

Signs

NOVEMBER, 1964
OF THE TIMES



IN EVERYTHING GIVE THANKS

Sanford T. Whitman



GOD BLESS YOU

*God bless you—
Words are empty things;
We speak, and think not of our saying—
But in this phrase forever rings
The higher tenderness of praying.
It means so much; it means that I
Would have no fears or frets distress you
Nor have your heart timed to a sigh—
God bless you.*

*God bless you—
Why, it means so much
I almost whisper as I say it.
I dream that unseen fingers touch
My hands in answer as I pray it.
May all it means to all mankind
In all its wondrousness possess you.
Through sun and cloud, and calm, and wind,
God bless you.*

—Author Unknown.

(Reprinted from the Bulletin of the Riverside Church, New York City)

In This Issue...

Most people have come to think of Thanksgiving as a time for recreation or relaxation. There are, however, better ways to keep the Thanksgiving spirit alive, including thoughtfulness for the needs of others. For this reason we present in this issue some typical reports of ministry to the needy in recent national calamities.

For instance, on page 7 Charles Todd tells of what happened immediately following the tidal wave at Crescent City, California, when the Seventh-day Adventists of that stricken community worked all day Saturday—their Sabbath—to help the homeless and hungry.

On page 9 Joseph C. Hansen tells how people of the same denomination provided 21,000 loaves of bread for survivors of the Alaska earthquake; and on page 29 Ralph Combes reports on welfare activities in the Midwest when the Ohio River flooded.

Most Christian people still sing in church about "Greenland's Icy Mountains," without knowing too much about them. On page 10 Alf Lohne tells of medical-missionary work in this big white island of the Far North.

"Faith to the Uttermost," by Ernest H. J. Steed, is a unique and fascinating story which no reader should miss. It tells how three Polynesian Christians drifted for sixty-three days in an open boat across 2,200 miles of the Pacific Ocean. See page 12.

A good deal of controversy has been stirred up lately concerning the age of the earth, especially in connection with the discovery of new radioactive measuring devices. On page 14 Alan Burke discusses the reliability of these latest methods of age-dating.

All who are interested in the Sabbath-Sunday question will want to read the scholarly article by V. Norskov Olsen on page 21, entitled, "How Long Did the Early Church Keep Sabbath?" Here is striking evidence that the seventh-day Sabbath was widely observed in the Christian church for centuries after Calvary.

Looking forward to our December issue, we are happy to announce the following choice items: "Where Was God That Day?" by T. R. Torkelson; "Youth With a Heart," by W. D. Blehm; "The Daughter of Diblaim," by Roger F. Stokes; "Christmas-Tree Christians," by Sanford T. Whitman; and "Preparing for Time's Last Hour," by the Editor.

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SIGNS

OF THE TIMES

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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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OUR WORLD TODAY

Presbyterians Double Taiwan Membership

A ten-year "double the church" movement, begun in Taiwan by the English Presbyterian Church in 1955, gives every evidence of accomplishing its goal. Founded by Canadian Presbyterian missionaries over a century ago, the church had nearly 60,000 members in 1954. Today the membership exceeds 100,000; and, if the rate of increase remains constant, the original number will be doubled by the end of 1965. In all Taiwan only 2 percent of the population are Christian.

Textbook of Israel

Nearly 200 books dealing with Biblical subjects are published in Israel every year. Shortly after the creation of the state of Israel, the Society for Biblical Research was formed, and it now has thirty-five branches with 20,000 members.

Languages of North America

Every eighth person in the United States and Canada thinks and writes in some language other than English as his mother tongue—22,000,000 in the United States and 8,000,000 in Canada. Recently a conference to study the special needs of these groups was held by Seventh-day Adventists in Battle Creek, Michigan. The Seventh-day Adventist Church in North America uses twenty-four languages among its congregations, offers Bible courses in twenty-two, and sponsors radio broadcasts in eight.

Microvision

The aircraft industry has gained a new weapon for use in its unceasing battle against the problems of landing with low visibility. Developed by the Bendix Corporation, a microwave all-weather landing system called Microvision puts into the pilot's cockpit a picture of the landing strip comparable to what he would see on a normal clear night. Present Federal regulations require a jet pilot to be able to see the runway at a minimum altitude of 200 feet from a half-mile distance. With Microvision a pilot can "see" the runway from a ten-mile distance at an altitude of 5,000 feet.

Mystery of Color

After more than 150 years of speculation and experimentation to discover how the human eye is able to see color, scientists at Johns Hopkins and Harvard Universities have found direct evidence for three kinds of color receptors in the retina of the eye—one sensitive to blue light, another to red, and the third to green. One theory is that the information from each of the three primary-color receptors can be somehow "mixed" to produce the sensation of any color of the rainbow.

Paperback New English Bible

A paperback edition of the *New English Bible* is being published by the British and Foreign Bible Society in co-operation with Penguin Books, Ltd. It marks the two-thousandth publication of Penguin Books.

Japan's Book of the Year

Each year the Japanese daily newspaper *Asahi* invites a prominent person to recommend one book to the public. This year Prince Mikasa, brother of the crown prince, was invited to make the choice. He chose the Bible.

Church Membership in Germany

According to the Statistical Bureau of the West German government, 51.5 percent of all West Germans are Protestants and 44.1 percent are Roman Catholics. In East Germany the population is estimated to be 80.2 percent Protestant and 12.7 percent Catholic.

Burma Methodist Church

Formation of an independent Burma Methodist Church was authorized by the Methodist Church in Great Britain at its recent annual general conference in Sheffield, England. Hitherto a district of the British Church, the Burma Church will maintain close relations with that body.

Catholics in Britain

The number of Roman Catholics in Britain has risen from 4,000,000 to 5,127,000 in the past decade, according to a survey reported by the *Catholic Herald*, leading Catholic weekly in London. The survey noted that the Catholic rate of increase is substantially higher than the overall growth of the population.

"Hymnal of Christian Unity"

The Gregorian Institute of America at Toledo, Ohio, has published a hymnal containing 100 hymns selected to appeal to Protestants, Catholics, and members of the Eastern Orthodox faith. Included in the volume are hymns of the Byzantine rite, Negro spirituals, and works of Bach, Charles Wesley, Isaac Watts, Tallis, Xavier, and Vaughan Williams. The selections reflect doctrines common to all branches of Christianity.

Secretariat for Non-Christians

Vatican Radio, in an official commentary on the new Vatican Secretariat for Non-Christians, made a strong appeal to the world's religions to unite against the growth of atheism. In the same way that atheism "tends to form a single organization to destroy faith in God," the broadcast said, so should "those who believe in God seek the forming of a single front." This objective will be pursued by the Secretariat for Non-Christians, the broadcast announced.



UNITED PRESS INTERNATIONAL

British troops march along a jungle path through central Malaya. They were among 3,000 British, Australian, and New Zealand forces taking part in a massive ground exercise in the jungles of Pahang, Malaya.

United States Army's XV-5A lift-fan jet vertical-take-off-and-landing aircraft is said to be capable of operating from cleared fields no larger than a tennis court. The two-seat subsonic jet, built at Ryan Aeronautical plant, is designed to "live" with the Army's ground forces.

UNITED PRESS INTERNATIONAL



THE FLIGHT OF TIME

PHOTOS FROM AFAR

JUST before Ranger 7 hit the moon it radioed back to earth a sequence of photographs which sent the waiting scientists into ecstasies of delight. Six times they had tried and failed to reach the moon. Now their patience and persistence were rewarded, and their joy knew no bounds. Television brought the happy scene into millions of homes the world around.

Since then we have wondered what would happen at the Pacific Press—home of the *Signs of the Times*—if every copy of the journal were to have some sort of camera-recording-transmitting device attached to it. What rejoicing there would be in the editorial offices, in the composing room, and beside the big presses that print the journal, as pictures of good accomplished would come flooding back from the ends of the earth!

Every copy of the *Signs* is a sort of Ranger 7 that wings its way afar—sometimes thousands of miles—to people in places which the workers who produce it can never hope to see. Most times the moment of impact goes unnoticed. But not always. Now and then messages come back which set all hearts aglow.

These photos from afar are precious indeed, telling us something about our readers in distant lands and letting us know that the world mission of the *Signs* is not in vain.

Many copies of the journal may miss their objective and, as the Bible says, "fall by the wayside," but some are right on target, bringing thrilling results.

Three years ago, for instance, a single copy of the *Signs* fell into the hands of a man in Pakistan whose little daughter was suffering from a supposedly incurable heart ailment. As a result, the child was flown by the United States Air Force to the White Memorial Hospital in California for a heart operation that brought about an astonishing cure. Later a team of heart surgeons from this same hospital visited Pakistan to help dozens of other children suffering from the same condition.

As a further result, a young man in Greece, also suffering from a damaged heart, was brought to the same California hospital for healing. Today arrangements are being made to help another sufferer in the Philippines.

All this from one copy of the *Signs*!—one Ranger 7 full of the love of God, which landed in Karachi, Pakistan, in 1961.

Recently we learned of several copies which found their way to the Persian Gulf. A letter arrived from this area saying, "Many thanks for the *Signs* which you have been sending for the last few months. I have enjoyed reading

every issue from the first page to last. The journal is most helpful. I forward it to some of my friends and they like it, too."

Another copy of the *Signs* made impact in the American Embassy in Beirut, Lebanon. The person receiving it wrote to say, "I appreciate very much your sending the *Signs* to me. I always enjoy reading it and find it most interesting."

A letter from Bad Nauheim, Germany, tells of the good that the *Signs* is doing among the American forces there. This reader says, "I distribute the *Signs* among the many American families living in this district, including soldiers and visitors who come to this international health resort. There are hundreds of families who wait for the *Signs* from month to month."

A reader in Costa Rica tells of the impact being made by the journal in that country: "The *Signs* is so beautiful," she says. "I read it all through, then lend it to another lady who reads it and takes it to another, and so on until the journal is worn out."

From the city of Cebu in the Philippine Islands comes the story of a recent evangelistic effort which owed its success to twenty-five copies of the *Signs* which somebody had been sending there month by month. This correspondent writes: "I have just received word that more than one hundred people are to be baptized as a result of this effort, most of whom have been reading the *Signs*."

From Rangoon comes this word: "The *Signs* is very popular among the spiritually inclined people of Burma, and we pray constantly for the Lord's blessing on its ministry in this country."

Such are some of the "photos" that reach us from afar telling of the good being done by the *Signs* in distant lands. Needless to say, they bring much joy to our hearts, giving

us brief, occasional glimpses of the worldwide ministry of the journal.

Month by month the *Signs* finds its way into more than eighty different countries, where it is read by people of almost every race and nation.

What is the secret of so wide a coverage?

The generosity of our readers.

Requests reach us constantly from Christian workers, ministers, and laymen all over the world for copies of the *Signs* to be used for free distribution among interested people.

At the same time funds pour in from readers to help answer these requests. They send the money to a special *Signs* World Extension Fund, from which all disbursements are made. In this fund, \$2.90 pays for one overseas subscription; \$12.50 pays for five copies going in a club to one address. Some send a check for \$100 and leave us to sort out the details. Not many years ago a reader said he would like to pay for all current requests and sent us \$10,000! This doesn't happen every year, but it makes us very happy when it does.

Would you like to answer one of the requests listed below? Perhaps the one from the Fiji Islands for thirty subscriptions, or the one from Ireland for forty, or the one from Rangoon for one hundred? Multiply the number you choose by \$2.50, and you will know exactly how much to send. Then write a check and address it to *Signs* World Extension Fund, Pacific Press, Mountain View, California 94041.

As your copies of the *Signs* speed out to the ends of the earth, we will pray with you that they will be greatly blessed. And we will try to let you know when the "photos" of their ministry come back from afar.

