

Signs

OF THE TIMES

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SPACE AGE PREVIEW

Dr. Smith J. DeFrance, Director, Ames Research Center, NASA

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WALKING WITH CHRIST

A Prayer for the New Year

by Alice Ross Williams

*O Saviour, let me walk with Thee today,
And follow whither Thou shalt lead the way,
In sunshine or in shadow, as Thou wilt,
For near Thy side are never pain or guilt.
With Thee are all the dearest dreams of life;
There comes no whisper of the worldly strife.
Thy peace enwraps, Thy love makes all men free—
O Saviour, let me walk with Thee!*

*Dear Saviour, may I ever follow Thee,
Kept by Thy love, yet wonderfully free.
And while I walk beside Thee, hear Thy voice,
Repeat the precious words that all rejoice,
Bearing God's message to each waiting one
Who follows Thee from weary sun to sun.
No love so wondrous as Thy love to me—
O Saviour, let me walk with Thee!*



SIGNS

OF THE TIMES

The World's Prophetic Monthly

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

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In This Issue . . .

Despite the much-publicized rumor that Russia is no longer in the race to be first on the moon, public interest in space exploration still continues at a high level, adding special significance to the interview with Dr. Smith J. DeFrance, Director of Ames Research Center of NASA, with Gordon F. Dalrymple. In "Space Age Preview" Dr. DeFrance discusses plans for moon exploration and flights to Mars and Venus, on page 18.

The amazing scientific developments of our times, combined with the many major catastrophes of recent years, have had the inevitable effect of arousing widespread fear that our world may be moving toward some tremendous climax. See "Is Time Running Out?" on page 7.

Frequently one hears the suggestion that in the interest of world peace and international harmony the Christian message should be toned down so as not to offend the non-Christian world, an idea which inspired Norval F. Pease, of Andrews University, Michigan, to write: "Do We Need a New Gospel?" See page 10.

In our picture story this month Eric W. Were takes us to New Guinea where, with a Seventh-day Adventist missionary, he explores the mighty Sepik River basin, home of Stone-Age tribesmen. See page 12.

"Clean Slate for the New Year," on page 14, is a timely contribution by Mary J. Vine, who tells how to start again with God as the New Year dawns.

On page 22, C. Stanley Lowell discusses the constitutional problem involved in aid to parochial schools—that "religious issue" which was given so much prominence during the last presidential election.

Should one always follow his conscience? Most people, without thinking, would reply in the affirmative. But sometimes it can lead a person astray. See "Is Conscience a Safe Guide?" by Ben H. Palmer, on page 29.

Looking forward to our February issue we are pleased to announce the following outstanding items: "Heart to Heart," by Jerry Wiley; "Paradise for Scholars," by Dr. Robert O. Dougan, of the Huntington Library; "Hands Across the Gulf," by Harry W. Lowe; "Achan's Costly Sin," by Mary J. Vine; "Tale of Two Cities," by H. M. S. Richards; and "Nearing the Final Secrets," by the Editor.

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OUR WORLD TODAY

Stress Signal

An electronic device may soon be used to send a warning to victims of heart disease when they are putting too great a strain on their hearts. This prospect was reported by Vice-President Lyndon B. Johnson at the 17th World Medical Assembly of the World Medical Association held recently in New York. The heart patient who can still carry on his job will wear a tiny heart monitor which will report his condition to a central computer. When he subjects himself to too great a stress, a warning will be sounded. This development is one of a series of discoveries made as a result of the United States space-flight program.

Modern Languages for Catholics

The Second Vatican Council, by a vote of 2,103 to 19, approved the use of modern languages—instead of Latin—in the administration of the sacraments of baptism, confession, matrimony, and extreme unction. However, the Council Fathers, at their 48th general congregation presided over by Leo-Jozef Cardinal Suenens, Archbishop of Malines-Brussels, Belgium, stipulated that the replacement of Latin by the vernacular must be authorized by national episcopates.

Family Bonus in Brazil

Heads of families in Brazil now receive additional pay under the terms of a law passed by congress and signed by President Goulart. Called the "family salary" law, the measure is approved by Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro, as strengthening the "morality campaign" he has waged for more than a decade. The cardinal believes the new law will encourage more marriages. Last year only 8,000 marriages were performed in Rio de Janeiro, a city of three million. The new law provides that a married worker shall receive an extra 5 percent of the minimum wage monthly for each child under fourteen years.

Homes Wanted

An ever-increasing number of unwanted children are being placed by their mothers with Jewish adoption services, according to Jerome Diamond, director of the Jewish Family and Child Service. "We've arranged more adoptions in the past two years than ever before in our history," Mr. Diamond said, adding that nearly all involved mothers turned to them in desperation because they could not find aid within their own religious bodies for the children. Many of the children are the offspring of young parents between eighteen and twenty-five, who themselves are the product of wartime marriages.

Northern Rhodesia's Blind

About one in 200 of the population of Northern Rhodesia is blind—well over five times the rate in most European countries. C. M. Phillips, a government ophthalmic specialist at Lusaka Hospital, recently told a medical con-

gress that native medicines were "obviously a factor of the greatest importance in causing blindness." Mostly acidic, often highly abrasive, they are all prepared under filthy conditions, he said. When used in villages to "treat" conjunctivitis they often cause permanent blindness. Appealing for improved medical education, Dr. Phillips said the authorities should "teach these primitive rural folk the advantages of Western medicine rather than having to threaten them against their harmful traditional remedies by passing laws."

Hungary Opens Its Doors

Janos Kadar, head of Hungary's communist government, recently declared in an interview with Dr. K. Killinen, one of Finland's top newspapermen, that it was "theoretically possible" to establish diplomatic relations with the Vatican. In such a case, Mr. Kadar said, a Vatican consulate could be opened in Hungary. Kadar was also quoted as saying: "I am a communist but I respected Pope John XXIII, who was an intelligent and an honest man. I hope that Pope Paul VI will be a pope like his predecessor. If the Vatican gives regard to the fact that Hungary can be ruled from Hungary only and that every citizen of Hungary is responsible to the laws of Hungary, there will be no difficulties."

Women Lay Readers in the Church of England

The Convocation of Canterbury recently approved a proposal to give women the right to serve as lay readers, or substitute vicars, in the Church of England. Lay readers may conduct or assist in conducting services, but cannot administer the sacraments. They may preach, read part of the Communion service, teach Sunday school and the catechism, publish marriage banns, and visit the sick. In 1961 the Protestant Episcopal Church in the United States, part of the worldwide Anglican communion, gave women the right to serve as lay readers.

Orthodox-Catholic Dialogue

The hierarchy of the Orthodox Church in Greece, in a surprise decision at its annual assembly in Athens, unanimously agreed to the establishment of a "dialogue" with the Roman Catholic Church "on equal terms." The assembly stipulated, however, that this "dialogue" should begin only after the Second Vatican Council terminates, and only if the condition of "equal terms" between the churches is strictly observed.

Canadian Anglicans Favor Church Merger

The Executive Council of the Anglican Church of Canada unanimously approved a motion from the House of Bishops calling for a definite plan for unity with the United Church of Canada. More than 100 Council members attended the five-day annual meeting held in Banff, Alberta. There was "a new and striking sense of urgency" about Anglican-United Church union at this meeting, observers said.



▲ An A-3 Polaris missile, one of the U.S. Navy's newest, blasts out of the missile launching tube of the U.S.S. "Observation Island" during testing.



▲ Practically split in half, a modified Boeing Stratocruiser known as the B-377PG, being loaded on the airfield of Los Angeles International Airport. On a test flight the new plane carried the largest cargo ever to be transported by air—the inert S-IV stage of the Saturn I space vehicle.



GREAT NEW YEAR

AS 1964 dawns we would express to all our readers sincere good wishes for a very happy and a very wonderful New Year. It is going to be a great New Year in international affairs, in the ecumenical movement, and particularly within the Roman Catholic Church as a result of the revolutionary decisions of Vatican II.

Everywhere, as the months roll by, the promised signs of the approach of Christ's second coming will become more clearly evident, as God's final message races on to "every nation, and kindred, and tongue, and people," declaring, "The hour of His judgment is come!"

This great New Year will also witness the ninetieth anniversary of the *Signs of the Times*. Founded in 1874, when California was little more than a frontier state, the *Signs* has borne a faithful witness for basic Christian virtues, for the inspiration of the Bible and the certainty of Christ's return, for nine long decades. By the grace of God it survived two world wars and a global depression, and its circulation has grown from 2,000 to 275,000.

Few periodicals alive in 1874 are still in publication, but the *Signs* today is known around the globe, being published in many languages and distributed in eighty different countries.

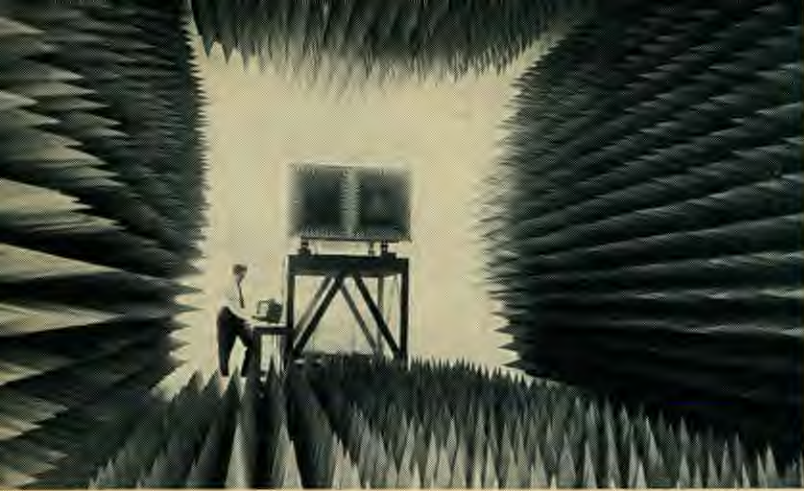
This important anniversary will be celebrated by the publication of two special issues, one in April entitled "A Faith for the Space Age," and the second in June featuring some of the great teachings for which the *Signs* has stood for ninety years. Together these two numbers—and all those in between—will afford ample evidence of the virility of this nonagenarian and the determination of its publishers to keep it alert to the developing world situation through the years that remain.

VATICAN II AND THE CALENDAR

ONE of the most far-reaching decisions of the Ecumenical Council of the Roman Catholic Church was taken on October 25, 1963, concerning Easter and the calendar. By an overwhelming vote of 2,058 to nine the assembled clerics voted in favor of reform.

The summary of the motion, as published in the *New York Times*, reads as follows:

"The Council considers the wish expressed by many for a fixed Sunday Easter, and for a permanent calendar, to be of no small moment, and hence, after paying due heed to the consequences that may follow from such a new calendar, declares:



UNITED PRESS INTERNATIONAL

An intricate arrangement of more than 2,500 man-made rubber stalactites and stalagmites in this new laboratory at Sperry Gyroscope Company will help engineers simulate what a missile in space will look like to an earth radar operator. The room absorbs the radar signals.

"The Council is not opposed to fixing Easter on a determined Sunday in the Gregorian calendar, provided this is agreeable to all others who are concerned with the problem, especially the Christian brethren (i.e., the Orthodox) separated from Communion with the Holy See.

"Similarly, the Council is not opposed to the various initiatives for establishing a perpetual civil calendar, provided the week of seven days with its Sunday is safeguarded and provided the regular succession of weeks remains intact—unless most serious reasons would, in the judgment of the Holy See, persuade otherwise."

Quite evidently this vote neither fixes the date of Easter nor establishes a new civil calendar. All it does is to place the Roman Catholic Church on record as supporting the two proposals.

But this in itself is of great significance. Debate on the date of Easter and a perpetual calendar has been going on for many decades, and both subjects are so complex, involving so many people and so many interests, that it may well continue for some years to come. But this epochal decision of Vatican II will undoubtedly give encouragement to those who advocate these reforms, and speed their final adoption.

As a matter of fact, fixing the date of Easter could be accomplished in short order if Greek Orthodox and Roman Catholic leaders could agree. Protestants would no doubt gladly go along with any date that might be satisfactory to

Battery powered, this toylike midget submarine is used by the U.S. Fish and Wildlife Service. The two-man "U-boat," based at the Tiburon Marine Laboratories on San Francisco Bay, is used to probe ocean depths as fish behavior is studied. The craft can descend more than a hundred feet.

UNITED PRESS INTERNATIONAL



the two older Christian bodies. But when it comes to a reform of the whole civil calendar, that is a much more formidable problem.

Vatican II showed its awareness of this fact by referring to the necessity of preserving the seven-day week "with its Sunday" and keeping intact "the regular succession of weeks."

How this can be done is the crux of the matter. If the year consisted of 364 days (a number easily divided by seven) the solution would be easy. But it doesn't. For some inscrutable reason the Creator made the earth's orbit round the sun 365 days, 6 hours, 9 minutes, and 9.5 seconds. At the same time He said to the creatures He placed on the planet: "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." Exodus 20:8-10.

