rightdoing]," and his iniquities "by showing mercy to the poor." Daniel 4:27.

Isaiah exhorted the people of his day to *cease from evil and learn to do good*. Isaiah 1:16, 17.

We think of love as a noun. But love may also be a verb. And verbs *express action*. We cannot *love* and *do nothing*. It is a biological impossibility to love and be idle. Spiritual maturity—perfection—is more than *not sinning*. It is more than *not doing*. It is a positive, aggressive—yes, even exhaustive—*doing of good*.

To be sure, sinlessness is one of the objectives of grace. It is basic. It is required for entrance into heaven. But sinlessness is not the full miracle of regeneration. God instructs and empowers to more than *not sinning*. He directs and energizes to *love busy-ness*, which in itself is one of the great specifics against sinning. [END]