A. S. M.

REQUESTS FOR "SIGNS"

AFRICA

- 85 Nigeria
- 320 Kumasi, Ghana
- 100 Voice of Prophecy, Claremont, Cape
- 200 Voice of Prophecy, Nigeria
- 80 Southern Rhodesia
- 65 Johannesburg
- 50 Ibadan
- 100 Accra, Ghana

AMERICA

- 225 Newfoundland
- 200 Puno, Peru
- 100 Chiclayo, Peru
- 50 Lima, Peru
- 55 Costa Rica
- 50 Buenos Aires
- 60 British Guiana
- 50 Voice of Prophecy, Brazil
- 30 Colombia
- 45 Ecuador
- 25 Bolivia
- 25 Grand Cayman Islands

ASIA

- 75 Vellore, India
- 25 Vijayawada, South India
- 100 Rangoon, Burma
- 55 Bombay, India
- 300 Voice of Prophecy, Lahore, Pakistan
- 350 Voice of Prophecy, Poona, India
- 300 Dacca, East Pakistan
- 45 Lucknow, India

EUROPE

- 25 Karlstrasse, Germany
- 25 Cambridge, England
- 175 London, England
- 100 Cardiff, Wales
- 40 Ireland
- 25 Edinburgh, Scotland
- 300 Greece

FAR EAST

- 140 Voice of Prophecy, Taichung, Taiwan
- 15 Caroline Islands

- 150 Voice of Prophecy, Japan
- 15 Pangasinan, Philippines
- 25 Bacolod City, Philippines
- 375 Cebu City, Philippines
- 35 Iligan City, Philippines
- 175 Voice of Prophecy, Manila, Philippines
- 100 Singapore
- 300 Voice of Prophecy, Hong Kong
- 15 Lumpur, Malaya
- 75 Bandung, Java, Indonesia

MIDDLE EAST

- 150 Istanbul, Turkey
- 55 Tehran, Iran
- 225 Beirut, Lebanon
- 85 Egypt
- 65 Cyprus

SOUTH PACIFIC

- 50 Solomon Islands
- 150 Jesselton, North Borneo
- 30 Suva, Fiji

6,085 Total

TIDAL WAVE AT CRESCENT CITY

How Seventh-day Adventists Worked on
Saturday to Help the Homeless and Hungry

by CHARLES TODD

Devastation, disaster, destruction, and death. These words aptly describe the chaos left when the great tidal wave receded after bombarding Crescent City at 1:40 a.m., March 28.

Shortly after midnight, like a mammoth serpent withdrawing its ugly head preparing to strike, the water receded from the bay, leaving it almost empty. Suddenly reaching the height of its pent-up fury, it paused momentarily, then roared forward with indescribable force as a twelve-foot wall of water.

Up over Front Street it came. On the way it picked up logs and lumber from some of the lowland stockpiles, and these danced around like toothpicks in a fishbowl. Riding with great speed, they slammed into building after building.

Screams rent the air as helpless victims were dashed to and fro. In an instant the sky lighted up with flames as gas mains from a large propane plant were ripped apart. Explosion after explosion volleyed into the air. Broken hot wires hissed as electric poles were smashed to the ground.

On came the wave, ripping buildings from their foundations, and carrying them along to smash into other buildings. Block after block felt the fury of this merciless monster until five streets of the city's business district were completely covered with frothy brine. Twenty-nine blocks were in ruins.

Suddenly the anger of the sea abated. Seemingly appeased, it began to slink back to its normal boundaries.

As the noise of the receding waters died away, there seemed for a moment only deathly silence. Then pandemonium broke loose. Only when the sirens stopped blowing intermittently could the sounds of sobbing, moaning, screaming people be heard in what was now an ugly, inky darkness.

Dawn found many of the victims wandering aimlessly in a shocked stupor. The one hospital was filled with injured. In the morgue lay the bodies of many, while rescue teams frantically searched for survivors.

This was Saturday morning—time for the 225 members of the little Seventh-day Adventist church to get ready for Sabbath school. The church was intact. Although some of the members had suffered personal losses, none had suffered injury. Certainly there was no reason for not holding services. This, of all days, would be a day to worship God.

"But wait," said some. "What is worship? Do we worship God only in going to church? What is it that God





says in Isaiah 58:6, 7? 'Is not this the fast that I have chosen? . . . To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?'

"That's the way we'll worship today," they said. "We'll forgo the pleasure of a church service; for the hungry must be fed, the homeless must be cared for, the naked must be clothed."

The church welfare organization sprang into action. Members joined groups assigned to food and clothing supplies, others to rescue and cleanup duties.

In Crescent City there were no restaurants left intact; no clothing or bedding could be bought. But the Seventh-day Adventists were ready for the emergency with stocks prepared in advance. Learning this, the Civil Defense Director requested that they be authorized to distribute food and clothing until such time as the Red Cross should arrive.

It was late in the afternoon before the Red Cross officials flew in and set up their headquarters in the downtown Legion Building. No sooner had they looked at the situation than they asked the Adventists to continue in complete charge of all food and clothing distribution for as long as the emergency should last. A twenty-four-hour feeding station was immediately set up where 800 sandwiches were served the first day, besides hot meals and drinks.

With the food situation running smoothly, the Adventists turned with renewed vigor to the job of clothing the people. Since their supplies were soon exhausted, a plea was made over the one surviving radio station, the other having been knocked out by the tidal wave. The call was made for any and all types of clothing. Within minutes the plea was answered. The telephone lines to the station were deluged with calls. A pickup service was dispatched Sunday night, and load after load of clothing was dumped in the little welfare center. So much clothing was brought that by Monday afternoon it could be said, as it was said of old, "The people bring much more than enough." Exodus 36:5.

After three days some 5,000 items of clothing had been given away. One mother left with bedding and clothing for her eleven children. Another mother of nine was grateful that her children would be warm and comfortable again. Also supplied with raincoats were some thirty or forty guards assigned to watch over the devastated area in one of Crescent City's typical drizzles.

Seventh-day Adventists in Crescent City felt blessed and honored to be able to assist in this hour of crisis. They believe that God called them "for such an hour as this." They felt grateful and privileged to be able to worship Him in this way. [END]

BREAD FOR THE HUNGRY

Seventh-day Adventists Provide 21,000 Loaves for Survivors of the Alaskan Earthquake

by Joseph C. Hansen President, Alaska Mission of Seventh-day Adventists

Alaskans were becoming enthusiastic about the spring season. Throughout the state, contractors were planning the summer's construction activities. Seward was about to celebrate its being chosen as an All-American City.

It was Good Friday, and the time, according to the big clock at the post office, was 5:36 and 20 seconds when the tragedy struck, unleashing power equal to 12,000 Hiroshima atomic bombs. For over four and one-half minutes seismographic shocks, coming wave after wave, rocked south central Alaska and were felt around the world. The state was paralyzed, its cities ripped apart. Large buildings were inundated, communications were crippled, and for all practical purposes Alaska was cut off from the outside world.

The Red Cross and Civil Defense did a magnificent job of organization. George Sharrock, mayor of Anchorage, radiated confidence, giving strength to the committees as they girded themselves for the almost insurmountable tasks before them.

Those directing all the rescue efforts discovered one great need. Restaurants were unable to provide food. Bakeries could not operate. At this time Seventh-day Adventist leaders located 21,000 loaves of Rhodes' frozen bread dough at the Alaska Bake and Serve warehouse. They secured the entire stock and made it available to the com-

munity. By Saturday afternoon, with the cooperation of the military, the bread was baking in military ovens.

The bread was given to the military field kitchens that were serving the public, to the American Legion feeding stations, to Providence Hospital, Presbyterian Hospital, St. Mary's Nursing Home, and the Alaska Native Service Hospital. The Alaska Psychiatric Hospital received a five-day supply.

Also, the bread was given to the Red Cross to use in their emergency housing operations, and to the Y.M.C.A. The Civil Air Patrol flew the bread to villages that needed help. Because the Adventists were unable to get the bread baked fast enough to feed the general public, the frozen loaves were made available to anyone who had facilities to bake at home.

The Salvation Army was able to give excellent feeding service to rescue workers and others with the bread supplied them by Seventh-day Adventists.

We are thankful that we had the opportunity of thus serving the many organizations and the people of Alaska.

Now that the emergency has passed, we have settled down to a clean-up and rebuilding program. In spite of the tragedy that has taken place, Alaska will become a greater state. The Alaskan people have the courage and determination to make it so.

[END]



by Alf Lohne

MID GREENLAND'S

PHOTOS BY AUTHOR



Godthaab harbor remains open all year because of strong ocean currents. ▲



▲ A Greenlander receives a warm fur coat from Adventists.

ICY MOUNTAINS

Perils of Medical Mission Work in the Big White Island of the Far North

When I went aboard the little Greenlandic motorboat *Ikiut* ("The Helper") I did not know that we would see a dramatic battle between life and death in the boat's small cabin.

It all started when the boat suddenly made a turn in the broad fjord and headed back at full speed over the same course.

What was the matter? The Greenlander at the wheel knew a few words of Danish. Pointing to the radiophone he said, "Baby very sick. Pick up doctor. Go to Kapisigdlit."

In 1954 the Seventh-day Adventists opened a clinic in Godthaab, Greenland's capital city. Today two physiotherapists are employed there: Miss Anna Hogganvik of Norway and Miss Noomi Hansen of Denmark. Miss Hogganvik works at the clinic and Miss Hansen works at the State Hospital. Both have more than enough to do, and an ordinary working day seldom suffices.

The influence of their work was felt wherever we traveled. When one of the physiotherapists was along—even in faraway places—we were welcomed with smiles and hearty embraces. There were always one or more who had been receiving treatments.

Miss Hansen's experience with the patient Malachi is one of the inspiring stories of the work being done.

Malachi is a young Greenlander—a fisherman—who became lame from his waist down. This tragedy followed an attack of measles. He was completely helpless when he arrived at the hospital where Noomi is in charge of the physiotherapy department. His mother could not understand why he should leave home. It was better that he

should stay and die there, she felt. Few believed anything could be done for him.

When Noomi received him for treatment she made a threefold attack on the sickness. First she treated him hours each day; then she inspired him to make full use of his own strong will to do everything in his own power to get well. Lastly she sought help from the Great Healer.

Little by little strength came back to the young man's weakened body. Soon he got out of bed and hobbled around on crutches. At last he could walk without any help at all.

Malachi is now back in his fishing boat—glad to be able to work for his own support.

"You have done a great work, Noomi," one doctor told her.

"No," Noomi answered. "A great work is not done by anybody—a miracle has happened."

Probably no people in the world are so regularly under health control as the Greenlanders. Each year practically everyone is examined by doctors. This has had good results, especially in fighting tuberculosis. The Danish authorities who sincerely try to solve Greenland's health problems naturally welcome the work conducted by the two physiotherapists sent there by the Northern European Division of Seventh-day Adventists.

When the Norwegian minister Hans Egede founded the city of Godthaab in 1728, the beginning was rather poor. He had a number of prisoners from Denmark build houses. Today approximately 3,000 people live there.

The difference between ebb and flow of the tides is as much as fifteen feet. This makes a strong current which



Seventh-day Adventist church and clinic in the city of Godthaab.

Physiotherapist Noomi Hansen with a young patient she has helped.



Dr. Karl Kolland tries to save a dying Greenland child.



Physiotherapist Anna Hogganvik treating a patient at the clinic.



Another young patient receiving help at the Godthaab clinic.

prevents the fjords around Godthaab from freezing. For this reason there is open water the year around.

The Adventist church, seating ninety people, is well built. There is an apartment for the minister, a modern clinic, and housing for the physiotherapists. In the basement of the church is the welfare department, where people come every day to receive free clothing. The need for warm clothes is very great.

"Tomorrow the motorboat *Ikiut* is going to Narsak. We are going to vaccinate the population against tuberculosis," the district doctor had said to me. "Are you interested in coming along?"

Was I!

Next morning at the appointed time I was ready to go—warm gloves covering my hands, heavy overshoes on my feet, and the indispensable parka lined with fur fastened tightly around my body.

Narsak is situated about two hours' ride from Godthaab. The weather was fair, and part of the time we were able to stay on deck.

When the *Ikiut* was about halfway to Narsak the message came over the ship's radio: "A baby in Kapisigdlit is seriously ill. Go there at once."

A sick baby meant more than the planned-for vaccination. That could wait.

We headed toward one of the fjords that ends in a glacier. The huge masses of ice are always losing tremendous

slices. The result is dangerous icebergs which sail around in the ocean, making traffic hazardous.

I noticed many interesting formations. Some were bluish in color, while others were dark, covered with earth and sand. Others again were shining white. One had a beautiful portal and mighty arches as though formed by a master artist.

It was late at night when we arrived at the place whence had come the cry for help.

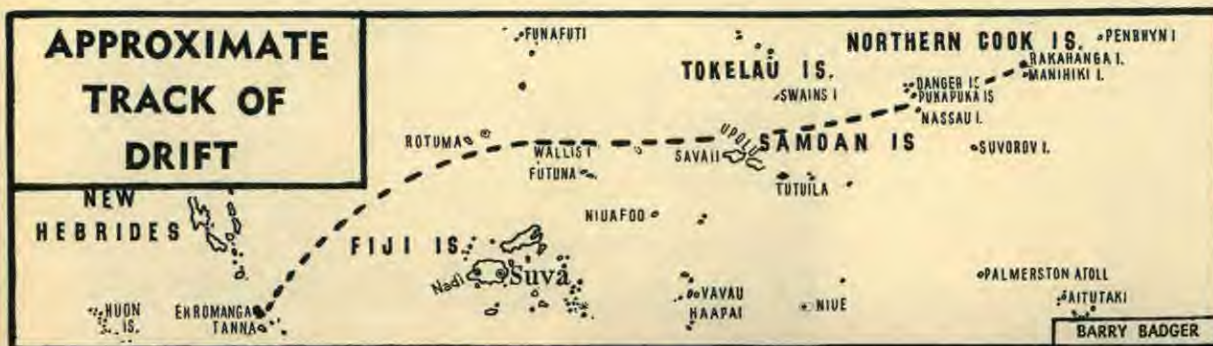
What a wonderful polar night it was! The ocean was shining like a mirror. When the small rowboat was put on the water to take the doctor ashore, the water glittered like fire every time the oars dipped. Millions of self-illuminated small creatures lighted up the dark sea with glowing phosphorescence. High up on the mountaintop the silhouettes of small Greenlandic houses stood out against the star-studded sky. Above, the northern lights danced back and forth.