So, right from the beginning, the seventh-day Sabbath, the sign of man's loyalty to God (Ezekiel 20:12), has been, in a sense, in conflict with the calendar. It still is, and, despite all man's efforts to compensate for the uneven solar year, ever will be.

Many plans have been suggested to get around the obvious difficulty. When we addressed the League of Nations on the subject in 1931 over 500 such schemes had already been submitted.

Basically all were alike in their endeavor to eliminate the extra day. Hence the many references to a "blank" day, which some called "World Day," and others "Peace Day," and the like. Unfortunately for all calendar reformers no day can be made "blank," even by the most ponderous and universal edict. Babies would still be born on that day. People would die on it. And chances are that outstanding historical events would be perverse enough to occur on it.

Furthermore, and most important, the introduction of a "blank" day, whatever name it might be given, would have a disastrous effect upon the weekly cycle, which the Vatican Council evidently wants to preserve. Inevitably such a day would cause the true *seventh* day—and the true *first* day, for that matter—to wander backward forever through the new synthetic week.

In other words, during the first year of the operation of such a new calendar the true seventh day would fall on Saturday, as it does now, but during the second year it would fall on Friday, the third year on Thursday, and so on. In leap years it would drop back two days.

Likewise, the true first day would fall during the first year on Sunday, as it does now, then on Saturday, then on Friday, and so on.

Consequently, if the calendar reformers achieve their goal they will plunge the world into a religious crisis of the first order. For, of course, all Orthodox Jews, Seventh-day Adventists, Seventh Day Baptists, and others who observe the true seventh day as a holy day will go on doing so despite the inconveniences thrust upon them by the new calendar; and all who keep the first day "because Christ rose on that day" will find themselves in a similar predicament.

We cannot but wonder if the bishops assembled in Vatican II foresaw all these "consequences that may follow from such a new calendar." Maybe they did. In any case Christians of all faiths should ponder them well before major decisions are taken.

A. S. M.

IS TIME RUNNING OUT?

EARLY in January, 1962, newspapers ran many stories about the end of the world. Reporters claimed they knew the exact date, February 3. Astrologers had told them.

On that day, for the first time since A.D. 1186, six planets were to be "in conjunction"—that is, in more or less of a straight line—creating a rare celestial phenomenon which, they said, could have only one meaning, the end of human history.

All over India and Pakistan millions ceased work and meekly waited for doomsday. Nor, according to *Time* magazine, was the "orgy of superstition" confined to Asia. "Even sophisticated New York had its worriers, some of whom called the Hayden Planetarium for reassurance. In Southern California . . . local astrologers did their best business in years. Like their Indian colleagues they predicted natural and unnatural disasters. . . . A group from Santa Cruz fled to the Arizona mountain hamlet of Cleator sure they had chosen one of the twelve places that would be spared the onrushing disaster."

As everybody knows now, of course, the appointed day passed and nothing happened. The world did not end. But all the furor illustrated how real is the fear of the future lurking in many hearts today.

Some months later, on a dark July night, millions of square miles of sky above the Pacific Ocean suddenly turned green, then blood red, as a gigantic hydrogen blast was set off hundreds of miles in the air above Johnston Island. Eight hundred miles away, on the beaches of Hawaii, thousands watched the awesome spectacle, spellbound by its majesty.

Life magazine had its correspondents at the scene and one of them reported that "the blue-black tropical night suddenly turned into a hot lime green. It was brighter than noon. The green changed into a lemonade pink and finally, terribly, blood red. It was as if someone had poured a bucket of blood on the sky."—*Life*, July 20, 1962.

Another reporter described the blast as "white and hot, like the flash of a breaking electrical circuit. It turned almost instantly to bright bilious green, a color so unexpected that watchers on the beach gasped. Great green fingers of light poked out and through the clouds. From the center of the blast, a red glow began expanding upward. It was not the familiar orange of the tropical sunset but a deep, solid red, and the people afterwards groped for words to describe it. The glow bubbled aloft and boiled into the sky. A quarter moon—some people thought it was the fireball—showed through occasionally as the clouds broke and its face glowed not pale but a rich, strange yellow." Carl Mydans was stationed on the island of Samoa—2,000 miles southwest of Hawaii—and reported seeing a rainbow "with colored lights dancing." Later, he said, the rainbow faded, "but it left something behind I'd never felt with rainbows: elation, awe, and an unearthly fright."

*Increasing Fears That World May End Soon.
Worried Statesmen See Disaster Near.*

by Arthur S. Maxwell

57683
WITHDRAWN

The same fear filled all who watched the mighty spectacle. Said *Life*: "Parents saw their kids staring wide-eyed at the tormented sky and shuddered. . . . Most of the watching crowd was silent" and "stood strangely still."

Commented the editor: "The scientific and technical importance of the events seemed to pale in the bright fury of the blast that climaxed them. There were prayers all across the Pacific—prayers all across the world—that man's headlong mastery of his universe would always stay as wondrous, and as safely remote, as on the awesome night when we set the sky on fire."

The prayers arose from people deeply moved, profoundly afraid that the end of the world might be much nearer than they had dreamed.

In October, 1962, hundreds of millions were shocked by the Kennedy-Khrushchev confrontation over Cuba. Sitting anxiously by their TV sets, they pondered the possible brevity of their lives. Russian ships were on their way with nuclear rockets aboard and United States warships and planes were moving swiftly to intercept them. Perilously the world teetered on the brink of World War III. Everyone was aware that if one shot were to be fired, or one torpedo loosed, mankind would be engulfed in nuclear devastation and civilization would be no more.

As Strategic Air Command went on a full-scale alert, and B-52 bombers soared into the air, *Newsweek* wrote: "There was the gnawing apprehension everywhere that this time might really be it."—Nov. 5, 1962.

Mercifully the crisis passed. Tension relaxed. Multitudes sighed in relief. But the memory lingered. So did the fear. Indeed, fear has now become part of our way of life. Everybody talks of it openly. Not only the common people, but scientists, statesmen, authors, philosophers. Nobody seems ashamed to discuss it or even to link it with the possible end of the world.

In the *Saturday Review* of September 2, 1961, Norman Cousins wrote: "We have taxed ourselves as we have never been taxed before; we have borrowed as we have never borrowed before; we have spent as we have never spent

before—all in a mammoth effort to achieve security. Yet the inescapable fact is that we have never been less secure. . . . Frustration surrounds us. Crisis confounds us. Nothing ever really gets solved. *There is always a new and larger crisis to sustain the sense of total alarm.*"

"Things are moving so fast in both the Communist world and ours that it is hard for the observer to keep up with them," wrote Walter Lippmann in the *San Francisco Chronicle*, July 11, 1963. "The confusion and the disarray, the aimlessness and bewilderment, which are more or less prevalent everywhere, are the concomitants of the breakup of an established order."

Not long ago Charles A. Malik, former president of the United Nations General Assembly, told a Washington audience that nothing is easier today than to "dwell pathetically on the elements of doom and disaster," but the grounds for discouragement "are so numerous that it takes at times a violent wrench of the spirit to wake up to the real elements of hope and renewal. Who is not entertaining some doubt, at least, as to whether Western civilization can much longer endure . . . while fear, uncertainty, softness undermine it from within?"

At the 128th annual meeting of the American Association for the Advancement of Science, held in Denver, Colorado, a committee was set up to study "The Promotion of Human Welfare." Its report included the following statement: "Science has now achieved such mastery of nature as to place in human hands the power to end human life. . . . From now on, mankind must live in a world in which a suicidal war—by whatever means—is always possible."—*San Francisco Chronicle*, Dec. 27, 1961.

Shortly thereafter Adlai Stevenson, United States Ambassador to the United Nations, wrote in a widely circulated article: "Modern man has never been able decisively to break through the barriers of fear and suspicion and lawlessness and to free himself from the cycle of war and preparation for war. He had better manage to do so soon. Otherwise he risks megatonic destruction."—*Ibid.*, March 11, 1962.



Rescue workers and soldiers probe through rubble after the devastating Yugoslavian earthquake which left the city of Skopje a shambles. Half the city's buildings were destroyed by the quake, thousands were killed. Another quake, this time a minor tremor, rocked the city the next day.

UNITED PRESS INTERNATIONAL

In 1945, not long after the explosion of the first atomic bomb, a group of outstanding scientists, led by Albert Einstein, decided to produce a journal dedicated to warning the world of its mortal peril. They called it the *Bulletin of the Atomic Scientists*. On the cover they portrayed a clock with its minute hand pointing close to midnight.

Nineteen years have passed since then. The *Bulletin* is still being published. The clock still appears on its cover. The hands are still close to midnight.

The world has been given nineteen years of grace. Nineteen years to deliver itself from doom. And what has it done?

It has devised an explosive infinitely more potent than the one that frightened the scientists in 1945. It has found ways to cheapen the production of nuclear weapons, thus making it possible for many nations to possess them. It has devised means to compress nuclear warheads into smaller space so that they can be shot from cannon or attached to rockets. It has made it possible for them to become standard equipment for every army, navy, and air force around the globe.

So we are not farther from midnight, but nearer. Much nearer. The minute hand of the clock should be moved closer to twelve. One of the most famous nuclear scientists, Harold C. Urey, has even said, "Future history, in fact, may not last very long."

Another, Thomas E. Murray of the Atomic Energy Commission, went so far as to say, "For all we know it may be the incomprehensible and the inscrutable will of God to make the twentieth century 'Closing Time' for the human race."

The growing fear of the future has even taken hold of many religious leaders who for so long mistakenly proclaimed that the world would get better and better. The official message of the Provisional Committee of the World Council of Churches, at the time of its creation, contained these words:

"The world stands today between life and death. Men's hopes of a better world have not been fulfilled. . . . We face this crisis as Christians whose own consciences are gravely disturbed. . . . But the time is short." Quoted by Booton Herndon in *The Seventh Day*, page 266. New York: McGraw-Hill Book Company, Inc., 1960.

Ten years ago Cyril Garbett, then Archbishop of York, wrote, "Civilized man stands today in dire danger, for he is on the verge of a precipice over which he may plunge into ruin from which there might be no recovery." "The theory of evolution has been replaced by the fact of revolution. Instead of assuming that mankind has

before it long ages of steady progress, there is now the fear that upheavals and stupendous cataclysms may destroy the progress made in the past and endanger the continued existence of human life on the earth."—*In an Age of Revolution*, pages 5, 13.

There is good reason for all these fears. From the human standpoint the prospects for the future could not be more gloomy. Surging tides of discontent threaten even the most stable governments. The spirit of revolution is still abroad in Central and South America. Much of Africa is in chaos, or on the brink of it. China, having absorbed Tibet, is consolidating her recent conquests on India's borders. The United Nations is bankrupt and helpless, sustained for the most part by United States subsidies. Over all hangs the Damoclean sword of nuclear destruction, awaiting some fool or knave to snap the hair that holds it.

No wonder more and more people are wondering what the future holds in store for them. No wonder they are asking, "Is time running out?" No wonder they are opening their Bibles again to see what the old Book really does say about the end of the world.

As a matter of fact the Bible doesn't say very much about it. But the little it does say is important.

Most of the references to this subject are to be found in the books of Daniel and Revelation and in the reports given by Matthew, Mark, and Luke of Christ's long discourse to His disciples shortly before His crucifixion.

In Daniel 7:26 we read concerning a certain evil power: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it *unto the end*."

From Daniel 8:19 we learn that "at the time appointed *the end* shall be."

Daniel 12:4 reads, "But thou, O Daniel, shut up the words, and seal the book, even to *the time of the end*: many shall run to and fro, and knowledge shall be increased."

The book of Revelation does not actually use the phrase "end of the world" but contains several dramatic descriptions of what it will be like, such as in chapters 6:13-17; 11:15-19; 19:11-21.

Surprisingly, it is from Christ Himself that we get the most definite information on the subject, and this because His disciples put Him "on the spot," as it were, with their question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

He answered quite definitely, saying among other things that His gospel would "be preached in all the world for a witness unto all nations; and *then shall the end come*." Matthew 24:14. He spoke (Continued on page 30)



TIME RUNNING OUT

This article is reprinted from the latest book by the Editor of the "Signs of the Times," entitled "Time Running Out."

For more than forty years the Editor has been writing on this theme, each book containing increasingly forceful proof of the approach of history's crowning climax.

"Time Running Out" contains the "signs of the sixties," the very latest evidence that the end is near, "even at the door."

Because of the urgency of this message, the publishers printed a first edition of 200,000 copies which was sold in three months. A second edition of 75,000 copies is almost exhausted.

This large sale has made it possible to offer the book at an extremely low price. In packages of ten copies they are now available for distribution to friends and neighbors for only \$2.75, including postage and handling—plus tax when necessary.

A single copy can be obtained for 50 cents, including postage and handling.

Send your order to "Time Running Out," in care of "Signs of the Times," Pacific Press Publishing Association, Mountain View, California 94041.



ZINGARO, ARTIST; © P. P. A.

The principal concern of the Bible is the problem of the salvation of man. This "salvation" involves forgiveness of sins, acceptance by God, divine guidance in Christian living, and eventual eternal life. According to the Bible, all of these blessings are available through Christ to the believer. They are all expressions of God's grace and are freely bestowed on those who have faith. The faith necessary for the reception of these blessings may be described as trust in God, commitment to God, love for God, surrender to God. It involves personal decision, and it is within the reach of all.

The Bible also teaches with great clarity that those who refuse to commit themselves to God and to accept Christ as Saviour will not be saved. Contrary to the belief of many, such persons will not live eternally in an ever-burning hell. They will eventually be annihilated because they have not chosen the way of life. "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him." John 3:36, R.S.V.

The Christian philosophy of salvation is based on the love of God. This love was revealed most fully through Christ. Even in their judgmental aspects, the dealings of God with man reflect divine love; for to allow sin and suffering to exist eternally would surely not be the way of infinite love.

This evangelical concept of the gospel has been challenged by the non-Christian world, and also by many who consider themselves Christians. There is much confusion regarding the meaning of such terms as "salvation," "atonement," "faith," and "grace." One of the most recent of these

challenges is found in an article in the April, 1963, issue of *Theology Today* published by the Princeton Theological Seminary. The article is entitled, "Christ's Atonement and the Non-Christian," and is written by W. Burnet Easton, Jr., Associate Professor of Theology, Institute for Christian Leadership, Bloomfield College, Bloomfield, New Jersey. This article is a very clearly written expression of a viewpoint that is definitely out of harmony with the evangelical position described above.

Dr. Easton's basic concern is the resentment of adherents of non-Christian religions at "being doomed for committing sins they do not understand as sin and for not believing in a Christ of whom they have never heard."—Page 61.

The evangelical Christian immediately thinks of Paul's way of dealing with this problem. He said, "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." Romans 2:14-16, R.S.V.

If we understand Paul correctly, we do not have to conclude that non-Christians are "being doomed for committing sins they do not understand as sin and for not believing in a Christ of whom they have never heard." Apparently, God in His love has a way of dealing with this problem.

Dr. Easton believes that the solution for the tension between Christianity and non-Christian religions is to be found in a reinterpretation of the atonement. He suggests

DO WE NEED A NEW GOSPEL?

that "the primary function of the atonement is *not* to solve the problem of sin, but the problem of suffering and evil in human existence."—Page 67. Regarding man's sinful nature, Dr. Easton declares, "If man is a sinner, and he is, it is because God made him that way, or, at least, created him of a nature and in a situation where sin was virtually the inevitable result. Therefore, ultimately and logically the responsibility is God's and God owes man forgiveness and reconciliation."—Page 67.

At this point, Dr. Easton and evangelical Christians part company. It is neither consistent nor necessary to assume that sin was virtually inevitable for man. If a child rebels against a wise and loving parent, it is cruel to assume that the parent must be at fault and that he "owes" forgiveness to the child. We are reminded of some immature and impetuous youth who defend their irresponsibility by exclaiming, "We didn't ask to be born!" If a parent forgives his child—as good parents are inclined to do—his forgiveness reflects love rather than obligation. In a similar manner, "God shows His love for us in that while we were yet sinners Christ died for us." Romans 5:8, R.S.V. The plan of salvation was not an admission of God's responsibility for sin, but an expression of God's love for sinners.

Most unacceptable to the evangelical Christian is Dr. Easton's statement:

"The grace which we need for our salvation, and which is offered us in Christ, is not altogether 'unmerited.' God owes us something, too. It is a two-way proposition, and any interpretation of the atonement should include not only God's forgiveness of us but also asking us to forgive Him."—Page 68.

This amazing statement resembles Job's petulant rejoinder when he found himself in trouble:

"If I sin, what do I do to Thee, Thou Watcher of men?
Why hast thou made me Thy mark?
Why have I become a burden to Thee?
Why dost Thou not pardon my transgression
and take away my iniquity?"

Job 7:20, 21, R.S.V.

Before agreeing with Dr. Easton and Job in thus accusing God, we might ponder Job's words after he reached greater spiritual maturity:

"Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know."

Job 42:3, R.S.V.

We may not always understand God's ways, but we must not challenge His love, His integrity, and His wisdom. Man must not place himself in the judgment seat regarding God.

Dr. Easton takes a position which he terms "Christocentric universalism." He maintains:

"If the atonement means the reconciliation of God and man, and that is the only thing it can mean, then it must end in universal salvation. If Jesus be the Christ, then whatever else God may be, He is love. The meaning of the crucifixion and the resurrection is not only that God loves but also that He has

the power and the will to overcome evil and bring victory out of defeat. To believe that such a God could or would permit a single soul He had created to be destroyed, or even eternally separated from Him, is a contradiction in terms."—Pages 72, 73.

Every Christian wishes that it might be possible for all men to be saved. We may say with confidence that God wishes this with a greater zeal than any man can understand. But to assume salvation for every Judas, every Pilate, every Jezebel; to conclude that every murderer, every profligate, every blasphemer, will be saved somehow in spite of himself is not in harmony with the divine revelation. If we are to agree with Dr. Easton on the Biblical principle that God is love, we must also disagree with him on the basis of the equally prominent Biblical principle that some men will reject that love and be eternally lost. We cannot accept the conditions stipulated in the Bible and deny the results so clearly revealed there.

Dr. Easton then returns to his original problem of interpreting Christianity to the non-Christian world. We agree with him that Christianity must not be identified with Western civilization. We also agree that the atonement must *include* an interpretation of the problem of human suffering. We must disagree with the assumption that the work of Christ must not be presented to such people "exclusively, or even primarily, as forgiveness of sins."—Page 74. And we must violently disagree with his position that, because God will save all people, man's "ultimate salvation is not at stake." We must also disagree with the statement:

"Therefore the real function and imperative for Christian missions (and indeed for all evangelism) is not 'to snatch brands from the burning,' but to share with others 'a more excellent way.'"—Page 75.

It is true that the Christian is bound to point out "a more excellent way," but such an effort is futile without an acceptance and an understanding of the Biblical teaching of redemption. "For God so loved the world that He gave His only Son, that whoever believes in Him *should not perish* but have eternal life." John 3:16, R.S.V.

It is commendable that Christians should seek better ways of mediating the gospel to non-Christians; but it is futile to attempt to do so by removing the gospel's power. The gospel describes a divine act in behalf of man. This act implies salvation *from* sin, not salvation *in* sin. This act demands the response of faith and love on the part of the individual. While "whosoever will may come," it is never intimated that all will respond.

To the Galatians Paul wrote, "If we, or an angel from heaven, should preach to you a gospel contrary to that which we preach to you, let him be accursed." Galatians 1:8, R.S.V. While we must seek continually to achieve a better understanding of the gospel, we must not remove the fundamental principles of the gospel. The non-Christian will not be saved by an emasculated gospel. We may still maintain our confidence in the great Biblical truths of man's sinfulness, of God's love, of Christ's sacrifice, and of the uniqueness of this gospel as the way of salvation. [END]

Should the Message of Salvation Through Christ Alone Be Altered to Please the Non-Christian World?

by NORVAL F. PEASE



TAKING CHRIST

NEW

*Our Cameraman Explores the Mighty Sepik River Basin, Home of Stone-Age Tribesmen
With a Seventh-day Adventist Missionary*

The Seventh-day Adventist mission vessel "Durua" plies New Guinea's mighty Sepik River, bringing medical and spiritual aid to countless primitive villages along its 500 miles of navigable, although somewhat treacherous and unpredictable, waters. ▲



Rising in the great mountain system of the interior of New Guinea, the Sepik River is a relentless tide that flows for about 700 miles through jungle lands, filling the sago swamps and flooding a thousand villages. This mighty river is navigable for 500 miles and is the highway of travel both for the government officer on patrol and for the missionary.

For generations the Sepik people have been known as cruel headhunters, fiercely guarding their jungle domain. Changes have come slowly, for they cling to the ancient customs of their forefathers.

Foremost in the lives of these New Guineans is the weird cult of the *tamberan*, or evil spirit. Every village of any consequence has its towering "house *tamberan*," where spirit images are carved and worshiped. Here young boys pass through strangely perverted initiation ceremonies. Dressed in fearsome masks, they dance to the rhythm of the *garamut* drums through the shadowy groves of the jungle.

While shooting a film recently in the Sepik area, it was my privilege to travel on the *Durua*, a mission launch skippered by Roy Aldridge for the Seventh-day Adventist mission. As we followed the serpentine course of the river, Roy pointed out the dangerous sandbars and treacherous eddies that could wreck our little ship. At the sound of *Durua's* engine, crocodiles slithered down the muddy banks to their home in the murky water. Day and night we suffered from the intense humidity and from hordes of fierce mosquitoes. This was no pleasure cruise!

Several days' run upriver, we reached Swagip, but no dwelling huts could be seen. The skipper explained that the village was five miles back in the jungle, situated on a small tributary of the Sepik. During high water Swagip could be reached by boat via this creek, but there had been less rain than usual back in the mountains and the river was low. For us it meant a slushy hike through the sago forest.

The mission ship was moored to a giant tree, and with New Guinea crew members carrying medical kit, gospel picture roll, and my cinecamera and tripod, we set forth. In the dim jungle twilight we kept our eyes open for green tree snakes and slapped at ever-present mosquitoes. In the

The focal point of every Sepik village is the "house *tamberan*," or spirit house. Spirit images are honored here. ▲

▲ Holding a *tamberan* image which once dominated his life, a native rejoices in Christianity.

▼ The Nagum Central School, carved from the jungle, is operated by the Seventh-day Adventist mission. A center for the teaching of Christianity, it serves the Sepik River area.



To GUINEA

Story and Photos by ERIC W. WERE



▲ Sepik houses of bush timbers and thatch are built on poles to escape the seasonal flooding.

distance a bird of paradise was calling, and farther away a *garamut* drum mysteriously told of our approach.

With swamp water filling our boots and sometimes rising to our knees, we trudged on as Roy told me of the village we were about to visit. Not too long before our arrival these people had attacked a government launch, peppering it with arrows. Now we were paying them a missionary visit for the first time. We were not protected by native constabulary and we carried no firearms.

An hour later we saw in the shadows ahead a near-naked savage armed with a bow and a long bush knife. He was quick to assess our mission as friendly and seemed to understand a few words of pidgin. Beating out a message on a bladed tree root, he led the way to the village.

On the banks of an evil-smelling stream we found the huts of Swagip. The people were as primitive as any in New Guinea, absolutely untouched by civilization. They showed little animation as they gathered around—staring in a half-suspicious, half-curious manner. Children, wide-eyed and fearful, hid behind the grass skirts of their mothers. Malaria victims lay in their huts, and a skin disease called *grilli* covered the bodies of many villagers.

We helped the people where we could, and they slowly thawed out. Our guide acted as interpreter, and Roy was able to interest them in some gospel pictures. A small plastic phonograph with Bible stories in pidgin was played to them and aroused a lot of interest. A bright lad soon learned to operate it himself and was immensely pleased when presented with the machine as a gift. Later, lessons will be recorded in their own dialect, thus broadening the usefulness of the little plastic teacher.

We visited other villages where mission schools have been established and little thatched churches built. Already the *tamberan* temple wears an air of neglect. Young people are breaking away from age-old custom and going off to college to further their education and learn a trade.

As I saw advancement in many places I was forced to admire the self-sacrificing courage of missionaries who bring medical, educational, and spiritual help to the fear-bound inhabitants of the swamps and jungles of this dark land.

[END]

►
Sepik tribesman who resisted visit by government patrol chews betel nut as he listens for first time to Bible stories of God's love.



▼
Carved *tamberan* (spirit) images still stand in ceremonial groves near colorful villages of the Sepik.



▼ Roy Aldridge, young Adventist missionary, presents the gospel to villagers who recently shot with bow and arrow at a visiting government launch.



CLEAN
SLATE FOR
THE
New Year

If by some chance, you being grown-up when I was small, you could have glanced over one of my school "exercise" books—as we used to call them—you might very well have been justified in thinking, "Well, there's a passably neat and tidy child." But you would have been making a mistake. True, you would have been looking at the book of a child who loved neatness, but of one who, much more often than the book revealed, failed to achieve it.

If you had looked closely enough, you would have found that that particular book was thinner than the rest. Many a page I surreptitiously removed because I simply could not bear to be reminded of my crossings-out and mistakes. Hence, therefore, my apparent neatness.

Many a dreary dose of homework did I do carefully a second time, and mostly for the loss of a page or two.

But I could not abide that permanent defacement of my book. It was like an unforgotten misdemeanor, and I went to all sorts of lengths to get rid of it, wishing often that we could go back to the days of my mother's childhood, and use slates.