When the doctor and his helpers reached the shore, they stumbled slowly up the mountain in the darkness. Small flashlights were of little help here, so the skipper switched on the boat's searchlight. The clear beam followed the little group up to the first house, where the sick baby was.

A little later a small light was waved back and forth outside the house. This was a signal to have the searchlight switched on again. I then saw one of the men carrying a white bundle.

(Continued on page 31)

APPROXIMATE TRACK OF DRIFT



FAITH

Checking his record of markings scratched on the boat's oar, Teehu noted it was the sixty-third day.

The sea looked magnificent as the early rays of the sun stretched out over the calm waters of the Pacific. The vivid golden colors of the sunrise brought a strange peace into his heart. Lifting his eyes to the heavens he prayed aloud, "Do, Lord, oh, do, Lord, oh, do remember me and my friends—oh, God, way beyond the blue, bring us to land." Then quietly he added, "Thank You, Lord, for hearing our prayers."

Turning his head, he looked into the small thirteen-foot boat where his three companions were lying almost naked and exhausted.

Counting himself, there had been seven when their first day on the sea began. Now here they were—the Lord Himself only knew where—some-where lost on the vast expanse of the Pacific.

Just sixty-two days ago he and six fellow islanders were returning from the island of Rakahanga, twenty miles west of Manihiki. Their boat was loaded with taro and yams for their village families.

As they neared the island they broke into singing. Teehu remembered it well, for singing always thrilled his heart.

As they pulled on the oars they noticed that the wind was increasing in strength. Suddenly a rainsquall burst upon them. Pull as they would they could not make the shore. Soon they realized they were being blown farther out to sea. There was only one thing to do—go with the wind and turn back later.

That night and all next day the



Teehu, Toka, and Tupoa enjoying a drink of coconut water in Samoa.

waves rose and tossed the small craft about. To keep from sinking they threw the precious food overboard, retaining only a few pieces of taro and yams. The winds and high waves continued, and by the compass it was evident they were heading southwest toward Samoa. Some had been caught in similar winds and had safely made Samoa, but others had never been seen since.

It was now clear to all on board that they were on a survival trip, as days passed into weeks without their sighting land.

Teehu and his three friends, Tupoa, Tai, and Toka were men of faith and prayer.

From that very first day, he with his companions observed morning and evening prayer. They had with them their Bibles, as their daily habit was to read and pray. Memory verses learned in Sabbath school were reviewed. Each day they would sing choruses and hymns, then read and pray. Such was their faith, for they had learned to trust in Jesus. They were four of the thirty members of the little Seventh-day Adventist church on the island.

The three other islanders in the boat, Enoka, Kita, and Tom, would have none of this praying and singing. Teehu recalls now how they would look out to sea while prayers were said.

A storm arose early one morning and the boat capsized. Teehu, one of the youngest and strongest, worked hard all day to right the boat. Late in the evening he dragged his aching frame into the boat. Earlier he had placed Toka, now one of the weakest, on the oars tied together with ropes. As the others were helped aboard two were found to be missing.

Now everything was gone, even their compass, and the mast was broken.

They took off their shirts and made a sail of a kind. Soon the sun was hot and scorching and the sea glassy and calm. Many nights it was very cold. Yet Teehu

TO THE UTTERMOST

How Three Polynesian Christians Endured Sixty-Three Days in an Open Boat Across 2,200 Miles of the Pacific Ocean

by Ernest H. J. Steed

and his fellows, even though weak and famished, prayed earnestly each day, inviting Enoka, the captain, to join them. A few days later, Enoka, weak and desperate, after drinking too much sea water, died in Teehu's arms.

Earlier Teehu had felt that he would be the first to die. As he prayed and read the Scriptures he was convinced that it was God's will that he should encourage the others. From that point he took over the burden of rowing and of all other duties. Even in this fearful situation he believed God would bring him and his friends to land.

As they grew weaker they talked only of home and their faith, and sang hymns. The song they sang most ran like this:

Do, Lord, oh, do, Lord, oh, do remember me,
Do, Lord, oh, do, Lord, oh, do remember me,
Do, Lord, oh, do, Lord, oh, do remember me,
Way beyond the blue.

They would often follow this with the song, "Every day with Jesus is sweeter than the day before."

Miraculously they survived. An occasional flying fish would land in the boat at night. It was a high day when a coconut was found floating in the sea.

Sharks followed the boat as it made its way into a seemingly endless world of ocean.

Teehu recalled how all this had started. Now sixty-two days had gone by; and, amazingly, he still felt well, even though his sight seemed a little hazy.

Surely God would answer their prayer. Where were they? Why had they not sighted even one small island?

That morning they sang again their favorite song—"Do, Lord, oh, do, Lord, oh, do remember me." It was a little faint, but faith was still there.

Looking across the waters, Teehu could not believe his eyes, for there he saw breakers on a reef.

Then he saw land. God had heard their cry. Helplessly their little craft, the *Te Aroa*, was lifted onto the reef and held fast. Soon Teehu was ferrying his frail companions ashore.

Lying exhausted on the sand, they all praised God for His providence. Tai Tauraki made the shore but died there.

Soon a boy came by and went to the nearest village for aid.

In the meantime Teehu sought for coconuts and gave food and drink to his two companions. Help was soon on its way.

Only then did they learn that this was the island of Eromanga in the New Hebrides. Government officials estimated that they had traveled over 2,200 miles in the sixty-three days.

Teehu, Toka, and Tupoa within a few weeks were well again and flown home to the island of Rarotonga, where relatives and friends awaited them. Hundreds turned out to welcome them at the airport, garlanding them with flowers. On the airstrip Seventh-day Adventist Pastor Gordon Lee led in a great prayer and praise service.

"This is nothing but a miracle of God's grace," he said.

This was one of the longest drifts in the Pacific by anyone without food or water.

Pastor Lee, in speaking to the crowd, recalled the words of the psalmist:

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep.

"For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

"They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

"They reel to and fro, and stagger like a drunken man, and are at their wit's end.

"Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses.

"He maketh the storm a calm, so that the waves thereof are still.

"Then are they glad because they be quiet; so He bringeth them unto their desired haven.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Psalm 107:23-31. [END]

Age-dating is a comparatively new science purporting to be able to determine the age of many substances in the earth by the rate of disintegration of naturally radioactive elements, such as uranium, potassium, rubidium, and thorium. However, this new geochronometer is barely fifty years old, and new facts are constantly coming to light concerning the strength or weakness of this method of measuring time.

The law of gravitation that Newton is credited with discovering was for centuries assumed to be correct; but with more refined means of testing hypotheses, Einstein proved that Newton was not quite right. The error in most situations was small, and it was not detectable with earlier methods of testing.

So with the brief history of the radioactive clock. Authorities now admit that most age dates made before 1950 were not worth much. Will nuclear scientists a few years hence say the same about present age-dating?

Age determination is based upon the fact that uranium with an atomic weight of 238, uranium 235, and thorium 232 all break down at constant rates into other elements, such as helium, and, finally, lead with atomic weights of 206, 207, and 208. The elements have different rates of decay. These rates are designated by the term

"half-life," that is, the time it takes for one half of the atoms to decay or disintegrate into other elements. It takes only a careful weighing and analysis to determine how much of the original uranium or other radioactive element in the rock has decayed. Knowing the rate of decay, one can determine the age of the rock containing the mineral, the age being proportional to the amount of disintegrated end products.

Here assumption number one enters into the equation. The accuracy of this geochronometer is based upon the assumption that the rate of decay of the elements has always been the same as at present. Perhaps it is a reasonable assumption, but it is still an assumption; and as long as an assumption enters into the equation, there is a serious weak link, namely, guesswork; and guesswork does not constitute good science. As the pioneer British geologist Arthur Holms expressed it, one stage of the computation being an assumption, we may as well guess at the end result in the first place, and avoid all the computations.

Unfortunately there were no tracking stations scattered along geologic time to record any possible fluctuations in the rate of atomic decay. There was one competent Observer present, however, but the only record He left was, "In six days the Lord made heaven and earth." Exodus 20:11.

It was actually Rutherford who pioneered the uranium time clock by measuring one of the end products of atomic decay, helium, in relation to the parent element, uranium. The method was unsuccessful because of the fact that the gas helium was easily lost from the rock crystal.

The isotope lead 206 is the stable end product from the disintegration of uranium 238, and the method utilizing this fact was worked out. Actually uranium 238 does not disintegrate directly into lead 206, but it decays by steps into some fifteen elements of successively less atomic weight before it finally reaches stable lead. Radon gas, one of the intermediate elements, has a half-life of less than four days. During that time it is possible for some of the gas to escape, thus upsetting the time clock.

Another weakness of the method is that uranium in certain minerals is quite soluble in ground water, and thus the leaching will vitiate the result.

Another assumption inherent in the method is that all of the lead 206 is radiogenic, that is, it is all an end product or daughter of the uranium. This is not necessarily true, because some lead 206 is not radiogenic, but is common or primordial lead existing independently of the uranium. It is difficult to tell primordial lead 206 from radiogenic lead 206.

Using the uranium-238-lead-206 method, Nier of Minnesota got an age of 380,000,000 years for the Swedish Kolm rock formation, and using the uranium-235-lead-207 method he got an age of 440,000,000 years. Using the lead-207-lead-206 ratio, Nier obtained an age of 800,000,000 years. This represents a discrepancy of 420,000,000 years. These computations were supposed to give the age of a Cambrian rock formation containing trilobites. Such age-dating does not help the paleontologist much.

Rubidium also disintegrates into strontium, and in the future this fact may become useful in age-dating; but at present the half-life of rubidium is still a bit uncertain, and strontium is a very scarce element in the crust of the earth.

The potassium-40-calcium-40-argon-40 method shows promise and is being used more extensively because of the abundance of potassium in the micas of igneous rocks. Potassium 40 decays to form calcium by beta emission, having a half-life of 1,350,000,000 years. This decay series has a branching ratio when potassium captures an electron and becomes argon 40.

One weakness of this system is that argon, like helium and radon, is a gas and

How Reliable Are the Latest Methods?

by Alan Burke

AGE-DATING THE EARTH

can escape from the rock. As Wetherill says, "The two principal problems have been the uncertainties in the radioactive decay constants of potassium and in the ability of minerals to retain the argon produced by this decay."¹

Particularly discordant ages are often accounted for by assuming that parts of the granite have been reheated; thus the younger age would record the age of reheating. However, reheating usually involves a change of structure or rock fabric, easily identified, such as metamorphism.

Nuclear geologists claim that the average of radioactive age-datings suggests that the earth may be some four and a half billion years of age, with the Swedish Kolm dating of 440,000,000 years—about the most reliable date of fossiliferous rock—as the age of the Cambrian period, when fossil life first began in abundance.

Inaccuracies in all these methods of age-dating have been pointed out, the different ages for the Kolm varying between 380,000,000 and 800,000,000 years. To many this discrepancy may seem serious, but from another point of view none of the ages can be harmonized with the age of the earth computed from Bible chronology. The thoughtful student therefore finds himself in a quandary. He has to decide between the Bible and the popular concepts of nuclear science, for both can't be right. This is a serious problem for which there can be no ready answer.

A certain nuclear scientist explained how he solved the problem in his own mind. He dismissed the Genesis record as being allegorical, a product of tribal folklore and not intended by the writers to be taken literally. The present writer was brought up on that sort of doctrine, but as time went on it produced for him more problems than it solved. Was Jesus of Nazareth not to be taken literally when He claimed to be the Son of God? Was He speaking in parables when He said He was to die for the sins of the world? Was He using figures of speech when He promised to return to this world?

Some of Christ's teaching was admittedly in parables, and Daniel and Revelation abound in figures; but Jesus referred to the Flood and other Old Testament events as historical.

Actually, there is no scientific evidence to prove the truth of such doctrines of the Christian faith as the resurrection, the second coming of the Lord, the creation of the new earth, et cetera. They have to be accepted by faith. Likewise,

as long as the radioactive time clock depends upon the assumption of uniformity, its results will have to be taken by faith also.