There was something to be said for slates, from which you could just wipe off your false starts, where your blunders could no longer stare you out of countenance, where your doodlings did not last for the duration, and where your



carelessness could so easily be obliterated. If only, I used to wish, I could do the same with my exercise books, and if only, I have often wished since, we could do the same with the daily pages of our lives.

The moving finger writes; and, having writ,
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

So wrote Omar Khayyám.

Cheerless, isn't it? Devastatingly discouraging!

And we, moving into a new year and all, with a wish in every one of our hearts for nothing so much perhaps as just to start again, to forget the failures and to have a clean slate.

Like Abraham, I imagine, on the way to Bethel after that most humiliating experience down in Egypt. Came famine to the Land of Promise, and Abraham, who had hitherto so unquestioningly obeyed the guiding Voice, now, as it were, lost his moorings and "went down into Egypt," a step for which he had no heavenly authorization. If only he had waited! It is only when we are in difficulties that God can give unexampled proof of His power. But Abraham didn't wait—not being yet that tower of righteousness that he afterward became—and with disastrous results. What wild, bad blood was flowing in his veins, that he, the one on whom the Lord relied so much, should thus pervert the truth, sacrifice his wife, endanger the promised seed, and even accept payment for his ignominy. And then to be shown up by the integrity of a heathen king! Worse still, maybe, to be humbled by the king's clemency and forbearance! It was a shamed and burdened Abraham who led his cortege back over the weary miles to Bethel.

But he had to go. He wanted a clean slate. He wanted a new beginning, and to do that he felt compelled to get back to Bethel, "unto the place of the altar, which he had made there at the first." And there, so the record says, he called "on the name of the Lord." He who had protected His wandering servant there in the house of Pharaoh, came now and bestowed the peace of forgiveness, the reassurance of promised blessing, and the comforting affirmation that he could indeed make a new start.

Without doubt Abraham wept many a bitter tear, but his tears could not blot out that stained record. It is there for all to read, saint and sinner, scoffer and sympathizer alike. But by some divine alchemy, the story has changed its potential. Not Abraham's sin, but God's mercy, has become the dominating factor. Not, "If Abraham could get away with it, so may I," but, "Heaven keep me from similar folly," is the burden of our cry.

It is believed, and with good foundation, that Mary Magdalene was that same Mary who sat at Jesus' feet, she of whom He said to her sister, "Mary hath chosen that good part, which shall not be taken away from her." She it was who took that alabaster box of ointment of spikenard, very costly, and anointed the Master's feet, and wiped them with her hair, an incident of such sacred significance that all four, Matthew, Mark, Luke, and John, recorded it.

Not she with traitorous kiss her Saviour stung;
Not she denied Him with unholy tongue:
She when apostles shrank could danger brave—
Last at the cross and earliest at the grave.

And she it was, Mary Magdalene, who first saw the risen Lord.

In the contemplation of her magnificent comeback, we forget completely its foul origin, Mary of Magdala, that woman to whom Luke in his account refers as "a woman in the city, which was a sinner." There, in that far city, that naughty girl dragged her fair name in the gutter, and seven times the hand of the Lord reached out to save. Who shall say that that was not the bond that knit them so close, Martha's prayers for that erring sister and the blessed Lord's patient and continued response, for the Word says, "Now Jesus loved Martha, and her sister, and Lazarus."

But not all her tears and repentance could change that name. She had made too shameful an impact, even in that notorious city. Mary of Magdala she had been, Mary Magdalene she would forever remain. But her reclamation took her broken name and sanctified it. Today we clothe it with the attributes of a saint.

Hezekiah Butterworth once wrote a poem, two lines of which might tend to our utter discouragement, for who of us at times, even recently, has not felt "broken." He wrote:

But the bird with the broken pinion
Never soared so high again.

Never mind! It served perhaps a higher purpose. The bird with the broken pinion could do what the high soarer could not.

The bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensations,
There is healing for every pain;
Though the bird with the broken pinion
Never soars so high again.

We are, thanks be, coming swiftly to that land where our mistakes will be remembered no more, where they will never again come into mind. As certain as that He will come again, the promises stand that our failures will be forgotten, blotted out, put behind God's back, separated from us as far as the east is from the west, cast into the depths of the sea. But for the moment, when the memory of them so frequently raises its ugly head, let us not be daunted. Those greater than we have failed, and failed greatly, but because in humbleness of mind they set their faces steadily in the right direction and brought forth "fruits meet for repentance," the good Lord defeated Satan's designs and used those very failures to serve His own immutable purposes.

So let us be like Paul, who also had so much that he wished he could eradicate. "Forgetting those things that are behind," he said, "I press on."

Let us do just that in 1964.

[END]



DEVANEY

What is God, and how only can we know Him?

"He who does not love has not become acquainted with God—does not *and* never did know Him; for God is love." 1 John 4:8, Amplified New Testament.

Note: Love is life's highest, purest emotion. Only he who has it within his heart and mind can begin to comprehend God, who is love divine.

What did Jesus declare to be the measure of God's love?

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

Note: "No one has greater love—no one has shown stronger affection—than to lay down (give up) his own life for his friends." John 15:13, Amplified New Testament.

Is there yet greater proof that God's love is measureless?

"But here, as if God meant to prove how well He loves us, it was while we were still sinners that Christ, in His own appointed time, died for us." Romans 5:8, Knox.

Note: Love might lead one to die for a dearly beloved friend; but to die for an enemy, a rebel—who would do this?

Are there limits to the love of God?

"I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord!" Romans 8:39, Phillips.

Note: Marvelous grace! The new-covenant promises are built on the sure and certain word of our unchanging God

GOD'S INFINITE LOVE

First of a New Series on Christ's Greatest Teachings

by RAYMOND H. LIBBY

of love. If we are lost, it will be in spite of all that God can do to save us. God loved Judas to the bitter end; He will love hardened sinners to their bitter end also, for He is always love.

Is God's love as just as it is merciful?

"Son of mine, stop making light of the Lord's discipline, correction, and guidance. . . . For the one whom the Lord loves, He disciplines, corrects, and guides, and He scourges every son whom He receives and cherishes." Hebrews 12:5, 6, Wuest.

Note: The hardened sinner, spurning the love of God and His merciful discipline, will never be forced to obey God, but having chosen evil rather than good, he will drink of "God's anger, untempered wine poured out in the cup of His vengeance." Revelation 14:10, Knox. Love for the universe and concern for its eternal good will lead God finally to blot out such rebels—not because He does not still love, but because they hate Him and will not accept His love. God's love will outlive evil.

When will the love of God reach its limits?

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else is fallen." 1 Corinthians 13:8, Phillips.

Note: Divine love is eternal. Even when justice demands the annihilation of sin and unrepenting sinners, love will live on, because God is love.

What did Jesus demonstrate when on earth?

"I have manifested Your name—I have revealed Your very Self, Your real Self—to the people whom You have given Me out of the world. They were Yours, and You gave them to Me. . . . All You have given Me belongs to You—is really and truly Yours." John 17:6, 7, Amplified New Testament.

Note: Jesus said: "I and My Father are one." John 10:30. In Christ we have the perfect demonstration of the love of God.

How does God feel about those who love Him enough to obey Him?

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21.

Note: Just as loving parents appreciate obedience in their children and love them the more deeply for it, so God loves those who love Him enough to keep all of His commandments. Note the intimacy God promises to the obedient.

When we understand the eternal truth that "God is love," what will we possess?

"I made Thy name known to them, and will make it known, so that the love Thou hadst for Me may be in them, and I may be in them." John 17:26, N.E.B.

Note: God's name is "Love," because He is love. Jesus came to make this known to mankind in His own life first, then in our lives by His Holy Spirit's power.

As Christ lives in us by His Holy Spirit, how will divine love develop?

"In the man who is obedient to His Word, the divine love has indeed come to its perfection." 1 John 2:5, N.E.B.

What wonderful heritage is bequeathed to us by the God of love?

"See what [an incredible] quality of love the Father has given (shown, bestowed on) us, that we should [be permitted to] be named and called and counted the children of God! And so we are! . . . Beloved, we are [even here and] now God's children." 1 John 3:1, 2, Amplified New Testament.

How will the love seen in the life of Christ be manifest in His true followers?

"By this we come to know—progressively to recognize, to perceive, to understand the [essential] love: that He laid down His [own] life for us; and we ought to lay [our] lives down for [those who are our] brothers [in Him]." 1 John 3:16, Amplified New Testament.

What is God's greatest desire for every Christian?

"And I pray that you, firmly fixed in love yourselves, may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ—and to know for yourselves that love so far beyond our comprehension. May you be filled through all your being with God Himself!" Ephesians 3:17-19, Phillips.

Note: As a Moslem ruler and his court once said of the converted Jew, Joseph Wolff, "Here is a holy man, indeed, drunk with the love of God!"

What was the double purpose of God's sacrifice of love on Calvary's cross?

"To us, the greatest demonstration of God's love for us has been His sending His only Son into the world to give us life through Him. We see real love, not in the fact that we loved God, but that He loved us and sent His Son to make personal atonement for our sins." 1 John 4:9, 10, Phillips.

What benediction of love rests on all God's children?

"Love joined with faith, from God the Father and the Lord Jesus Christ." Ephesians 6:23, Amplified New Testament.

Note: May the grace of infinite love be yours today with the "love of God shed abroad in your hearts by faith" in the redeeming power of Jesus Christ. [END]

This artist's concept of the M-2 wingless spacecraft depicts it during a phase of its probable mission, as it leaves the earth for a space flight. ▼



SPACE

AGE PREVIEW

*Plans for Moon Exploration
and Flights to Mars and Venus*

by Dr. SMITH J. DeFRANCE

*Director of Ames Research Center
Moffett Field, California*

In an Interview With Gordon F. Dalrymple

NASA

A silver-suited man rides inside a Redstone-propelled Mercury capsule named "Freedom VII" one hundred fifteen miles into space. A sleek, black, stub-winged aircraft arches thirty-one miles above the California desert. The hills around Huntsville, Alabama, tremble from the roar of one and a half million pounds of thrust of a Saturn booster engine on a test stand. An orbiting TV camera 430 miles above the earth relays pictures of a 1,500-mile-diameter storm over the North Atlantic. These and other fascinating things happening today stem from the research and activities of the National Aeronautics and Space Administration.

Dr. Smith J. DeFrance, director of the Ames Research Center, has directed activities there from the time it grew from the planning stage to a giant research establishment. The center operates thirty major wind tunnels and ranges and conducts extensive flight-research activities. Nearly every modern airplane in flight or in the drawing-board stage in the United States today bears in its design the practical application of aerodynamics research data worked out at Ames Research Center. In 1947 Dr. DeFrance received the Presidential Medal for Merit for "outstanding success in designing and building the Ames Aeronautical Laboratory."

Dr. DeFrance, would you tell us the main objective of NASA?

Under the 1958 National Aeronautics and Space Act NASA was given the assignment of exploring space for peaceful purposes. Its findings were to be made available to everyone for the benefit of mankind.

How does NASA intend to explore the vastness of outer space?

Three basic methods were envisioned initially. These included exploration of space by (1) manned spacecraft, (2) unmanned spacecraft, and (3) the development of a family of launch vehicles or boosters that would serve to lift the spacecraft into orbit. These boosters could also be used to put the spacecraft on paths to the planets. On May 5, 1961, NASA was successful in putting a man into space, when Alan B. Shepard, Jr., rode through the heavens and back to earth again.

What are your plans for unmanned space flight?

Presently, NASA has small sounding rockets designed to explore the atmosphere from forty miles to thousands of miles above earth. These sounding rockets measure temperatures and winds, and density and temperature of particles in the upper atmosphere, and make other scientific measure-

ments. Earth satellites perform amazing feats. Tiros has taken more than 215,000 pictures of weather-in-the-making on a global scale. The huge aluminum-coated plastic balloon Echo, orbiting 1,000 miles above the earth, reflects signals between ground transmitting and receiving stations.

Do you have a space probe that now orbits the sun?

Yes, Pioneer V is an example of NASA's plans for exploring outer space. It relayed signals to earth from a distance of twenty-two and a half million miles as it gathered information on radiation and other conditions in space.

What plans do you have for putting a man on the moon?

Lunar missions, or moon flights, will be tried soon. The name for the first moon project is "Apollo." Plans call for this to take place sometime before 1970. But before a man is put on the moon, spacecraft will be sent there for what is called a "hard landing." Instruments on these spacecraft will be designed to survive an impact of 1,000 G's. "Hard landings" are to be followed by "soft landings." One of these payloads we are studying would carry a TV camera on balloon tires to roam the surface of the moon and send pictures back to earth. Complex machinery and equipment designed for moon landings is being developed at Ames Research Center.



Dr. Smith J. DeFrance
Director, NASA, Moffett Field, California

▼ The Ames concept of a tri-service vertical-takeoff-and-landing transport is tested in the full-scale wind tunnel (world's largest) at Ames center.