Some may ask, What does it matter? Only this. If, for instance, the Upper Cambrian with its trilobites existed some 440,000,000 years ago, and if, as anthropologists claim, man did not enter the earthly scene until about one million years ago, then there must have been a very long creation week, difficult to harmonize with the account of Moses, which Christ said is part of the Word of God. Then the question arises, How can those who hold to such a long creation week harmonize such beliefs with their custom of observing the seven-day week by resting and worshiping on Sabbath or Sunday?

In a later article I will try to show how reasonable it is to believe that the rates of atomic decay may not always have been the same. In the meantime this quotation from Teichert is worth much careful thought: "At present, no coherent picture of the history of the earth could be built on the basis of radioactive datings."² [END]

1. Wetherill, G. W., "Radioactivity of Potassium and Geologic Time," "Science," vol. 126, Sept. 20, 1957, p. 545.

2. Teichert, Curt, "Some Biostratigraphical Concepts," "Bulletin of the Geological Society of America," vol. 69, January, 1958, p. 102.





PROPHETIC WARNINGS OF OUR LORD'S RETURN

by Raymond H. Libby

What question has been in the minds of Christ's followers through the centuries?

"What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

What was Jesus' answer to this question?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth." Luke 21:25.

Note: If God was careful to warn the pre-Flood civilization of impending disaster before the Deluge came, should Christians expect their Lord to give less warning of the world's end when He comes the second time?

What is one positive indication to Christians that He is coming soon?

"There shall come in the last days scoffers, . . . saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Note: Scoffers in our day are saying, "My grandfather thought the Lord would come in his day. Christians have always looked for the Lord to come, but we are still here."

If the scoffer would but observe, what sign would he certainly recognize?

"This know also, that in the last days perilous times shall come." 2 Timothy 3:1.

Note: With the whole world stirring restlessly under the threat of atomic war, we live in history's most perilous age.

What of the multiple threats to modern society?

"Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity, and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of 'religion,' but their conduct will deny its validity." 2 Timothy 3:2-5, Phillips.

As we see business combining into great capitalistic trusts and laboring men combining into great labor organizations to war for their share in profits, what must we recognize?

"The coming of the Lord draweth nigh. . . Behold, the Judge standeth at the door." James 5:8, 9.

Note: Read the Bible picture of this situation written nearly two millenniums ago in James 5:1-9.

What effect will all these conditions have on the human race?

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Note: It is remarkable that heart disease heads the list

of man's ailments today. Nor is it accidental that men have lost faith in each other—and in God.

How are international conditions today a fulfillment of Bible prophecy?

"Upon the earth distress of nations." Luke 21:25.

Note: Think what has happened to once-great empires in recent times. Think of what the Russian revolution has done to the twentieth century. Reflect on the awakening of ancient China. Meditate on the bickerings of members of the United Nations. Serious observers of our sick world are no scoffers. We have distress of nations.

What other signs of our Lord's return are evident today?

"There shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:7.

Note: History is replete with records of terrible famines. The world has had its fateful pestilences. As for earthquakes, there were ten great killer-quakes between the years 1908 and 1962, taking the lives of well over half a million people. There were 2,063 recorded quakes from the birth of Christ to the year A.D. 1800. Between 1800 and 1900 there were 2,119. The recent Alaskan quake was one of the greatest ever recorded.

Are there evidences of our Lord's near coming in the religious world?

"In later days there will be men who abandon the true faith and allow themselves to be spiritually seduced by teachings of the devil, teachings given by men who are lying hypocrites, whose consciences are as dead as seared flesh." 1 Timothy 4:1, 2, Phillips.

Note: All too many people today have "a form of godliness," but deny "the power thereof." 2 Timothy 3:5.

Which signs were to mark the beginning of last events?

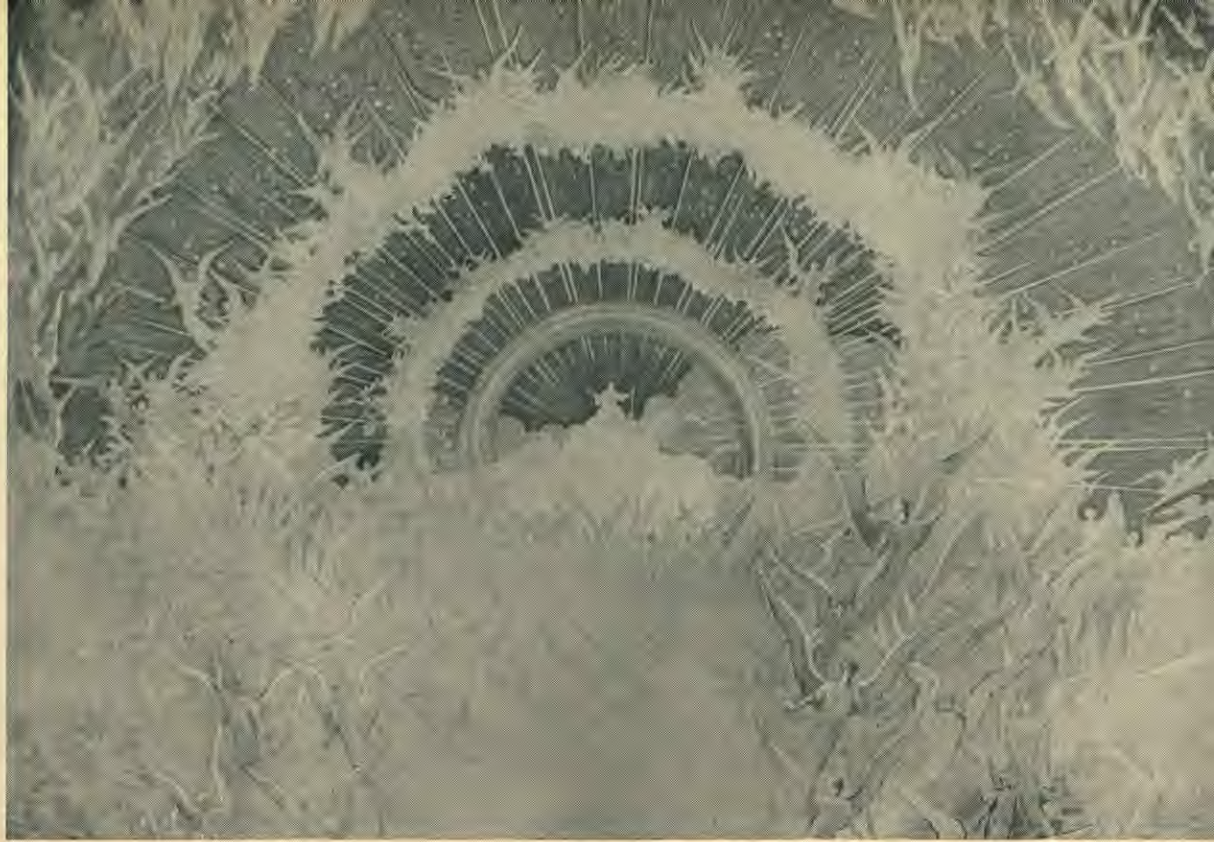
"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Mark 13:24, 25.

Note: The sun was darkened May 19, 1780. The following night the moon was blacked out from view with no apparent cause. Then came the unprecedented meteoric shower on November 13, 1833. God was signaling the world that the "time of the end" had come. Men from that hour were to watch for the signs foretold in Bible prophecy warning of the "time of the end" and the coming of Jesus.

As we review these God-given signs and their current fulfillment, what are we to understand?

"When ye shall see these things come to pass, know that it is nigh, even at the doors." Mark 13:29.

Note: While still with His disciples, Jesus counseled them: "Watch therefore: for ye know not what hour your Lord doth come." Matthew 24:42. Friend, are you watching?
[END]



IS HISTORY'S CLIMAX NEAR?

*What Great Event Will Mark the World's End? Another Chapter From
Time Running Out, the Editor's Latest Book on the Meaning of World Events.*

by Arthur S. Maxwell

If time is indeed running out, as all the evidence suggests, what will mark its close? Will it gradually slow to a stop like an unwound clock, or be halted abruptly by some stupendous happening?

Down the centuries scientists and others have voiced forebodings that the world may someday end through a variety of disasters such as a collision with another heavenly body, a global earthquake, overheating by the sun, a return of the Ice Age, or even another deluge. More recently the conviction has been expressed that the end may come as a result of nuclear war. Hence the desperate efforts to keep alive the Geneva Disarmament Conference and put some sort of ban on nuclear testing.

As a matter of fact, however, apart from the Bible, nobody knows how the world will end. Only in this Book, with its inspired blueprint of history, is the answer to be found.

Turning to the Holy Scriptures, we discover—as mentioned in an earlier chapter—that the most definite statements on this subject were uttered by Christ Himself. One of His longest sermons was devoted to the manner of history's close. Three separate reports of it are available, in Matthew 24, Mark 13, and Luke 21.

As His earthly ministry was drawing to a close His disciples came to Him with the question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

In response He gave them many signs of His return, concluding with the dramatic declaration: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30.

Mark's report reads: "Then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26.

According to Luke's account, Jesus said: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

Though there are slight differences in the three reports concerning the promised signs, there is none concerning the final event. On this vital point there is unanimity. The climax of history will be Christ's return in power and glory.

Many great disasters will occur, possibly even nuclear war, causing men to "faint with terror at the thought of all that is coming upon the world" (Luke 21:26, N.E.B.); but it will be Christ's second advent that will bring the end itself. Only when He appears as King of kings and Lord of lords will time run out.

This great truth is supported by many other Scripture passages.

To the Corinthian Christians the apostle Paul wrote, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule

be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The apostle John's description of this event, though highly symbolic, conveys the same basic truth: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:11-16.

This will be history's climax.

As the culmination of the divine plan of redemption, foreseen "from the foundation of the world" (Revelation 13:8), it will be the most sublime and magnificent event the eyes of men have ever beheld.

It will be no secret, invisible, ghostly occurrence, noticed by a favored few, but a vast, spectacular pageant beyond description.

Everybody alive at the time will both see and hear it, standing in awe and wonder at the amazing sight.

"Our God shall come, and shall not keep silence," wrote the psalmist many centuries ago; "a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

"Behold, He cometh with clouds," said the apostle John on Patmos; "and every eye shall see Him." Revelation 1:7.

"As the lightning cometh out of the east, and shineth even unto the west," said Jesus, "so shall also the coming of the Son of man be." Matthew 24:27. "Like lightning from the east, flashing as far as the west, will be the coming of the Son of man." N.E.B.

Wrote Paul to the Thessalonians: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16.

All nature will be convulsed as its Creator returns in glory: "Out of the sanctuary came a loud voice from the throne, which said, 'It is over!' And there followed flashes of lightning and peals of thunder, and a violent earthquake, like none before it in human history, so violent it was. . . . The cities of the world fell in ruin. . . . Every island vanished; there was not a mountain to be seen." Revelation 16:17-20, N.E.B.

The earthshaking event will have a shattering impact upon all who are unprepared for it. According to John's account, "The kings of the earth, mag-nates and marshals, the rich and the powerful, and all men, slave or free," will hide "in caves and mountain crags," calling "to the mountains and the crags, 'Fall on us and hide us from the face of the One who sits on the throne and from the vengeance of the Lamb.' For the great day of their vengeance has come, and who will be able to stand?" Revelation 6:15-17, N.E.B.

The same tremendous scene is described, prophetically, in the book of Isaiah: "Then will the pride of man be humbled, and the haughtiness of men will be

and all authority and power." 1 Corinthians 15:24.

In the New English Bible this passage reads, "Then comes the end, when He delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power"—which is strongly reminiscent of Daniel 2:44, which describes the final supplanting of all earthly kingdoms by the kingdom of God: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not

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

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brought low, and the Lord alone shall be exalted in that day. . . . Men will slink into the caves of the rocks and into the holes of the ground, away from the dread presence of the Lord and from the splendor of His majesty when He arises to terrify the earth. In that day a man shall cast away his idols of silver and his idols of gold, which each made for himself to worship, to the rats and the bats, and hide in the crevices of the rocks and in the clefts of the cliffs from the dread presence of the Lord and from the splendor of His majesty, when He arises to strike terror on the earth." Isaiah 2:17-21, Berkeley.

One would think that Christ's return would be an occasion for universal rejoicing. On the contrary, most people will be sorry to see Him come. "All the tribes of the earth" will mourn. Matthew 24:30. The New English Bible says they will "make lamentation" as they "see the Son of man coming on the clouds of heaven with great power and glory."

They will resent His abrupt interruption of their selfish plans, the wrecking of their property, the sudden devaluation of their stocks and bonds. Their hypocrisy unmasked, their sinfulness revealed, they will stand before God ashamed and frightened. Wilting helplessly in the presence of incandescent purity and love, they will be consumed "with the spirit of His mouth" and destroyed "with the brightness of His coming." 2 Thessalonians 2:8.

As for the good people alive at that time—and there will be some, thank God!—their reactions and their fate will be far different.

To such the return of Christ will be the happiest event of their lives, the glad realization of their brightest hopes and dreams. For them it will be a day of days, the moment of transition between time and eternity.

It will mark for them the end of death and the beginning of life everlasting. "The dead in Christ"—all who in times past have loved God and served Him faithfully—will rise from the grave. The living saints will be "translated," changed from mortal to immortal beings. "Together" they will be "caught up . . . in the clouds, to meet the Lord in the air." 1 Thessalonians 4:16, 17.

The release of seemingly limitless divine power at Christ's return was described by the apostle Paul in his first letter to the church at Corinth: "Listen!" he wrote. "I will unfold a mystery: we shall not all die, but we shall all be changed in a flash, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will rise immortal, and we shall be changed. This perishable being must be clothed with the imperishable, and what is mortal must be clothed with immortality. And when our mortality has been clothed with immortality, then the saying of Scripture will come true: 'Death is swallowed up; victory is won!' 'O Death, where is your victory? O Death, where is your sting?'" 1 Corinthians 15:51-56, N.E.B.

When Paul wrote these words he had in mind the glorious prediction of the prophet Isaiah concerning the end of death: "The Lord of hosts . . . will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isaiah 25:6-8.

The righteous dead who, asleep in death, have awaited this moment for centuries and millenniums, will suddenly

unite with the living saints to give Christ the royal welcome He so richly deserves. From all around the world a cry of gladness will break forth, drowning the lamentations of those who are sorry to see Him return.

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Verse 9.

Then the angels will begin the task they have yearned to do for many a long day: "They shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

According to Mark's report, they will gather the elect "from the uttermost part of the earth to the uttermost part of heaven." Chapter 13:27.

The New English Bible renders this passage: "He will send out the angels and gather His chosen from the four winds, *from the farthest bounds of earth to the farthest bounds of heaven.*"

This may well refer to the journey—the truly fabulous journey—the saints will take as Christ fulfills the promise He made long ago to His disciples: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

What a day that will be!

Christ suddenly appearing in the skies, not as the suffering Saviour but crowned King of kings and Lord of lords. The whole world bathed in light, far brighter than the sun, from the blazing glory of His presence. The earth shaking. The cities falling. Millions rushing to hide in caves, subways, and air-raid shelters. Cemeteries in confusion as graves burst open, tombs fall apart, and the righteous dead come forth. Thousands who haven't drawn a breath for centuries suddenly aware they are alive again! Thousands more feeling the surge of immortality, gazing transfixed upon the wonder of it all! Legions of angels in action, speeding to gather the saints and escort them to the "farthest bounds of heaven"!

Did you ever stop to think what this could mean to you? If you are a child of God, then at the first glimpse of the Lord Jesus riding down the skies new life—like a charge of divine power direct from God Himself—will flow through your body, rejuvenating every faculty and eliminating every weakness.

At that very moment "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

If you have weak eyes and wear glasses, your vision will suddenly be restored. You will see with a clarity you have not known since childhood. You will throw your glasses away. You will never need them again.

If you have had polio, and one leg is shorter than the other, your withered limb will suddenly be restored just as you have hoped and prayed so often that it would be. As for the brace you've been wearing, you will throw it away with the discarded glasses.

If you have arthritis, and your joints are all crippled, the pain will suddenly cease. (Continued on page 31)



NEWTONIAN

HOW LONG DID THE EARLY CHURCH KEEP SABBATH?

Striking Evidence That the Seventh-Day Sabbath Was Widely Observed in the Christian Church for Centuries

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In harmony with predictions given in the New Testament,¹ the church began to lose its purity after the death of the apostles, and the second century became the Age of Heresy. One historian says that "the condition of the church at the close of the second century [was] a striking contrast to that of its beginning."² In the second century the seed was sown of most of the un-Biblical teachings that came to full bloom in later centuries. Therefore it is not surprising that at the close of the second century some Christians began to call Sunday "the Lord's day." This was especially the case in Alexandria and Rome, as well as in those churches under their influence.

In other parts of the world Christians still observed the Sabbath, in spite of Sunday laws and a growing apostasy in the church. Socrates, one of the church fathers (c. A.D. 385-445), writes: "For although almost all of the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do so."³ Sozomen, another Christian writer during the same period, tells us that "the people of Constantinople, and several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria."⁴

One of the greatest Christian figures in the fourth century was Athanasius. Five times he was banished from his church because he adhered to the Biblical concept of the

divine-human nature of Christ. He also revealed a clear understanding of the Sabbath, as the following statement indicates: "We are assembled on the day of the Sabbath, not because we are infected with Judaism, for we have never appropriated to ourselves false Sabbaths; but we approach the Sabbath to adore Christ, the Lord of the Sabbath."⁵

The importance of Sabbath keeping as a memorial of God's creation is emphasized in a well-known Christian document from the fourth century. We read: "O Lord Almighty, Thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that day Thou hast made us rest from our works, for the mediation upon Thy laws."⁶

Augustine, one of the most illustrious men in early church history, preached on the Sabbath. In one of his sermons Augustine makes this remark: "On this day, which is the Sabbath, mostly those are accustomed to meet who are desirous of the Word of God. . . . In some places the communion takes place daily, in some only on the Sabbath, and in some only on Sunday."⁷

This statement of Augustine is in harmony with the recommendations of the Council of Laodicea about A.D. 365. Religious services on the Sabbath were advocated in the following way: "On Saturday, the Gospels and other portions of the Scripture shall be read aloud."⁸

Even though Sunday at this period was used by many for worship early in the morning in order to commemorate

the resurrection of Christ, yet the day was not considered to be a day of rest. Jerome gives the following description of a Sunday at a women's "monastery": "On the Lord's day only, they proceeded to the church beside which they lived, each company following its own mother-superior. Returning home in the same order, they then devoted themselves to their allotted tasks, and made garments either for themselves or for others."⁹

It ought to be emphasized that those who worshiped in the church on Sunday in these early times still invariably honored the Sabbath also. This testifies to the fact that the dignity of the Sabbath was so well rooted in the consciences of the Christians that even Sunday laws and apostasy could not easily do away with it. One of the many statements to that effect may be cited: "With what eyes can you behold Sunday, if you desecrate the Sabbath? Don't you know that these days are brethren? He who little esteems the one, disregards the other."¹⁰

The writings of those who opposed the Sabbath clearly indicate that it was very difficult to suppress the observance of the Sabbath, and that even in Rome as late as A.D. 600 Pope Gregory I (590-604)—the first outstanding pope of the Middle Ages—speaks strongly against those who keep the Sabbath. It may be of interest to quote at length what Pope Gregory I writes: "Gregory, servant of the servants of God, to his most beloved sons the Roman citizens. It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath-day. What else can I call these but preachers of Antichrist, who, when he comes, will cause the Sabbath-day as well as the Lord's day to be kept free from all work? For, because he pretends to die and rise again, he wishes the Lord's day to be kept in reverence; and, because he compels the people to Judaize that he may bring back the outward rite of the law, and subject the perfidy of the Jews to himself, he wishes the Sabbath to be observed. . . . We therefore accept spiritually this which is written about the Sabbath. . . . On the Lord's day, however, there should be a cessation of earthly labor, and attention given in every way to prayers so that if anything is done negligently during the six days, it may be expiated by supplications on the day of the Lord's resurrection."¹¹

It was also Pope Gregory I who sought to subdue the Sabbath-keeping Celtic Church in England. Christianity came to England at a very early time, but when the Anglo-Saxons conquered Britain, the Christians were left in peace only in parts of Scotland, Ireland, and Wales. Thus at the close of the sixth century the greater part of Britain was pagan. For this reason Pope Gregory sent a monk by the name of Augustine to Christianize England. When he arrived at Canterbury a meeting was arranged with representatives from the Celtic Church, the purpose of which was to bring the Christians of the isolated Celtic Church into submission to Rome.

When the representatives from the Celtic Church realized that the Roman form of Christianity was different from their own, they withdrew in protest. In this connection a prominent British historian makes the following remark: "The Celts permitted their priests to marry, the Roman forbade it. The Celts held their own councils and enacted their own laws, independent of Rome. . . . The

Celts used a Latin Bible unlike the Vulgate, and kept Saturday as a day of rest with special religious services on Sunday."¹² Thus the observance of the Sabbath as a day of rest was one of the reasons that the Celtic Church could not submit to Rome, and therefore had to suffer persecution.

In the early centuries the Christians fasted on Wednesday and Friday of each week, but Rome, which was the very place where the Sabbath first ceased to be honored, introduced fasting on the Sabbath in order to make it a preparation day for Sunday, which then could be a day of joy and gladness. The intense opposition toward fasting on Sabbath is an indication of the great respect many Christians had for the Sabbath. Accordingly, Augustine wrote to Jerome early in the fifth century that "if we say that it is wrong to fast on the seventh day, we shall condemn not only the Church of Rome, but also many other churches, both neighboring and more remote, in which the same custom continues to be observed. If, on the other hand, we pronounce it wrong not to fast on the seventh day, how great is our presumption in censuring so many churches in the East, and by far the greater part of the Christian world!"¹³

Another indirect evidence for Sabbath keeping, especially in the Eastern churches, is found in the Greek Gospel Lectionary. This Lectionary contains certain short readings from the Gospel assigned to be read on the various feast days in the church. As more and more sacred days were added to the church calendar, more readings were added to the Lectionary. New Testament scholars who have studied the historical development of the Greek Gospel Lectionary declare that the earliest readings were those which had to be read on the Sabbath and early Sunday morning. In this connection a prominent New Testament scholar, Bruce M. Metzger, writes: "In the Eastern Church the Sabbath, with the exception of the Great Sabbath between Good Friday and Easter day, was observed as a festival."¹⁴ Contrary to Rome, which sought to make the Sabbath a day of fasting, the churches in the East considered the Sabbath a day of rest and joy. It was also a day dedicated to worship and the reading of God's Word.

The evidence thus shows that the Sabbath was generally observed by Christians during the first four centuries. Its decline was more rapid in the Alexandrian-Romanized branch of the church, where it was made a sorrowful fast. The Eastern Church and the Celtic Church, less corrupted by Romish influence, retained the Sabbath more in accord with the New Testament conception. Yet even in the west the Sabbath continued to hold its place as late as the seventh century, although condemned by the papacy. The survival of Sabbath keeping is still more remarkable when it is remembered that Sabbath keeping was forbidden by the enactment of civil and religious laws, while Sunday was favored by the same laws. Sunday became the prominent day of worship and the Sabbath was largely discarded when the Eastern churches had crumbled under the Mohammedan conquest, the Celtic Church had been subdued, and Western Europe had accepted the Roman form of Christianity.

All the Reformers of the sixteenth century agree that from the sixth and seventh century the great apostasy, predicted as antichrist, was an accomplished fact and had lasted up to their own time. It should therefore not be a sur-

prise that the true Sabbath, together with other evangelical truths, had been submerged. The Reformation rediscovered the Bible and basic evangelical truths as well as the right relationship between law and grace. All the Protestant creeds and confessions testify to the immutability of the law of God including the Sabbath commandment. It is a theological paradox that the fourth commandment has been literally interpreted as related to Sunday, as for example among the Puritans in England and later in the Sunday laws of the New England states.

A few men recognized this paradox and began to keep the seventh-day Sabbath. Among these could be mentioned the famous court physician Dr. Peter Chamberlen, Edward Stennet, Francis and Thomas Bampfield, all living in England during the latter part of the seventeenth century. Their work led to the organization of Seventh Day Baptist churches in England. At least eleven such churches were organized before the close of the seventeenth century. In America thirty of these seventh-day-Sabbath-keeping churches existed when the first of them was organized in 1671. The fact that today more than one and a half million Christians, among all people and tongues, keep the seventh-day Sabbath is strong evidence of a return to Biblical theology and orthodoxy.