▼ A skilled machinist at Ames Research Center polishes a small-scale model of the Mercury capsule. Extreme accuracy in model production is essential.



Do you have plans for interplanetary missions?

Yes, flights to the vicinity of Venus and Mars are anticipated. Instruments aboard will gather and relay information about these two planets. The flight of Mariner II is history. The vast amount of useful information which it gathered has already proved of tremendous value in the space program.

What are NASA's plans for the building of launching vehicles?

In the next few years a family of several kinds of launching vehicles will be developed. These vehicles will range in size from the four-stage Scout, designed to place small pay loads into low orbits, to the giant Saturn with its first-stage five-engine cluster producing seven and a half million pounds of thrust. This thrust is capable of sending a vehicle to the moon that will carry three men.

How many American companies are now engaged in the space program?

More than 5,000 companies are engaged in research and production of space and space-related products. This figure will undoubtedly grow.

What are some of the peripheral benefits that come with development of the space program?

The imperative need to reduce size and weight of instruments in satellite pay loads has opened up a great new field of miniaturization. For example, a radio the size of a lump of sugar has been developed.

Proposed sources of power for space flight, such as solar batteries, plasma engines, and atomic energy, would prove valuable in offsetting diminishing coal and oil reserves.

Still another benefit will be improved nutrition and packaging that come with research on food for space flight. The search for ways to reuse water aboard spacecraft could well give ideas as to how to lessen the threat of water shortages for a growing population.

Testing what takes place during long periods of weightlessness will provide further information about man's breathing, eating, sleeping, and working.

Please describe some of the advanced types of spacecraft planned by NASA.

Four that are definitely scheduled include the Nimbus, the Ranger, the Surveyor, and the Prospector. The Nimbus will be an advanced meteorological satellite that will follow the present Tiros series. It will weigh 600 pounds. Solar cells, distributed on the two paddles, will provide energy for the instruments aboard. Nimbus will be so positioned and balanced that it will keep the television camera constantly



▲ In process of being filled with helium gas prior to launching in Goose Bay, Labrador, this balloon carried a series of capsules containing monkeys, a variety of flower seeds, beetles, and other organisms.

▼ A pay load of four capsules strapped together lies in the heavily wooded area of Saskatchewan, Canada, after being cut down.



NASA

■ The Ames concept of a supersonic transport is tested in the wind tunnel at Ames Research Center. Development will be future.

pointed toward earth. Nimbus satellites will carry a special infrared-type camera that will observe cloud covers at night.

The Ranger is a 700-pound spacecraft designed to carry a thirty-pound package of instruments to the moon. It will take television pictures as it approaches the moon. About thirteen miles out, the pay load will separate, and retro-rockets will slow its landing speed from 6,000 miles per hour to zero velocity. Ranger will carry thermometers, a seismometer to measure moon quakes, and radio equipment to transmit moon data for several weeks. Five Rangers have been launched to date but without success.

The Surveyor is a spacecraft designed for a "soft landing" on the moon. It will survey the moon's surface and subsurface by means of television, a seismometer, and radio detection devices. A series of this type of spacecraft will be used over a period of years.

The Prospector, which is not yet programmed, would be an advanced type of spacecraft that would be launched by a Saturn vehicle for a "soft landing" on the moon. It would have a variety of pay loads. One of the first Prospectors would land a mobile laboratory on the moon. The load of instruments, mounted on balloon tires, would explore the moon within fifty miles of the landing point.

Is NASA associated with the defense program of the United States, and, if so, to what extent?

Yes, it is, but I should point out that our primary responsibility has to do with peaceful and scientific objectives. We make available to the Department of Defense any discoveries that have military value. Our activities are closely coordinated with the Defense Department.

What new projects are you working on?

The two newest ones will be very much in the news shortly. They are the Pioneer scientific satellite program, which will conduct deep space exploration in interplanetary areas, and the Biosatellite, which will investigate space-flight effects on orbiting organisms. This will be done before men fly to the moon and the planets.

How many people work under your direction?

There are now about 2,000 people employed at the center. About one fourth of those working for us are scientists or engineers directly involved in research.

How do you evaluate the role of the space program in the future?

There can be no question that this program opens up



▲ A final inspection of instrumentation takes place before a capsule is sealed prior to launching. This is routine.

vast new vistas to mankind. Having conquered the earth through exploration and having climbed the highest mountain in the world, man is now reaching out to new frontiers in space.

Perhaps the words of President Kennedy to a joint session of Congress sum up the future of space exploration: "Now it is time to take longer strides—time for a great new American enterprise—time for this nation to take a clearly leading role in space achievement, which, in many ways, may hold the key to our future America.

"Space is open to us now, and our eagerness to share its meaning is not governed by the efforts of others. We go into space because whatever mankind must undertake free men must fully share. . . .

"I believe that this nation should commit itself to achieving the goal before this decade is out, of landing a man on the moon and returning him safely to the earth. No single space project in this period will be more impressive to mankind, or more important for the long-range exploration of space, and none will be so difficult or expensive to accomplish."

Do you believe that it will be possible for man to reach other planets?

On the basis of discoveries which have been made up to this time, I feel that it is scientifically feasible for man to reach other planets by means of platforms out in space. I am convinced that fuels will be developed that will give even greater thrust to rockets than those which have been discovered up to this time, making it possible for them to reach other planets.

When satellites were first launched, the statement was made by some that they demonstrated there was no God. Do you agree with this?

On the contrary, I feel the remarkable discoveries made in the vast reaches of outer space prove conclusively there is a Supreme Being controlling the affairs of the universe. Every exploration we have made confirms the fact that this is a universe of law and order. There can be no doubt that there is an overall guiding hand. One becomes more convinced of this as additional information about the universe becomes available.

I agree with Colonel John Glenn that God is not limited to one particular section of space.

It would be my observation that further discovery will only confirm the fact that there is a God. [END]

THAT "RELIGIOUS ISSUE" AGAIN

Aid to Parochial Schools—and the Constitutional Problem

by C. STANLEY LOWELL

There is a continuing religious issue in the United States. It showed up during the 1960 campaign of President John F. Kennedy which brought him to the White House. It was, however, potential long before this, and it is destined to persist far into the future.

This issue revolves around the problem of public assistance for Roman Catholic parochial schools. It is often politely called "public aid to private schools," which is in itself a well-intentioned effort to obscure the painful religious issue underneath. But there is a religious issue here and it cannot be obscured any longer.

The issue is, in effect, one of public aid to Catholic schools, since that church operates more than 90 percent of these institutions. Other groups such as the Lutherans, the Seventh-day Adventists, and the Episcopalians, who also have church elementary schools, are not asking public support in any case. The heart of the problem is that for millions of people the proposal to aid parochial schools with public funds is a proposal to tax them to pay for Catholic teaching. They resent such a proposal; hence the religious issue in the school-aid battle and the intense feelings regarding it.

President Kennedy has exhibited all his political sagacity in his handling of this explosive issue. He had the advantage of early, positive commitment. During his campaign he repeatedly opposed Federal aid for religious schools. In his interview with Fletcher Knebel in *Look* magazine, March 3, 1959, Mr. Kennedy said:

"There can be no question of Federal funds being used for support of parochial or private schools. It's unconstitutional under the First Amendment. . . . I'm opposed to the Federal Government's extending support to any church or its schools."

Again, speaking to the American Society of Newspaper Editors on April 21, 1960, he said:

"Federal assistance to parochial schools is a very legiti-

mate issue actually before the Congress. I am opposed to it. I believe it is unconstitutional. I voted against it on the Senate floor this year, when offered by Senator Morse."

This position Mr. Kennedy as President has unflinchingly upheld. When Federal-aid-to-education issues were under discussion and he was questioned about aid to church institutions, the President took exactly the same position he had stated during his campaign. A legal brief prepared by attorneys in the Department of Health, Education, and Welfare, and also in the Justice Department, fully supported this position. The President did, however, see the problem of aid to church-related colleges in a somewhat different context. He has argued in regard to aid to education at this level that the decisions of the courts have been less definitive and that he believed some forms of aid might be provided.

The religious issue in Federal school aid has persisted. President Kennedy made school aid a top-priority item and strongly urged it upon the Eighty-seventh Congress. He made it clear, however, that such aid, at the elementary and secondary levels, must be for public institutions only. With prospects of passage at an all-time high, the Roman Catholic bishops under the leadership of the unofficial United States primate, Francis Cardinal Spellman, brought the religious issue into sharp focus. They informed the Eighty-seventh Congress and the American public in an official statement that they would seek to defeat any aid-to-education proposals which did not include aid for Catholic schools. They said:

"In the event that a Federal-aid program is enacted which excludes children in private schools, these children will be victims of discriminatory legislation. There will be no alternative but to oppose such discrimination."

The stand of the bishops had no perceptible effect on President Kennedy. He reiterated his own position and stood on it. In the showdown the public-school-aid program was defeated in the House Rules Committee, where Catho-



ROBERTS

lic influence was reportedly strong.

In the Eighty-eighth Congress the school-aid issue was again on the agenda and, along with it, the religious issue. The Administration's proposals confined substantive aid at the elementary level to public schools only. Even at the college level there was great caution because of the religious issue. The Administration's omnibus aid bill omitted any program of grants for general construction at church-related colleges. Instead, it clung to the special-assistance concept, providing grants only for construction of libraries and buildings which could be related to "defense education."

Msgr. Frederick G. Hochwalt, education representative of the National Catholic Welfare Conference, promptly blasted the entire bill as "discriminatory." A conciliation meeting of representatives from the various agencies was held in Washington on February 8 with the idea of finding a way out of the impasse. This meeting was promptly scuttled by Msgr. Francis T. Hurley, the representative of the Roman Catholic bishops. He told the meeting that Catholic leaders intended to take an all-out position from that point on. They would oppose any aid proposals which did not include Catholic schools as full partners.

Then Msgr. Hurley created further consternation by stating that his group was giving serious consideration to opposing the "impacted aid" program unless it, too, included aid for Catholic schools. This is the aid program for areas where defense or other government operations have increased the demands on local school systems.

The Roman Catholic stand apparently ensured the defeat of any general elementary-school aid. As a matter of fact, the school-aid issue traversed about the same course in the Eighty-eighth Congress as it had in the Eighty-seventh. It had originally been the President's hope to put all aid programs—elementary, college, impacted, specials—in one package. The hope was that with a little something for everybody such a bill might pick up enough votes to pass. But this hope could not be realized. There was then a disposition to break up the aid package into special categories and to put them through one by one. This strategy was helpful in muting the religious controversy. (Continued on page 30)

TEST YOUR "WORD" POWER

by RICHARD H. UTT



KEYSTONE

Most Bible lands suffer from a shortage of water. Nevertheless, there are lakes, seas, rivers, and streams, many of which are mentioned in Bible narratives. See how many of them you can identify, choosing your answers from the list at the right.

1. A famous river, mentioned in both Genesis and Revelation, which flowed through the city of Babylon, was the _____.
2. The river in which Jesus Christ was baptized by John was the _____.
3. Two rivers of Damascus, which Naaman the leper found more inviting than the Jordan, were _____ and _____.
4. In the time of Abraham, four kings fought against five kings in the valley of the _____.
5. Egyptian armies pursued fleeing Israel across the _____.
6. The westward boundary of the Holy Land, "toward the going down of the sun," is the _____.
7. As an infant, Moses was placed in an "ark of bulrushes" and hidden among the marshy grasses on the shore of the _____, now called the Nile.
8. Fleeing from wicked King Ahab, the prophet Elijah hid by the brook _____.
9. Jesus spent most of His public life near the _____.

Abana
Sea of Galilee
Euphrates
Jordan
Pharpar
Salt Sea
Red Sea
River of Egypt
Great Sea
Cherith

(Answers on page 33)



DAVID BURKE

SELF-PITY

QUESTION: I have had so much trouble that I hardly want to go on living. I wish each day were my last. I seem to have nothing to look forward to, and each day brings new trials. I often wonder why God doesn't do something to make my life more tolerable.

ANSWER: It may be that you have had more than your share of life's difficulties. However, there is great danger in looking only on the negative side of life. Each of us has a definite obligation to develop a cheerful outlook and not devote the precious time God has given us to self-pity. E. G. White has written: "We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and Heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasing to reflect upon are passing from memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave His Son to die for us. If . . . you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with Him is no failure."—*Gospel Workers*, pages 477, 478. This is excellent counsel, and if heeded, will make a real difference in your life.

UNBORN CHILD

QUESTION: Does an unborn child have a soul? I had a miscarriage at three months. My husband and I so much wanted this child, and in my grief I long for this answer.

ANSWER: I presume that what you are really asking is whether or not you will have the privilege of raising this child in the earth made new. I do not know of any Bible text which would tell you that this will not be your privilege,

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 94041. Enclose a five-cent stamp and your name and address. Anonymous questions cannot be answered.

nor do I know of one which positively affirms that such will be the case. I do know that heaven will be a completely happy experience and that every need of life will be perfectly satisfied. We are told that children will grow up in heaven, and without doubt it will be a great joy for their parents to watch them develop. If having your own child is denied you in this life, give consideration to adoption; for there are many children who need the love that you and your husband stand ready to give.

NEW BIBLE VERSIONS

QUESTION: I have been interested in the fact that various new translations of the Bible seem to be coming out quite regularly. I have wondered if we ought to be interested in them or should we stick by the King James Version with which we grew up? For myself, I think there is danger in trying to rewrite the Bible. I believe we should take it as it is.

ANSWER: If the purpose of the new translations were to "rewrite the Bible" as you suggest, I would feel with you that they should be vigorously opposed. However, for the most part, these new translations shed additional light on the much-beloved King James Version. Remember that language changes constantly. The meaning of some words has changed so much that today they mean exactly the opposite of what they did years ago. For this reason it is difficult for some people to comprehend the teachings of the Bible as translated in the language of the seventeenth century. Also remember that God in His providence has made it possible for new archaeological discoveries to bring to light ancient manuscripts, so that some Hebrew passages which had to be translated obscurely in the older versions can now be rendered much more clearly. For myself I enjoy reading the new, while clinging to the old. There is a proper place for both.

FINDING GOD

QUESTION: Some members of my family seem to be unwilling even to try to get acquainted with God. But when sorrows come they say, "O God, why?" I know I should not judge them, but I feel that in their innermost being they know God. Why do they not accept Him?

ANSWER: You have observed a phenomenon which is all too common in our modern world. Many know God only as one to blame for their difficulties or to question regarding unpleasant developments in their lives. Such an attitude toward God is surely unfair and unsatisfactory. But such

individuals cannot be helped by the scorn or blame of those who know better. We can only hope that somehow they may have a great awakening to the real character of God and to the joys which come to those who know Him. Your own life of confidence and trust in God may be saying more to your family than all the sermons in the world. Continue to show by your life that you believe in a loving heavenly Father who works out everything for our ultimate good. Someday perhaps they, too, will have your outlook and find happiness and peace as the result.

MARRIAGE NO CURE-ALL

QUESTION: I am seventeen, going with a boy eighteen, and we plan to be married soon. He comes from a big family and ran away from home when he was fifteen. He says since he met me he cares about the future and wants to go to church with me as soon as he gets some decent clothes. Can God forgive him for using His name in vain and stealing and breaking other commandments? I realize this is a lot, but he has had it so hard. When we get married we want a Christian family. Is there any hope for us?

ANSWER: Your fiancé has indeed had an unfortunate background. It may well be that he is a product of a distressing family environment which would certainly merit sympathetic help. However, whether such a person would make a good prospect for marriage is a different matter. Of course there is hope for anyone if the Lord Jesus Christ is allowed to change his heart, and God can certainly forgive anyone for breaking any of His commandments. But such forgiveness is predicated upon genuine sorrow for sin and a desire to turn away from it. From what you have written, there is little to indicate that this young man has felt the converting power of the Lord Jesus Christ in his life. It is one thing to assent to the idea of wanting a Christian family and to indicate a desire someday to attend religious services; it is often quite another to achieve such goals. The road to perdition, it has been said, is paved with good intentions. My earnest counsel to you would be not to marry this young man with the hope of changing him after marriage. This rarely works. Since you are both so young, delay your marriage until he has had time to effect the changes so needed in his life. Plan marriage only when your outlook and attitudes are the same. Never look upon marriage as a cure-all for personality and character defects. Only the Lord Jesus Christ can change lives, and He does so only if an individual invites Him.

IS THERE A GOD?

QUESTION: My interest has been aroused in your Bible course, not because I believe but because I do not. While I believe in right and wrong, I don't believe in God. There is, in my opinion, no supernatural being guiding us. If there were, there would be no wrong.

ANSWER: You have concluded that God, to exist, must be completely arbitrary, imposing His supreme will upon groveling mankind. The fact that evil still exists in the world is to you proof that there could be no God. But have you ever thought of the possibility that there could be a Supreme Being in this universe who would not impose His will upon the creatures He has created?—a Being whose spirit is so magnanimous and whose love is

so great that He allows everyone freedom of choice even to the point of disagreeing with Him and opposing Him? The Bible teaches that this is the kind of Supreme Being we serve. Here is a God with love for us so great that, rather than trying to force us to obey Him and to do right, He has chosen to win us by His own sacrifice for us and His fatherly interest in our welfare. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Again, in Romans 5:8 we read: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." There is a supernatural Being guiding us—if we will be guided. Our greatest joy comes in yielding to His service and obeying His precepts.

PURGATORY

QUESTION: I have been brought up to think of purgatory as a real place, but it does not make sense to me anymore. What do you think?

ANSWER: The idea that there is a place to which souls go for purification after death is completely contradictory to the plain teachings of Scripture, and the idea that such souls can be helped into heaven by prayers, alms, and "the suffrages of the faithful" is equally so. The Bible presents death as a waiting period of sleep until the resurrection morning. It explicitly states that the time for us to purify our lives in preparation for a place in His kingdom is *now*, rather than after death. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. Death seals character and destiny for all eternity. God will judge us by our lives and by the completeness of our commitment to Him, not by what our friends and relatives may or may not do for us after life has ceased. For this we can be grateful. I can only agree with you that the idea of purgatory does not, from any point of view, "make sense."

FUTURE JUDGMENT

QUESTION: It has always been hard for me to accept the idea of a future judgment and punishment. Don't you suppose people suffer enough now without God's calling them to account sometime in the future and making them suffer additionally for their wrongdoing?

ANSWER: The apostle Paul stated, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10. In this verse the apostle used the judgment as reason why we should labor, that "we may be accepted of Him." Verse 9. In other words, those who feel the solemnity of someday standing before the Judge of the universe will probably be even more serious in seeking to give God the place which He should have in their lives. The very character of God would seem to require that ultimately good should be rewarded and evil punished. This is not always true in this world, as sometimes the best of men seem to suffer greatly while the worst seem to prosper, a fact which caused great perplexity to David, who spoke of it in Psalm 37:35-39. Surely such a situation must not permanently exist, and God has planned a judgment for this reason. In anticipation of this great event we, like Paul, should order our lives so that they conform to the will of our heavenly Father.



MONKMEYER

Eating for Health in '64

How Good Health Begins at the Table

by Clifford R. Anderson, M.D.

As 1964 begins let us have a chat about your eating habits. It could make a lot of difference to you in the days ahead.

Are you one of those healthy people who love to eat? Do you look forward with keen anticipation to the next meal, trying to figure out what you would enjoy most? Then cheer up, for you are to all intents and purposes a perfectly normal individual. A hearty appetite is usually a sign of good health.

People who have no appetite and no desire to eat are usually sick in one way or another. Now please don't misunderstand me. This does not mean that we must all be constantly preoccupied with food—not by any means. But a sense of eager anticipation for the next meal is usually a good sign that things are going well inside. There are very few exceptions to this rule, except in those who are grossly overweight.

Watch any healthy youngster who is active all day, running here and there, getting the most out of life. See how his eyes light up at the very thought of some *simple* food—any food! It doesn't have to be anything elaborate. Just the idea of eating does something for him. And so it should be for every one of us.

But there's a difference between a growing child and an adult in middle life. As we grow older we tend to become less active. Once we reach forty we take less pride in physical activities. Most of us quietly devote ourselves to the intellectual and social sides of life. This is as it should

be. We are not intended to keep up that adolescent pace all our lives. But this means that we now require far fewer calories than we once did. In other words, we now burn up fewer calories.

"Oh," you say, "do calories actually count after all?" Believe me, they do, especially those "empty calories" that are composed mainly of sugary icings that merely add pounds without providing those all-important building materials so needed by the body. Notice how most healthy young children prefer plain desserts, such as fruit jello, watermelon, or perhaps oatmeal cookies. They are not whipping up jaded appetites that have been spoiled by sugar-coated tidbits that add more weight but lower vitality.

As some women grow older their tastes change. Soon it becomes the fashion to mix up a whole variety of fancy dishes—everything from German chocolate cake to French apple pie—often in an attempt to outdo someone else at afternoon tea or some other special feminine occasion. Need we wonder that so many women have a hard job trying to maintain a good figure as they grow older? There are two reasons for this: a craving for sweets and a lack of sufficient exercise to burn up the extra calories. The strange thing is that many can get away with it. Their blood pressure may rise but somehow they survive, perhaps because of the female hormones. Nature has gone all out to preserve the female.

But none of these grossly overweight ladies are really happy. They look back with deep regret and sigh for the

days when they had an attractive appearance. The excess weight may not kill them, but they frankly tell you they feel "as good as dead!"

With their husbands things are different. The male is always biologically weaker and more subject to changes of one sort and another. In spite of heavier bones and stronger muscles, he is less able to survive the stress that comes from the more rugged life he is expected to live. Appetite control is important in women, but it is even more vital to men. Lacking the natural resilience of the female, men are more susceptible to the effects of high blood pressure and the changes in the coronary arteries supplying the walls of the heart.

True, women also suffer from heart attacks, but usually at a later age than men, perhaps twenty years later, when the female hormones are no longer present in sufficient quantities to protect the patient.

Never have things looked so good for you ladies. And it is obvious you are enjoying all the new inventions that make life so different from the dreary chores of other years.

Just imagine yourself walking a quarter of a mile for water, carrying it home and perhaps spilling much of it on the way. There are some places in the world where this is still done, but not many. Electric power has completely changed the picture and made possible an entirely new type of life today.

But what are all these laborsaving devices doing to your body? When you looked in the mirror today, did you notice a rounded shadow under the lower part of your face—the beginnings of a double chin? And what about that middle of yours? Are you still fitting into the size that looked so good on you when you were eighteen? If not, it is probably because of calories—extra, unwanted calories—calories you could well afford to do without, calories you wish you could get rid of once and for all. In spite of all you may hear to the contrary, there is only one way to do it, and that is to cut down on your intake—permanently!

With men a paunchy, ungainly figure is never attractive. A man should look strong and vigorous. He should walk with a firm tread, as if he knows where he is going in life. The pity is that many a man who was fairly athletic in youth often becomes sedentary and lazy as he grows older. His muscles become flabby and covered with rolls of fat.

How did this come about? Overeating on special occasions? Probably so. But maybe on everyday meals as well. And this overeating should be avoided if a man wants to remain strong and healthy instead of becoming an invalid early in life.

A truly healthy man is one who enjoys walking, who exercises vigorously, and who lives within reason, not wrecking his life by indulgences that he can well afford to miss. For, believe it or not, that body of yours always reflects the balance between your intake of calories and your output of energy.

To measure the effects of heat and energy, scientists developed this means of calculating, known as the calorie. It is always an exact, unchanging, reliable unit of energy, regardless of time, place, or weather.

All food materials are measured by the amount of heat they produce within the body when they are consumed. Thus we know that an egg of a certain size contains exactly 75 calories of heat or energy. This is true whether we eat it at the North Pole or at the equator, whether it is raw or cooked. It is still 75 calories, whether we eat it on a mountaintop or down in a mine. The same is true when we consider rich chocolates and highly flavored desserts. They all contain many hundreds of calories per serving.

It is this simple fact that makes big meals so hazardous, especially to certain people. Heart attacks and strokes are more commonly seen on such occasions, when people are under more stress than usual. Tensions always raise the possibility of heart attacks and high blood pressure, and this makes it all the more important to avoid extra stress at holiday times.

Even more so, large, fatty meals also tend to raise the level of fat and oil within the bloodstream, which no doubt contributes to these frequently fatal attacks so often seen following large family gatherings. These are times when the whole family should be happy, not grieving over the sudden loss of some loved one who may have literally eaten himself to death. Most people have a friend or acquaintance to whom this has happened. Let us be sure it doesn't occur in our own family circle this year. Keep the level of fats low in your diet, and you will have much less to fear.

Reasonable exercise, adequate rest, regularity in eating, and a well-balanced diet should be the aim of every homemaker. It is her responsibility not only to rear the children, but also to keep her husband strong and happy, and at the same time follow a sensible way of life. If he is overweight, it is her responsibility to help him reduce, not by some miraculous "easy" method, but by disciplined self-control, blending the benefits of wholesome exercise with a well-controlled program of living. "Magic reducing products" and various "supplements" are not the answer. These are costly and often rather futile, to say the least.

Only an enlightened person really knows how to live well and how to avoid the monotonously limited menus that so many try to follow in order to lose weight. Sooner or later most of them break over and go to the other extreme. There are many nutritious foods that we can all enjoy within reason, according to our own individual needs, and this is a good time of year for us to begin again and live right. We must concern ourselves not only about calories, but also about minerals, vitamins, and proteins that will add a new glow to the skin and a new sparkle to the eyes and banish that tired feeling and nervous irritability that so often come from an unwise choice of foods.