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TEST YOUR "WORD" POWER

No Williams or Walters or Kathys are mentioned in the Bible. There was a Keren, but her full name was Keren-Happuch. She was one of Job's daughters. (See Job 42:14.) However, many of the common names used today in English-speaking countries came directly from the Bible. Can you identify the Bible characters described below? Choose your answers from the list of common names at the right.

by
Richard H.
Utt

1. *This man was hard to convince. Others believed, but he said, in effect, "Show me."*
2. *Famous for his encounter with lions was*
3. *The most impulsive of Jesus' disciples was*
4. _____ *was Timothy's grandmother.*
5. _____ *was Elisabeth's cousin.*
6. *John the Baptist's mother was named*
7. *One of the seven deacons in the early Christian church was*
8. *The apostle Paul wrote two letters to _____, and these letters became a part of the New Testament.*
9. _____ *introduced his brother Peter to Jesus.*
10. _____ *was one of the world's greatest poets and musicians.*
11. _____ *wrote a book emphasizing the importance of good works to accompany faith.*
12. *Known for his affectionate nature was _____, one of Jesus' disciples.*
13. _____ *freely forgave his brothers for a great wrong they had done him.*

Andrew
Daniel
David
Elisabeth
James
John
Joseph
Lois
Mary
Peter
Philip
Thomas
Timothy

(Answers on page 33)

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



BURKE

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.

LIVING ABOVE SIN

QUESTION: In the office where I work there is a great deal of smutty talk just as there was in the school which I attended last year. As a Christian, I do not participate in this, but I would like to be completely apart from it all. What can I do to enable myself not even to hear such discussions when they are going on about me?

ANSWER: Probably very little, for God is not going to make you deaf or insensible to the world about you. You are, however, to be commended for your desire to be entirely separate from anything which might hinder you in your Christian experience. When Jesus prayed for His followers, He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." John 17:15, 16. Christians have always faced this problem of being *in* the world yet not *of* the world. Surrounded on every side by evil, subject to all the temptations of the flesh and suggestions to wrongdoing, Christians, by the grace of God and in Christ's strength, are to live above these things. We cannot be oblivious to sin or ignorant of its existence, but we can live above it. Do not pray for lack of perception. Pray for power to overcome.

NON-CHRISTIAN SON

QUESTION: My son, who is not a Christian, is an unmarried schoolteacher with whom I make my home. When he visits his friends, they always serve him wine or beer. He would like to entertain them similarly; but, because of my attitude on intoxicants, he does not feel free to invite them. Should I continue to stand in his way on this matter?

ANSWER: As an adult, your son has reached the place where he must be allowed to make his own decisions and choices in life. If you are living in his home, it would be unfortunate for you to attempt to make him conform to your standards. He has apparently been thoughtful in con-

sidering your feelings, but any attempt to force him to live in accordance with your principles may well be interpreted by him as taking advantage of the situation. Limit yourself to living the truth before him. Speak a word when a good opportunity presents itself. Let him know that, because of your love for him, his salvation is as important to you as you know it is to God. Then pray for God's Holy Spirit to bring conviction to his heart.

WHY ILLNESS?

QUESTION: Why does God allow people who are so ill that they can never be well again to live on, while permitting others who are in perfect health to die suddenly? I recently lost my father, who was only in his fifties. He had always been well, but he was taken suddenly by a heart attack. As I wonder about him, I see people in mental institutions who can never be well again. I see some who even pray to die. These all live on. And I wonder why.

ANSWER: Your question has been asked innumerable times and in a variety of ways through the centuries. There is no answer other than God's own words: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9. In his letter to the Romans the apostle Paul exclaimed, "How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. We cannot possibly know why God in His wisdom allows some things to happen, but we do have ample evidence of His constant love for us and the absolute rightness of His wisdom. When faced with life's unanswerables, we must trust Him even though we cannot understand. For many years I have appreciated the message of the song which affirms, "Someday He'll make it plain to me." Despite difficulties and heartbreaks, we Christians must cling to the assurance that "all things work together for good to them that love God." Romans 8:28.

DEALING WITH GUILT

QUESTION: An emotionally upset relative of ours recently counseled with a psychiatrist who told her that she has too tender a conscience about her wrongdoing and that nothing is really wrong unless one considers it to be so. The Ten Commandments, according to him, belong

to a bygone day, and he has urged her to be free from old "puritanical ideas and concepts." Must she accept such a point of view in order to be helped?

ANSWER: Guilt is one of the biggest problems confronting the human family, for it is indisputably true that "all have sinned, and come short of the glory of God." Romans 3:23. But there are two ways of dispelling guilt. One, very much in vogue today in some circles, seeks to destroy the old moral standard which points the finger of accusation within a man's conscience. Without any means of measuring human behavior, an individual is supposed to find freedom from his guilt by concluding that his wrong acts really were not wrong after all. Even some religious leaders have accepted this godless and lawless approach to life, which in my opinion cannot but lead to increased crime and added personal unhappiness. The other approach, accepting God's standard of right and wrong in the Ten Commandments and admitting that all have sinned in breaking them, lifts up a Saviour who died in our place on Calvary, paying there the price for our transgressions. In repentant prayer to the God against whom we have sinned, we beg forgiveness, and we receive it. Gratefully realizing that we stand before a holy God clad in the purity of the Christ who took our place, we humbly but boldly state, "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. Christian psychiatrists accept this method of dealing with guilt and bring lasting hope and help to discouraged, guilt-ridden souls.

SHOULD CHRISTIANS PAY TITHE?

QUESTION: I have recently begun to pay tithe and have really been happy in doing so. However, a lady to whom I have been telling my experience stated that she believes Jesus paid the price. She says that in New Testament times, since Christ died for us, it is not necessary for us to return the tenth to God. This has me puzzled.

ANSWER: On Calvary's cross Jesus paid the price for our sins, a price which we never could pay. This is quite a different matter from the paying of our tithes. Jesus has taken care of the past, but He does not want us to go on in presumptive disobedience. Paul makes this clear when he asks, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2. Converted and forgiven Christians will want to do all that Jesus requires. Tithe paying is a Christian obligation as are other "weightier matters of the law, judgment, mercy, and faith." Matthew 23:23.

STANDING ALONE

QUESTION: How can one lead a more godly life if all his friends are bad and there is no one to whom he can go for help? I am a senior in high school this year, but I feel that there isn't much chance for me to lead the kind of life I want to lead.

ANSWER: I am glad you have a desire to lead a good life despite lack of encouragement. However, I seriously question your statement that all your friends are "bad." Many years ago when Elijah felt that everyone around him had turned to the false god, Baal, God showed him that thou-

sands in Israel had not bowed the knee to that idol. Without your knowing it, you may be surrounded by individuals who are as dissatisfied as you are and who want to change the direction of their lives. Perhaps God wants you to be the one to encourage them to do so. On the other hand, if it should be that you are the only one in your group who desires to lead a good life, then God would have you stand for Him even if you should have to stand alone. Daniel did this, and we revere him for his courage. Many youth groups enjoy singing the hymn, "Dare to be a Daniel, dare to stand alone." Remember, Jesus stood alone even though it finally led Him to the cross. The individuals whom we remember and respect are those who care more for principle than for social acceptance.

JOSHUA AND THE SUN

QUESTION: The Bible declares that Joshua commanded the sun to stand still and it did so. Yet modern science has revealed that it is not the sun which goes around the earth but rather the earth which orbits the sun. How do you explain such an obvious scientific error in the Book which you regard to be inspired?

ANSWER: Through the centuries there have been many who have tried to find errors in the Bible. Probably the fact that your illustration has been so often cited as evidence of error indicates how few instances capable of misunderstanding exist in the Scriptures. To Joshua it surely seemed as if the sun moved through the heavens just as it appears to all of us today. In praying that the day might be lengthened so as to conclude a project for God, he asked that the sun might stop in its course. The fact that he did not know all we know about the relationship of the earth to the sun did not interfere with the subsequent miracle. His lack of scientific knowledge surely does not disprove the inspiration of the Scriptures. Instead of trying to discredit the Bible, try reading it for personal help and encouragement. In its pages you will meet Jesus Christ, the One who can bring salvation and peace of mind to everyone who accepts Him.

FORGIVING THE DEVIL

QUESTION: It is often said that, if people repent of their sins, God will forgive them no matter what they have done. If God truly will forgive *everyone*, I would like to know why He doesn't forgive the devil.

ANSWER: You have provided the answer to your question in your use of the word "repent." It is true that if an individual repents, God will forgive him no matter what he may have done. Jesus' first message was, "Repent ye, and believe the gospel." Mark 1:15. Repentance, however, involves sorrow for sin and a turning away from it. The devil has never sorrowed for any of his misdeeds, and certainly has not turned away from them. For centuries he has carried on open warfare against God, and, according to the Scriptures, he will continue to do so until "bound" at Christ's second advent. At the conclusion of the millennium, when he is "loosed a little season," he will again take up the battle, marshaling the hosts of the wicked against Jehovah. His final defiance of God will be arrested by fire from heaven. He cannot be saved because he will not repent, having rejected all opportunities to be saved.

There was consternation in the ward of a large Western hospital recently. Doctors and nurses were puzzled. Dangerous germs were at work, and no one knew exactly where they were coming from. One surgical patient after another was coming down with serious wound infections. Everyone was puzzled because this hospital was noted for its splendid record over many years. The most careful techniques had always been used, but somehow there was a source of infection which could not be traced.

One elderly lady came in for gallbladder surgery. This was somewhat of an emergency, but in the hands of a good surgical team there was little danger. Yet, only a few days after a perfectly normal operation, that lady was dead. Not because of the surgery itself, nor even the complications, but because of virulent germs that had found their way into her system causing septicemia, a grave condition from which many people fail to recover.

Many others were ill, but still the source of infection could not be traced. All the operating rooms were thoroughly scoured and cleansed. The air was filtered and purified. But still the infections continued. All the personnel were thoroughly examined. Smears were taken from the throats of all who had anything to do with the operating rooms.

Finally the truth came out. The man who cleaned the floors at night was found to be carrying the dangerous germs in his throat. They were known as staphylococcus aureus. Further tests showed them to be coagulase positive, the most virulent type.

Wherever we go we carry germs with us. Our gravest danger lies within the mouth and throat. This is the chief entrance to the body. The skin is capable of resisting considerable infection, provided it is in good condition. Not so with the throat, particularly when it is invaded by the dread staph infections.

Many people wonder why there are strict rules governing the visiting of hospital patients, particularly in the babies' and children's departments. There's a reason.

Little Johnny was only a few days old when some adult brought in serious germs. Soon tiny sores began to appear on the baby's skin. These cleared up fairly rapidly under treatment, and he was allowed to go home to the care of his family. But it wasn't long before an older child in the family came down with a severe throat infection caused by the same type of germs.

Then, strangely, the father was home in bed for a week because of severe swelling in the leg, following a slight skin infection. Soon after this another child in the family was rushed to hospital because red streaks were starting up her arm from a painful infection in a finger due to staphylo-



DANGEROUS INFECTIONS

How They Spread. What to Do About "Germs."

by Clifford R. Anderson, M.D.

coccus aureus. A short time later the mother of the family developed several boils, while still another older brother was taken to an eye specialist because of sties. That household was harboring germs brought home from the hospital by the baby, because someone, unaware of any danger, had brought in germs from outside. No one can imagine how far these infections spread from that one source.

Germs are very strange. Sometimes they seem to behave like animals; at other times more like plants. They are really on the borderline between the animal and vegetable worlds. It takes a powerful microscope to distinguish between these tiny living organisms, and then only after they have been appropriately stained with certain dyes. Staphylococcus germs usually occur in clusters like bunches of grapes. At times they appear to be more or less harmless. Their effects are only mild. However, if an individual is worn down, tired and weak, and low in resistance, then the germs that looked almost friendly begin to change their character.

Passing through several generations within the body of the individual, they finally emerge as powerful enemies of the human race. Through coughing and hand shaking, germs are readily spread from one individual to another. By this means family epidemics continue, so that a house

becomes a reservoir of infection. Boils, sties, skin rashes, so-called "blood poisoning," furuncles, felons, septicemia, impetigo, carbuncles, abscesses—all these are likely to spring from staphylococcus germs. It is amazing how strong and viable these staphylococcus germs actually are under certain circumstances.

Asthma Patient

Mrs. White had been suffering from occasional attacks of asthma for a number of years. About nine months ago she came down with a sore throat and a cold. Being accustomed to having some difficulty in breathing, she didn't bother to call her physician. Friends suggested that something should be done, but somehow she never had enough time. The wheezing became more common, and she was coughing much more frequently, especially at night. There were times when she had no desire to eat, and she noticed she was losing weight. She should have been under the care of her family physician. But nine months passed before friends finally took her to a doctor.

When the doctor examined her, he noticed she was having great difficulty breathing. All the muscles in her chest and neck were now called into play in order to help her move the air in and out of her lungs. Long wheezing sounds could be heard in all parts of her chest. All she wanted was to get a little medicine and then go home. The doctor wisely insisted on sending her to the hospital where, to the surprise of the physician and all concerned, she was found to have a severe staphylococcus aureus infection of the chest.