Good health begins at the table. Perhaps we might even go further and say it begins down at the store where the choice is made, and in the kitchen where the food is prepared. Much will depend on the kind and quality of the foods we choose, and also the *quantity* of food we place on the table. This is important not only on special occasions, but also in what we serve three times a day—every day, and every year for the rest of our lives. Let us resolve to choose wisely in 1964.

[END]

YOUR HEALTH

QUESTIONS

BY YOUR RADIO DOCTOR



D. TANK



ANSWERED

CLIFFORD R. ANDERSON,

M.D.

NOISY HEART

Q. I have read your answers to questions on health and find them very helpful. My youngest daughter is seven years old and has a heart murmur. This was discovered shortly after she was born. Last year she had various X rays and tests, and we were told it was just a "noisy heart" and there was nothing to worry about. However, she does not eat very much except chicken-noodle soup, macaroni and cheese, potato chips, string beans, and peanut butter and raisin bread. What do you think of this diet?

A. Peanut butter and raisin bread are good. So are string beans; but a growing child needs more than these. Perhaps this girl, being somewhat of an invalid, has been a little spoiled through the years. She may be acting this way to gain attention. Adults do the same at times. Maybe you are too concerned about her diet. On the other hand, she may have some form of congenital heart disease that should be corrected. If such is the case, this might be the best time to have it done. She could have some abnormality, such as a shunt in the bloodstream as it flows through the heart. If so, the pressure in her pulmonary arteries may rise to a high level, so that eventually the bloodstream now flowing abnormally from left to right may then reverse itself, and the child may turn blue. Without a complete examination, using all the modern electronic equipment now available, such as angiography and cardiac catheterization, no one could be sure. Certainly you owe it to your child to see that she is given the very best of care, and that a complete diagnosis is made, preferably at

some large university medical center. Meanwhile, don't spoil the child. Try to treat her just as you do the other children, avoiding any tendency to favoritism or criticism. If there is no serious congenital abnormality, she may grow out of this problem without any further difficulty.

TIGHTNESS IN THROAT

Q. Thank you for your answers to questions on health. When I am tired and upset I feel a tight hurting in my throat. At the same time I have trouble with my digestion. I don't want to imagine trouble, but does this have anything to do with my heart?

A. Perhaps so, particularly if you feel the tightness or discomfort when you are trying to do something in a hurry. Pain that is felt in the chest, throat, or shoulder when a person is upset or exerting himself could well be due to angina pectoris, or pains arising from the heart. On the other hand, the trouble may be due to some irritation in the stomach and esophagus. Perhaps you are producing too much acid in the stomach. If so, this may burn the esophagus, causing pains behind the heart. Often there is an associated feeling of gas and fullness in the stomach, and perhaps even an ulcer. It is surprising how often conditions of the stomach and heart seem to come on together, particularly during middle life. I would suggest that you have a complete X-ray series of your stomach, gallbladder, and small bowel, also an electrocardiogram to rule out anything more serious in the chest. Nature may be trying to tell you to take things easier. Pain is not always a liability. There are times when it

serves a valuable purpose, telling us when to slow down and what to avoid, lest we burn out the wonderful machine and find ourselves old before our time. If neither the heart nor the stomach is at fault, the trouble could be due to your nervous tension causing muscular spasm in the throat. Our nerves often play strange tricks on us. Nor can we always afford to ignore them. We must learn to live with certain disabilities and not allow them to alarm us unduly, particularly during the middle and later years of life when so many things are perhaps a little out of balance.

ULCERS

Q. My daughter has a stomach ulcer. She has been taking tablets that make her mouth dry. She was told she had an excessive amount of acid in the stomach. What can she do for this condition?

A. Ulcers arise from nervous stress and tension which the individual cannot fully control. Ulcers may strike at any time from childhood on, but they are more common in the early adult years and in middle life. Dryness of the mouth is probably due to some medication, such as a beladonna product, or perhaps Pro-Banthine. Almost all ulcer cases produce large quantities of hydrochloric acid in the stomach, brought on no doubt by the nervous tension so often characteristic of these individuals. Normally, we all produce hydrochloric acid in the stomach, mainly just before meals. Then the stomach rests until the next meal. But ulcer patients are different. Their stomachs never rest but are busy producing hydrochloric acid all the time, day and night, because of the constant nervous stimulation. This forces the acid-bearing gastric glands in the stomach walls to secrete far greater quantities of acid than are needed by the body. There is an old saying, "No acid, no ulcer." This is probably true in every case except those who have cancer of the stomach. But nonmalignant ulcers can be very troublesome. Medical treatment consists of neutralizing the excess acid by simple substances, such as milk, cottage cheese, and cream, plus some useful antacid medication, such as Maalox or Gelusil. Your daughter should have a well-balanced diet, free from roughage, but well-ripened fruit may be beneficial in healing the ulcer. If your daughter smokes, she should stop and remain a nonsmoker for the rest of her days. Above all, she must avoid all nervous stress and tension, and bring her whole life into harmony with the quiet, healing principles of good health.

IS CONSCIENCE A SAFE

GUIDE?

Can It Lead People Astray?

"Let your conscience be your guide" is an expression most of us have probably heard many times. But did you ever analyze it closely? Does it make sense?

Not in the light of God's Word. Conscience, in and of itself, is never a safe guide for Christian conduct.

Is conscience, then, something that should be disregarded? Absolutely not. It plays a most important role in life and should be treasured and cultivated, but *not* as a guide in distinguishing right from wrong. That is not its function.

Today, perhaps, more than ever before, busy and confused people have come to depend upon conscience alone for guidance. The impression is far too common, even among good Christian people, that if one sincerely obeys his conscience he will be safely led, and everything will be all right for time and eternity. Frequently this is not the case, and the idea has been a delusion and a snare to many a sincere soul. Conscience, even though coupled with the purest sincerity, simply is not enough.

Two Greeks, notorious for various crimes, were once captured, tried, and found guilty of an act of piracy. In the course of the trial it came to light that the beef and anchovies on board one of the vessels they had captured were left untouched. Upon being asked why, the culprits explained that the piracy had occurred at the time of a great fast, when members of their church ate neither meat nor fish. The same conscience which forbade their eating flesh, permitted the pirating of other people's ships and cargoes!

In such perilous times as those in which we now live, and those into which it appears inevitable we shall eventually be plunged, we must have some reliable criterion of action. We *must* be able to discern the difference between what is good and what is bad; what is right and what is wrong; what is solid ground and what is quagmire or quicksand beneath our feet. We *must* be certain that our attitudes, our doctrines, and our practices are sound.

Walter Baxendale tells the story of a Neapolitan shepherd who was in great anguish of conscience because, one day in the Lenten season, as he was operating a cheese press, he had thoughtlessly allowed some of the expelled whey to spurt into his mouth. However, when questioned regarding several robberies reported from his area, he



DEVANEY

by Ben H.
Palmer

readily admitted being involved in them. "But," he explained naïvely, "we all practice such things out where I live."

Napoleon once declared, "There is no class of men so difficult to manage in a state as those whose intentions are honest, but whose consciences are bewitched." In that declaration an important principle comes to light. Consciences may be all wrong, even though intentions are of the best. Conscience plus sincerity is not enough. One may be sincerely wrong just as well as sincerely right, regardless of conscience.

Uzzah's conscience seems to have been perfectly clear when he placed his unconsecrated hand on the ark of the covenant when the oxen "shook it" (2 Samuel 6:6, 7); yet God struck him dead for doing so.

The two priests, Nadab and Abihu, may have intended no sin when they used the wrong fire in their censers; but they were burned to death immediately by the very fire they should have used. Leviticus 10:1, 2.

Saul of Tarsus, after having "made havoc of the church," persecuting and wasting it "beyond measure," was able to declare before the great council at Jerusalem, "I have lived in all good conscience before God until this day." Acts 23:1. To Timothy he explained that he had committed these violent deeds "ignorantly in unbelief." 1 Timothy 1:13. His "good conscience" had impelled him in precisely the wrong direction. But that erring conscience became enlightened

through meeting the Lord Jesus on the Damascus road and through illuminating instruction by God's servant Ananias. Then, having thus become educated, that same conscience now impelled the murderous Saul to become the mighty apostle Paul, God's ambassador to the world at large!

There may be many things wrong with a conscience that is uneducated and untrained. A brief look in your concordance will reveal that a conscience may be merely ignorant, or evil, seared, defiled, depraved, or just plain weak. Obviously it is not, of itself, a safe guide for Christian living, and was never intended so to be.

The clear-thinking H. C. Trumbull once wrote: "Conscience is not given to a man to instruct him in the right, but to prompt him to *choose* the right instead of the wrong when he is *instructed* as to what *is* right. It tells a man that he *ought* to do right, but does not tell him what *is* right. And if a man has made up his mind that a certain wrong course is the right one, the more he follows his conscience the more hopeless he is as a wrongdoer. One is pretty far gone in an evil way when he serves the devil conscientiously."

To some this may seem a bit far-fetched, but the Lord Himself agreed with it when He declared, as recorded in John 16:2, 3, "Yea, the time cometh, that whosoever killeth you will *think* that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." Conscience will prompt the saint-killers to do what they ignorantly believe to be right!

How can we safeguard the actions of *our* consciences in the treacherous days ahead when, "if it were possible," even "the very elect" will be deceived? Matthew 24:24. Jesus' own answer is clear: "Sanctify them through Thy truth: *Thy Word* is truth." John 17:17. Paul elaborates the thought thus: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

A cartoon I saw recently portrays two people standing in front of a movie theater on which the placards announce the feature as being titled, "The Bible." The lady says to her companion: "I've seen the picture, but I haven't read the Book."

What a pity! Where will she stand when come the days that will really try men's souls as well as their knowledge of God's Word?

How many today have "seen the show," but never "read the Book"! Let us study the Word diligently day by day that we may "know of the doctrine," being granted a revelation of its true and correct interpretation because we desire to do the Father's will. John 7:17. Then, since we shall have learned to know the right path, our consciences will not lead us astray. [END]

Is Time Running Out?

(Continued from page 9)

also of "wars and rumors of wars," and told how "nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:10, 11.

These "signs," He said, would be "in the sun, and in the moon, and in the stars" and they would be accompanied by fearful trouble and distress upon the earth, so much so that men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Verses 25, 26.

History would then reach a spectacular climax and "the end" would come. Verse 27.

From all this, one vital fact becomes crystal clear. "The end of the world" is not a new idea by any means. It was not invented by some modern religious sect. It goes back thousands of years and its chief sponsor was none other than the Founder of the Christian religion Himself. Evidently there is more to it than most people have thought. It is not a "crackpot idea" but a divinely revealed fact. It is something we all have to reckon with, something that is bound to happen someday. The big question is, *When?*

Could it be that the growing fear of the future, so evident today, has some bearing on the matter? It could indeed.

Recalling Christ's prediction about "men's hearts failing them for fear" it is interesting to note that the New English Bible renders the passage thus:

"On earth nations will *stand helpless, not knowing which way to turn*; . . . men will faint with terror at the thought of all that is coming upon the world."

Dr. Moffatt's version (1926 edition) reads:

"On earth the nations will be in dismay with bewilderment, . . . men swooning with panic and foreboding of what is to befall the universe."

What a striking picture of the present situation! Could words fit events with greater exactness? It is as though Christ Himself were speaking to our generation, tenderly but urgently warning us that time is indeed running out.

That "Religious Issue" Again

(Continued from page 23)

A general aid proposal seemed to pose the problem in naked fury, but a bill for defense, or for libraries, or for this, or for that, seemed to be less conspicuous in this matter. Besides, it was easier to include private and church-related schools in programs of this kind.

Only three or four proposals really had a chance in the Eighty-eighth Congress. One would offer private colleges, including sectarian, matching grants toward any building the school wished to erect, except a chapel or a divinity school. Another provided for vocational schools, yet another for extension of "impacted aid," and finally, a program of grants for construction of medical schools at private, including sectarian, universities.

These proposals contained a "sectarian disclaimer" designed to protect them at the point of constitutionality. The disclaimer barred use of funds for the purpose of sectarian teaching. It was also alleged that "recovery provisions" would apply at this point. That is, the government could theoretically step in and recover its money if there were sectarian abuse in utilization of the funds. Some constitutional lawyers expressed doubt that such stipulations would adequately protect the legislation on the church-state issue, also pointing out that such a general program of aid to church-related colleges would set a precedent for a similar program for church-related elementary schools.

The religious issue will continue to be felt. There are great pressures on the Roman Catholic school system. Many diocesan publications stress the relative decline in the number of religious. Some parochial schools now number half or more lay teachers on their staff. The necessity of paying a wage to teachers competitive with the public schools is proving a painful experience in many a parish. Cardinal Ritter has announced that in his Saint Louis diocese no more schools will be built for an indefinite period. They cannot be staffed with teachers, he says; hence there is no reason to build. This moratorium on building will result in increasing numbers of Catholic children in public schools.