She was placed in isolation, and the nurses were required to put on special gowns, masks, and gloves before taking care of her. Powerful new antibiotic medicines were given every eight hours by injection. After ten days of intensive therapy Mrs. White was no longer wheezing. She looked much better, was gaining weight, and had practically no cough. The infection was at last under control, and her friends were once more permitted to see her. They could hardly believe she was the same person, for she had gained weight and looked much younger and better in health than she had for a long time.

How did she get the infection? That is impossible to say. Many people become carriers of these germs. Their bodies are not strong enough to kill the bacteria, but only develop a state of symbiosis or mutual tolerance, a condition in which the body is unable to destroy the germs but can still protect itself from their ravages. However, another individual, whose resistance may be lowered because of some other condition, may contact the carrier at that particular time and become infected in one way or another.

By this means even a harmless infection of the finger may wind up as a fatal septicemia.

Washing Machines Can Be Dangerous

Today, in large cities everywhere, people are using coin-operated washing machines. Public health officials now are concerned over these machines, because the water used in them is not hot enough to kill the germs, and soap powder may not be used in large enough quantities to eliminate dangerous types of bacteria.

Restaurants also are often at fault, the most frequent sources of infection being forks and spoons. Dishwashing machines are only safe if the water is hot enough to kill the germs and enough soap or detergent is added to cleanse thoroughly the articles being washed. But in many areas, lukewarm water is used; and sometimes people are employed whose hands and bodies are carrying potentially dangerous germs. Even in the home this may be true. Many a person believes the dishes in his own house are naturally clean after dishwashing, when in reality the germs may have only been given a nice tepid bath.

Infections are also spread by coughing and sneezing. Staphylococcus germs are notorious for causing violent outbreaks of diarrhea, vomiting, and abdominal pain. The most dangerous foods, particularly in summer, are cream puffs, chocolate eclairs, cold desserts, sandwiches, various meats, especially when kept at room temperature, and cooked vegetables that are not kept hot or in a refrigerator. Any person with sores on his hands should not be permitted to handle food for others. People with throat infections should be properly treated. Reasonable precautions should be taken in changing dressings on wounds, to put the materials in a paper bag and burn it at the first opportunity.

Simple precautions include the washing of hands after possible contamination and, of course, after the use of the toilet. Household soaps are good, but in caring for a chronically ill person it is wise to use some kind of germicidal detergent or special soap. Every member of the family should have his own towel and washcloth. The family should always avoid the use of a community towel.

Showers are preferable to tub baths, especially if one member of the family has a skin infection. The toilet seat, bathtub, shower stall, and hand basin should all be kept scrupulously clean. Great care should be taken when any member of the family is suffering from boils or abscesses in any part of the body.

All bed linen and towels used by infected persons should be boiled. More delicate fabrics should be laundered at the highest possible temperature that the materials will stand.

It is wise to use a bleach if possible. Each piece should then be ironed, or dried in bright sunshine. A dry iron is safer than a modern steam iron, for the steam tends to leave clothes slightly damp. Any member of the family having a skin infection should be isolated as much as possible.

Remember, germs are very rapidly spread through the bathroom, kitchen, and all through the house. One fam-

ily member after another may be involved. Everything the infected person touches, including doors and walls, may become a source of infection to someone else. Staphylococcus germs not only cause boils and abscesses, but they may also invade the bone causing osteomyelitis, a very crippling disease, or septicemia, otherwise known as blood poisoning, or even one of the most dangerous types of pneumonia.

Any of these will mean a long period of illness or perhaps even death.

Chronic skin conditions are probably the chief sources of staphylococcus infections today. Once inside the body, these germs can do untold harm. One must therefore keep the skin clean and free as possible from harmful bacteria. Infections of the nose, throat, skin, and mucous membranes of the body should be quickly cleared up. [END]

YOUR HEALTH

QUESTIONS

BY YOUR RADIO DOCTOR

ANSWERED

CLIFFORD R. ANDERSON,

M.D.



D. TANK

RHEUMATIC FEVER

Q. Do people ever recover completely from rheumatic fever? I had it when I was nine years of age. I am now twenty-eight years old and have no sign of heart trouble. My mother keeps telling me to take it easy and that I will get a bad heart if I don't. Is it possible to develop heart trouble in later years?

A. Yes, it is possible. Many persons have gone through their younger adult years without any difficulty, some even having several children. Then in the middle thirties or forties trouble has developed. The trouble is usually due to a narrowing of the mitral valve. This delays circulation and puts a strain on the right side of the heart and the lungs, a condition known as mitral stenosis. The aortic valve may also be involved. This places a severe strain on the left side of the heart. If you have had rheumatic fever and have escaped all of this, you can be most grateful. Not everyone is so fortunate. However, it is well to watch against infections of the nose and throat, for even at your age it is possible to have a recurrence of the rheumatic fever and perhaps other more serious complications, such as subacute

bacterial endocarditis. Certainly you should do all you can to avoid any strain upon the heart, for you may have some damage there even though at present you may not be aware of it.

FAINING SPELLS

Q. For the past three years I have been having difficulty with fainting spells. First, there is a feeling of being overheated, followed by a sickening pain or aching in the center of my chest. Then I start sweating profusely, my face turns pale, and I have a feeling of nausea. In a severe spell I sometimes lose consciousness completely. These blackouts may last half a minute, after which I feel the blood rushing back to my head. The aching in the chest remains for about fifteen minutes. After this, my body cools rapidly, and I have a general feeling of weakness, followed by heavy breathing. I am a nervous, thin man of thirty-three, and I do too much deep thinking and worrying. I smoke about a pack of cigarettes and drink eight cups of coffee a day. I have been told this is due to "anxiety syndrome."

A. Perhaps so, but I believe you need a very thorough evaluation of

your problem. You may have some endocrine disorder, or perhaps a lack of sufficient protein in your diet. On the other hand, this may be due to some epileptic condition. It would be wise for you to have an electroencephalogram or brain-wave test, also an electrocardiogram. The potassium and calcium levels in your blood should be checked, and you should also have other appropriate tests to check the condition of your thyroid, liver, adrenal glands, and kidneys. Smoking will not help you. Cigarettes contain nicotine, a powerful drug that whips up your nervous system and changes the level of your blood sugar, as well as adversely affecting other parts of your body. The same is true of caffeine in coffee. Certainly you would be wise to give up cigarettes, coffee, and other harmful substances. Sleep is nature's way of rebuilding damaged tissues. This may be difficult because of anxiety, but it is well worth the effort. More protein in your diet may help to stabilize your blood sugar and thus minimize these attacks. If the trouble proves to be due to epilepsy, there are excellent medications now available.

HERBS

Q. Please tell me what herbs I should take. I am pregnant and find myself swelling up all over, especially in my legs and arms. I have gained fifty pounds in weight. Will this hurt the baby?

A. If you are pregnant and find yourself rapidly gaining weight, you are probably in a serious condition. This rapid weight gain could be due to some toxemia or poisoning in your system. You should find the best doctor in your community at once. Do not listen to any foolish notions by people who are not correctly informed and who have not been properly trained. There are no herbs that will solve your problem. Your own life and the life of the baby are both at stake. This is no time for experimenting with herbs or anything else. You need expert counsel without delay.



WHEN THE OHIO RIVER FLOODED

by Ralph Combes

Thousands were left homeless in the flooding of the Ohio River in March, 1964. Southern Indiana had its share of these victims, especially in the Jeffersonville-New Albany area.

Prior to the flood the New Albany Seventh-day Adventist church had made some plans toward the opening of a welfare center but, in the words of the pastor, it was the flood which really opened it. The church is located in the central part of town, and a large, spacious area in the basement is used for the welfare center.

Pastor Mohr had already established some very fine contacts with the Red Cross, having served in various capacities in Red Cross work through the years. When the disaster struck, the Red Cross invited him to be in charge of the entire clothing distribution program for the county. A large sign was placed in front of the church proclaiming it as the clothing depot of the Red Cross for the emergency period.

There was excellent response from the public—a total of over 100,000 garments were contributed. Hundreds of needy people were served, and the work still goes on. All service was donated by volunteers.

A trailerload of supplies, bedding, layettes, and clothing was taken from the conference depot to augment the supply already on hand in the church, and this was bolstered by the flood of clothing that came in from the public.

The center is now open every Wednesday on a permanent basis, 9 a.m. to 3 p.m. All usable clothing received is given to needy families without regard to race, creed, or color.

All relief agencies have been given notice of these welfare-center hours, together with telephone numbers that can be called in case of emergency so that this clothing is available for those in need. The workers are sustained by the Master's assurance, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

[END]

The Symmetry of the Bible

by Desmond Ford

The temple of truth, the Bible, was raised by many hands. Moses laid the foundation, upon which the prophets and apostles built. Its materials include history, biography, ethnology, medicine, sanitation, architecture, poetry, law, ethics, and theology.

If this edifice of truth had but one original Architect we would expect evidence of a divine plan; the whole work should be characterized by unity and symmetry. A thorough examination reveals that it has structural unity and a central, all-pervading theme.

We find one Hero, Jesus Christ. Genesis predicted that He, as the promised "seed of the woman," would crush the serpent's power. (Genesis 3:15.) Isaiah wrote that the Messiah would be born of a virgin; Daniel gave the time of His baptism and death (Daniel 9:24-27); Micah told His birthplace (Micah 5:2); the Psalms described His sufferings and priesthood (Psalms 22 and 110). The Gospels outline the work of Jesus while on this earth, and the epistles point to Him as Christ our righteousness. The Revelation foretells the union of our Lord with the church, His redeemed bride.

As a divine message, the Book opens with "in the beginning GOD." It closes with "Grace . . . be with you all." Revelation 22:21. The middle verse of the Bible brings God and man together. "It is better to trust in the Lord than to put confidence in man." Psalm 118:8.

The first chapter of the Old Testament begins with God and speaks of man being made in God's image. The first chapter of the New Testament begins with Jesus Christ, the Son of God, and tells of how He was made in man's image.

The first book of the Old Testament records the temptation and fall of the first Adam. The opening book of the New Testament records the temptation and victory of the second Adam.

Dr. J. Monroe Gibson has likened the Bible to a "single organic whole, in which all the different members together constitute one single body, pervaded, from head and heart to fingertips, with the same life, and expressing the thought of a single mind."

The first three Gospels emphasize the outward life of Christ, while John stressed His spiritual nature.

Paul, in his epistles, lays the foundation for doctrine by his exposition of the nature and necessity of *faith*. James, the next writer, stresses *works*. Whereas faith is the evidence of God's acceptance of man, works are evidence to fellowmen of that faith which they cannot see. Peter is "the apostle of *hope*," which characteristic is the natural outcome of faith and works. John's great theme is *love*—that which completes the union of faith, works, and hope. Jude warns of apostasy and preaches *perseverance*. How complete is this chain of virtues as taught in the epistles!

In such a manner does the Bible testify to the divinity of its original Author. Well did Alexander Hislop once write: "There is this great difference between the works of men and the works of God, that the same minute and searching investigation, which displays the defects and imperfections of the one, brings out also the beauties of the other. If the most finely polished needle on which the art of man has been expended be subjected to a microscope, many inequalities, much roughness and clumsiness, will be seen. But if the microscope be brought to bear on the flowers of the field, no such result appears. Instead of their beauty diminishing, new beauties and still more delicate, that have escaped the naked eye, are forthwith discovered." —*The Two Babylons*, page 1.

Let us pray with the psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

[END]

WHERE IS YOUR FAITH?

by

Nathaniel Krum

"Where is your faith?" the Saviour asked
On stormy Galilee,
When billows swept the fragile boat
In near catastrophe.

Where was their faith, the faith that glowed
When everything went well,
That quickly fled their fainting hearts
When tragedy befell?

"Where is your faith?" the Master asks
His remnant church today,
"Is it in houses, stocks and bonds,
In numbers and display?"

"When times of trouble you must meet,
In persecution's hour,
Will you renounce your faith in God,
Or trust His keeping power?"

"Where is your faith?" the Saviour asks.
The faith that God requires
Is smelted from the ore of life
In tribulation's fires.

Mid Greenland's Icy Mountains

(Continued from page 11)

The doctor did not say very much when he came aboard, but at once he started intense work to save the baby. A bottle of liquid food was tied up under the ceiling and through a plastic tube nourishment flowed into the child's veins.

"What is wrong with the baby?" I asked.

"Lack of food. Lack of liquid."

An exciting battle for the life of the child began. The doctor did his utmost. He made full use of all his knowledge and experience. He worked in his shirt sleeves, but his intense concentration left him wet with perspiration. The mother, a young and beautiful Greenlander, stood by the door and followed everything with big, watchful eyes. We all hoped and prayed that she would not be disappointed.

However, things did not go as we had hoped. The doctor's best efforts failed. When everything was over and the last flicker of life had disappeared, the young mother threw herself down by the bed and wept.