The prospect of substantial Federal aid to the public system appears frightening to the hierarchy. Some have said that it would even mean the end of the Catholic schools, that they would find it impossible to compete with a public system strengthened by Federal aid. As pressures continue to mount for Federal aid to education—and they are bound

to do so—the counter pressures within the Catholic hierarchy will also mount. Groups like Citizens for Educational Freedom and the National Committee for Federal Aid to Private and Parochial Schools indicate that actionists are determined to press their cause squarely into the political arena. Numerous meetings on the subject of school aid held in many dioceses, and the constant dinning on the subject in the Catholic press, are an apparent effort to convert Catholic laymen to the wisdom of the bishops' position and to enlist their active support.

The logistics involved in the religious issue will not alter much in the 1964 Presidential campaign. The Republican nominee, especially if he is a Protestant, may be expected to take a more "moderate" view in regard to the issue of public aid to parochial schools. There would at least tend to be some studied hesitancy on the matter as there was in the Nixon-Lodge camp in 1960. Some have argued that with a Protestant as President the Catholic hierarchy might even do better on school aid. [END]



POWER ALL AROUND

by Paul H. Eldridge

Home on furlough from the mission field, I was absorbed in the stimulating task of looking for an automobile to buy. The furlough budget wouldn't stand a new car, so every morning was a session with the used-car ads in the newspaper. I discovered a tantalizing new vocabulary—words and symbols developed to describe salient features with maximum brevity and appeal.

One of these intriguing phrases was: "Power all around." I came to recognize that this meant Power Steering, Power Brakes, Power Windows, Power Seats, and, in the case of a convertible, even a Power Top.

Examining some of these cars, I discovered a new and magic world of motoring. On a panel at his side, the driver could, with a fingertip, control any window in the car. Steering, even parking, was almost effortless. And no more "jamming on the brakes." Stopping was as easy as "stepping on the gas."

Here was driving without drudgery. A frail little lady could handle the biggest car with ease. Will and wisdom were the only essential requirements for a good driver, for power was supplied to supplement every operation, leaving the driver free from all physical strain.

And then I thought, "Power all around"—this is the life God offers us all.

Here is the secret of successful Christian living. "As many as received Him, to them gave He power to become the sons of God." John 1:12.

Having trouble with some difficult decision? Try *Power Steering*. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

Having trouble with a stubborn habit? Try *Power Brakes*. "In all these things we are more than conquerors through Him that loved us." Romans 8:37.

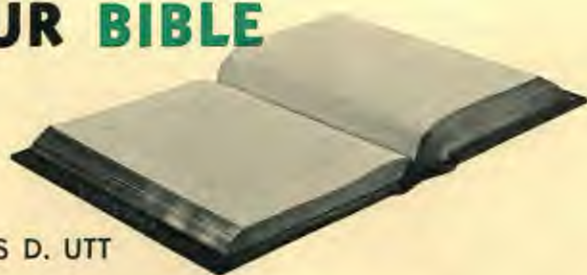
Having trouble with moodiness and discouragement? Try *Power Windows*. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

And for a satisfying life of genuine service, try *Power Unlimited*. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Acts 1:8.

Yes, the Christian's life is a life of power—"Power all around." [END]

QUESTIONS ANSWERED

YOUR BIBLE



by CHARLES D. UTT

FAMINE FOR GOD'S WORD

Please explain the famine that is mentioned in the book of Amos. When did the famine of the Word of the Lord take place? A. F.

The famine referred to in the question is foretold in the eighth chapter of Amos, verses 11 and 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it."

In the earlier verses of the chapter the prophet declared Israel ripe for judgment. He denounced their sins, some of which he named: oppression of the poor and needy, Sabbath desecration, and the use of false weights and measures. Part of the punishment foretold would be the closing of God's appointed means of communication through prophets, counselors, and priests.

In the time of Amos the northern kingdom of Israel, under Jeroboam II, was at its greatest extent and power, yet within little more than half a century the Assyrians destroyed the kingdom and took many of the people into captivity. 2 Kings 17. The prophecy was directed to the whole "house of Jacob" (chapter 3:1, 13), not to the northern kingdom alone. The southern kingdom was destroyed about a century and a quarter later.

Many of the Israelites, both those left in their homeland and those in exile, no doubt sought to make amends for their sins by seeking God and His Word. They were like famine-stricken people seeking for food, but their search was too late.

The prophets of the time following Judah's captivity describe just such a hunger for God's Word. In the Lamentations of Jeremiah, written after the destruction of Jerusalem, nearly two

centuries after the time of Amos, we find these words: "Her gates are sunk into the ground; He has destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord." Lamentations 2:9.

In the book of Ezekiel, another prophet of the exile, are these words: "Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezekiel 7:26. In the lands of their captivity, God's law was not recognized.

Again, in a psalm written after the destruction of Jerusalem and the temple, we find these sorrowful words: "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Psalm 74:9.

The captives now wanted what they had despised and rejected when they

had it, but it was withheld from them.

Again, before the second coming of Christ, when men who have rejected or neglected their salvation are suffering under the judgments of God poured out on the world (Revelation 16), their thoughts will turn to God and His Word; but like Israel and Judah of old, they will "seek the Word of the Lord, and shall not find it."

SABBATH IN EDEN

Are there texts which show that Adam and Eve knew they were to labor six days and rest the seventh day? In Genesis 2:1-3 it states that God rested on the seventh day, but how did Adam and Eve know that six days were for labor and the seventh day for rest?

J. S. M.

In the very brief record of the creation of the world and of man some things are not recorded that Adam and Eve must have known. For example, it is not said that they were commanded, "Thou shalt not kill," yet we can hardly believe they did not know that murder is a sin.

The words, "And God blessed the seventh day, and sanctified it," would have little significance if God had not instructed man that that day was different from the other six days of the week. For man to be in ignorance of and disregard a day that God had blessed and sanctified (made holy) would seem incongruous indeed. In agreement with this point of view are many leading commentators. We quote several of them:

"Hence you can see that the Sabbath was before the Law of Moses came, and has existed from the beginning of the world."—Martin Luther, *Works*, vol. 35, p. 330. Quoted in *International Standard Bible Encyclopedia*, page 2632.

"So far as the Sabbath was a figure of this [spiritual] rest, I say, it was but for a season; but inasmuch as it was commanded to men from the beginning that they might employ themselves in

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the worship of God, it is right that it should continue to the end of the world."—John Calvin, *Commentaries on the First Book of Moses Called Genesis*, vol. 1, p. 107.

"Sabbaths are as ancient as the world; and I see no reason to doubt that the Sabbath, being now instituted in innocence, was religiously observed by the people of God throughout the patriarchal age. The Sabbath of the Lord is truly honorable, and we have reason to honor it—honor it for the sake of its antiquity, its great Author, the sanctification of the first Sabbath by the Holy God Himself, and by our first parents in innocence, in obedience to Him."—Matthew Henry (1662-1714), *An Exposition of the Old and New Testament*, vol. 1, p. 13. (Seventeenth century English Puritan Commentator.)

"If we had no other passage than this of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words 'He hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy. . . . To object that the Bible, in its few brief memoranda of their lives, says nothing about their Sabbath keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argu-

ment."—J. P. Lange, *A Commentary on the Holy Scriptures*, vol. 1, p. 197. (German Reformed.)

"The simple meaning of the text is therefore by far the most probable, viz., that God, having divided His own great work into six portions, assigned a special sacredness to the seventh on which that work became complete; and that, having called man into being, He ordained him for labor, but yet in love and mercy appointed that one seventh of his time should be given to rest and to the religious service of his Maker."—*The Holy Bible . . . With an Explanatory and Critical Commentary*, vol. 1, pt. 1, p. 37. (Anglican.)

"The institution of the Sabbath is as old as creation, giving rise to that weekly division of time which prevailed in the earliest ages. . . . Moreover, it secures an appointed season for religious worship, and if it was necessary in a state of primeval innocence, how much more so now, when mankind have a strong tendency to forget God and His claims?"—Jamieson, Fausset, and Brown, *Commentary*, vol. 1, p. 18. (Presbyterian and Anglican.)

"Precisely as we reason that the early and widespread prevalence of sacrifice can only be explained by an authoritative revelation to the first parents of the human family of such a mode of worship, so do we conclude that a seventh-day Sabbath must have been prescribed to man in Eden."—*The Pulpit Commentary*, vol. 1, p. 36. (Non-denominational.)

"The Sabbath was binding in Eden,

and it has been in force ever since. The fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote this law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with, when they will admit that the other nine are still binding?"—D. L. Moody, *Weighed and Wanting, Addresses on the Ten Commandments*, page 46.

Since the physical creation of the first six days was for man, to be his dominion (Genesis 1:28), it is only reasonable that the seventh day was ordained for his spiritual welfare, to give him an appointed time for the worship of God.

Answers to "Test Your 'Word' Power"

1. Euphrates (Genesis 15:18; Revelation 16:12)
2. Jordan (Matthew 3:13-17)
3. Abana, Pharpar (2 Kings 5:12) Count one point for each correct answer.
4. Salt Sea (Genesis 14:1-10) The Salt Sea is now commonly known as the Dead Sea.
5. Red Sea (Exodus 13:18 to 15:19)
6. Great Sea (Joshua 1:4) The Great Sea is now called the Mediterranean.
7. River of Egypt (Genesis 15:18; Exodus 2:1-5)
8. Cherith (1 Kings 17:3)
9. Sea of Galilee

SCORE

- 9-10 correct, excellent
6-8 correct, good
4-5 correct, fair
0-3 correct, more Bible study needed

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ALL THE WAY ACROSS



PAUL B. RICCHIUTI

A New-Year Message

by SANFORD T. WHITMAN

It was a happy occasion, that evening hour on the vine-hung porch. Four friends of many years relaxed in the fatly cushioned rocking chairs, watching the day die, living again the times that used to be. The old man of the mountain, acknowledged patriarch of the butte country. His wife. Their two guests—former neighbors, now in retirement and visiting again the scenes and renewing the friendships of other years.

There were so many things to talk about! Children. Grandchildren. Young people grown up and gone away. Old people gone to their final rest. Aprons and flowers and bees. Jellies and jams, gardens and picnics, summer droughts and winter sou'westers. After the limited horizons of apartment living, the visitors were overjoyed at the immensity of the panorama spread out below. And city lights offer no comparison to the star-studded splendor of a mountain night.

As the afterglow began to fade beyond the lofty domes and pitched-up ridges of the mountains to the west, the conversation turned to current events and the days ahead. The friends from the city were not hesitant to express an inner fear of what the future might hold for them.

Not for nought had this man of the high country lived his years on the humpbacked butte that dominated the central plain of the valley. His observant eye, his teachable mind, his meditative heart, and his unhurried pace of life had made him wise beyond his station. This matter of strength

for the days ahead was a problem he himself had met and solved many years ago.

"No need to be anxious about the future," he said with quiet humility.

His guests were incredulous, yet eager to discover the source of such confidence.

"The days before us are like yonder mountains in the gathering night," he said. "High. Dark. Mysterious. Formidable. Visible only in silhouette. Apparently impassable."

His guests did not immediately grasp his meaning, and he went on to explain.

"Men have built a modern highway across those mountains. And God has provided a way through the years to come. We cannot see the road that men have constructed—it's too far away, too dark. *Because we can't see the road doesn't prove it isn't there.* So with the road that God has made.

"The secret of getting to the other side is not that we can see the end from the beginning. The important thing is that we *keep jogging along*, a mile—a day—at a time. *No road will ever get us anywhere unless we use it.*"

How very true! To human vision the heights before us are untracked and untrackable. To human wisdom the difficulties are insurmountable, the high walls impassable. To human strength a crossing is out of the question. From the dangers, perils, and terrors which confront us on every side, there is no human escape, no passage around, over, under, or across.

And yet, hidden from mortal view, known only to God and, to us, visible only by faith, there is a way across. Long ago it was blueprinted and prepared. Today it is waiting. It begins right where we are and continues unbrokenly to the other side. It is the way of *personal surrender to God and obedience to His will.*

No road that man builds crosses a range of mountains in a straight line. Neither does the road that God has built. It turns and twists. It goes up and down. It bridges wild canyons. At times it seems narrow and steep. Sometimes it goes around, sometimes it goes over the precipitous walls. But at last it threads through the ultimate pass and leads down to the eternal plains beyond.

It goes all the way across.

It is not necessary that we see all the curves and ascents and dangers today. Indeed, it is better that we do not. It is enough, and it is best, that we see only one day—one mile—at a time; that we rest in God's love as we walk by faith.

"Jesus saith, . . . I am the way, the truth, and the life." John 14:6.

"Let not your heart be troubled." Verse 1.

The important point is that we *keep jogging along*. For no road, not even God's road to heaven and home, will get us anywhere *unless we use it!*

HOLDING FAST



TO THE ANCHOR



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