Soon the father of the baby arrived and tried to comfort the brokenhearted mother. A little later I was alone with the two. I wanted to say a few words to them, but we were separated by an almost insurmountable language barrier. I put my arms around them, shut my eyes, and prayed.

No one slept much during the few hours left of night, and not only because there were five persons in the little cabin. Thoughts about the sad little family filled our hearts.

All next day the doctor had consultations aboard and visited sick people ashore. When at last the course was set for Godthaab it was late at night again. The good weather disappeared. Strong winds and heavy snow took over. In our cabin we kept warm, but anxious thoughts kept coming into my mind. How would we fare in the narrow fjords in darkness where dangerous icebergs were drifting?

Suddenly the boat leaned over, making a sudden turn. What was this?

Dr. Kolland jumped up and opened the door of the cabin. Through the snow we could barely see a large iceberg slowly passing by. We had barely avoided collision and catastrophe.

This happened several times. To find out what really was going on I put my parka tight around my body, pulled the cover over my head, and went out on deck. It was hard to keep my balance on the slippery, snow-covered deck.

In the prow of the boat two Greenlanders were on the lookout. I tried to keep my eyes open, but the snow whipped my face so that it was hardly possible to see anything at all. What then could the two young men see?

Suddenly one of them shouted to the man at the wheel. He reacted at once, turning the wheel hard over. Again the watcher had observed an iceberg in front of us.

It happened again and again through this long polar night. Fortunately the weather cleared once in a while. My admiration for these young seamen increased all the time.

It was wonderful to put one's feet on solid ground again when *Ikiut* arrived in Godthaab. Heavy snowstorms kept me from leaving Greenland at the time arranged, but at

last the weather cleared for a few hours. The Catalina plane dipped down, coming from Søndre Strømfjord. It landed on the fjord between the steep mountains, and a few moments later I was in the air on my way south.

Not only in the "dark" continents, but also on the huge white island in the North the light of the gospel is shining. May it reach many with its healing power. [END]

Is History's Climax Near?

(Continued from page 20)

The ugly bumps will disappear. Your skin will become smooth again. You will find you can run and jump as you did when you were a child. As for the cortisone you've been taking, you'll never need another drop.

If you have heart trouble and are filled with fears that the faithful old pump is wearing out, the irregular beating will abruptly cease. You will wonder why you have worried so much. You will leap to your feet with the vitality of youth. Your heart will never trouble you again. It will beat on with perfect rhythm through all eternity.

If you have cancer, and your doctor has broken the dread news like a judge giving sentence of death, you will suddenly find your ordeal over. The pain will be gone. So will the fear. Like a cleansing, healing torrent, the life of God will rush through your mortal frame, removing every trace of disease and bestowing immortality upon you. You will feel perfectly well and never know sickness again.

In a thousand ways that day will be the most wonderful, the most thrilling, the happiest day in all the history of the world.

It will mark the end of all that is harsh and cruel and ugly—all that strikes fear to the heart, all that weighs people down with anxiety and sorrow.

War between nations, strife between races, conflicts between capital and labor, quarrels between families—all will cease, suddenly and forever. So, too, will all oppression of the poor, all tyranny over the weak and ignorant, all exploitation of the innocent and helpless.

All weapons will be discarded and destroyed. Nobody will need them. Nobody will want them. Nobody will miss them. Never again will the atomic bomb, the hydrogen bomb, or any other kind of bomb, be a threat to humanity. The armament problem will be settled forever.

What a dawning of the morning that will be! The powers of darkness will be vanquished, utterly and eternally, with the Lord of light and love triumphant at last.

All that is evil will be forever past. All that is good will be the lot of God's children forevermore.

No wonder the second coming of Jesus Christ is called "the blessed hope"! Titus 2:13. It has been down the ages. It is today—the one last, best hope of humanity.

"For *He must reign*, till He hath put all enemies under His feet." 1 Corinthians 15:25.

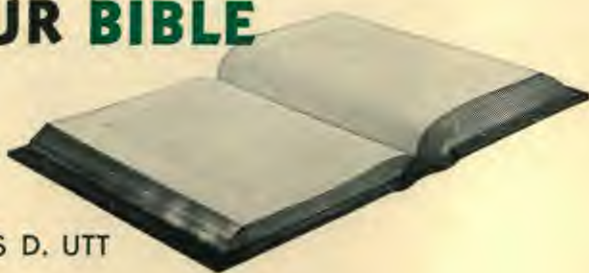
He must indeed! His victory is inevitable. It is as certain as tomorrow's dawn. "The gates of hell" cannot withstand the onrushing purpose of God. They cannot keep the Man of Calvary from returning to this earth in glory to establish His kingdom of righteousness.

He *must* reign. And He *shall* reign. Indeed, "He shall reign forever and ever." Revelation 11:15.

Even so, in a blaze of glory, shall time run out. [END]

QUESTIONS ANSWERED

YOUR BIBLE



by CHARLES D. UTT

DID ADAM SEE THE STARS?

In your magazine for March, 1964, in the article "Reaching for the Stars," is this statement: "All down the ages, from the first night when Adam looked up and beheld the glorious vista above him, men have felt the lure of the stars." How could Adam have seen the stars when, up to the time of the Flood of Noah's day, there was a water canopy surrounding the earth, preventing the inhabitants of the earth from seeing either the sun or the stars?

G. F. T.

In support of his theory the questioner cites 2 Peter 3:5, 6, where it is stated that "the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." He interprets the "waters which were above the firmament" (Genesis 1:7) to be a canopy of water which was so dense that the sun and stars could not be seen through it.

We believe our reader's deductions concerning an impenetrable canopy of water to be erroneous, for the following reasons:

1. Vegetation was to grow on the surface of the earth from the beginning. Trees and other plants were to bear fruit and develop seed. Genesis 1:11, 12, 29. Such growth would require sunlight, which could not have reached the plants if the earth had been surrounded by a thick water canopy.

2. The "lights" which God placed in the firmament were to "be for signs, and for seasons, and for days, and years." Genesis 1:14. They could not be "signs" unless men could see them.

To us Genesis 1:7 means that the waters above the firmament were in the form of invisible vapor and clouds, as at the present time. This would permit the "lights" in the sky to be seen. The clouds would interfere only occasionally with man's view of the heavenly bodies. An incalculable

amount of water was held in the firmament (atmosphere) in the form of invisible vapor. The precipitation of this water in the form of rain and the loosing of the water that was in "the fountains of the great deep" (Genesis 7:11; 8:2) were what produced the Flood.

NAMES OF THE DAYS

Where in the Bible do you find that the workdays started on Sunday? Where are the names of the weekdays? As I understand it, God worked six days and rested the seventh. M. H.

We find the account of the origin of the week in the first chapter of Genesis, where the events of the six days of creation are recorded. In the second verse of chapter 2 it is stated, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

The seventh day is called the Sabbath (Exodus 16:22-26; 20:8-11), and

the day is thus known in both the Old and the New Testament. At that time it was the only day of the week that was given a special name. Other days were designated by their numerical order, "first day," "second day," etc. Genesis 1:5, 8, etc.; Matthew 28:1. "Sabbath" is from the Hebrew verb *shabath*, meaning to repose or to cease from labor.

In the New Testament the day preceding the Sabbath is called by the Greek word *paraskenē*, meaning "preparation." Luke 23:54. This name is still used by Greeks to designate Friday.

Modern names of the days of the week are of later origin.

Sunday is from Anglo-Saxon *sun-nandaeg*, sun's day, a translation of Latin *dies solis*, day of the sun.

Monday is from Anglo-Saxon *mōn-andaeg*, moon's day.

Tuesday is Tiw's day, from the name of the Teutonic god of war.

Wednesday is Woden's day, from the name of the chief Teutonic god.

Thursday is Thor's day, from the name of the Teutonic god of thunder.

Friday is Frigg's day, from the name of a Teutonic goddess, the wife of Woden.

Saturday is named from the Roman god Saturn.

MOSES' WIFE

In Numbers 12:1 Moses is said to have had an Ethiopian wife. Ethiopia is from the Hebrew name Cush, which was applied to a tribe or tribes in Arabia near the Red Sea, or in eastern Africa. Was Moses' wife a Negro?

Mrs. C. M. C.

"Ethiopian" in this text and elsewhere in the Old Testament is from the Hebrew name Cush. Cush was a grandson of Noah. Genesis 10:1, 6. His descendants settled in eastern Africa and across the Red Sea in Arabia. It is possible that Zipporah's father, Jethro, or Reuel, who was a Midianite and hence a descendant of

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Abraham (Genesis 25:1, 2; Exodus 2:16, 18; 3:1; Numbers 10:29), had married into one of the Cushite Arabian tribes; hence his daughter might be referred to as a Cushite, or "Ethiopian." She may have had a darker complexion than Moses and his family and other Israelites, but we could not say that she was a Negro.

Some commentators have thought that Moses had married a second wife, but it is not necessary to conclude this merely because his brother and sister spoke of her as an Ethiopian woman. It must be remembered that Miriam and Aaron were speaking slightly of her. Their complaint against Moses seems to have been inspired by jealousy of his influence. Not wishing to admit the real reason for their dissatisfaction, they made his wife an excuse for their faultfinding.

JUDAS

Why did Jesus choose Judas to be one of His disciples if He knew Judas would betray Him? John 6:64.

S. J. W.

The verse reads as follows: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him."

When God created the world, He knew that man would sin. Yet He made man and gave him freedom to choose good or evil. God wants men to serve Him from their own choice.

The same principle of free will is

involved in Jesus' choosing of Judas. Though Jesus knew from the beginning that Judas would betray Him, yet He chose Judas and ordained him as one of the disciples. Mark 3:14-19; Luke 6:13-16. He gave Judas opportunity to choose the course he would take, the same as He gave man in the beginning.

Doubtless, too, Jesus was thinking of the other disciples. If He had refused Judas when Judas felt drawn to Him, they would not have understood and would have thought that Jesus rejected Judas unfairly. In the later course of events they saw that Jesus did not act arbitrarily toward Judas but let him reveal his true nature.

JACOB'S PILLAR

Does Jacob's pillar stone (Genesis 28:18) compare in any way to the stone that rests under the coronation chair in Westminster Abbey in London, England? J. G.

Genesis 28:10-22 relates Jacob's experience as he fled from the wrath of his brother Esau. In a dream he saw a ladder reaching from earth to heaven, upon which angels ascended and descended. At this time God renewed His promise to Jacob that He had previously given to Abraham and Isaac. In the morning Jacob set up for a memorial pillar the stone which he had used for a pillow during the night.

Tradition says that the coronation stone—also known as the Stone of

Scone and "the stone of destiny"—is Jacob's stone pillar; but it is only a tradition, without any historical basis. According to the story, the stone was brought to Ireland via Jerusalem and Spain. In Ireland it was called Lia Fail, and on it the ancient kings of Ireland were crowned. Irish colonists carried it to Scotland in the sixth century. At Scone, in Scotland, the Scottish kings also sat upon the stone to be crowned.

The only historical part of the story is that in 1296 King Edward I removed the stone from Scone to Westminster Abbey, where it is still kept under the chair upon which British monarchs are crowned.

Answers to "Test Your Word Power"

1. Thomas, John 20:24-28.
2. Daniel, Daniel 6.
3. Peter, Matthew 16:21-23; 17:4-6, 24-27; 26:31-35, etc.
4. Lois, 2 Timothy 1:5.
5. Mary, Luke 1:34-36.
6. Elisabeth, Luke 1:57-60.
7. Philip, Acts 6:1-6.
8. Timothy, 1 and 2 Timothy.
9. Andrew, John 1:40-42.
10. David, book of Psalms.
11. James, Epistle of James.
12. John, John 13:23; 19:25-27.
13. Joseph, Genesis 45:1-15.

SCORE

- 12-13 correct, excellent
9-11 correct, good
5-8 correct, fair
0-4 correct, more Bible study urgently needed

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In Everything Give Thanks"

by Sanford T. Whitman

The scene was almost poetic. A lean-to shed under a moss-hung maple. A potbellied stove with a cheery fire crackling inside and a throaty hymn in the flue. A workbench by a south window. A quiet old man with white hair, observing eyes, and able hands adjusting a piece of wood in a lathe. The low whine of a small electric motor. The rhythmic flap of a patched belt. And outside, under the eaves and in the gaunt limbs overhead, the lonely whisperings of a restless wind.

He worked slowly, thoughtfully, with the relish of an artist. From time to time he changed tools and his handling of them became progressively more exacting. He paused frequently to study the progress of his work. Again and again he checked the measurements. And then, after the finishing touches had been applied, he opened a drawer and took out several grades of abrasives. When the sanding was done he shut off the motor, removed the wood from the chucks, and stepped back to admire. He could not remember having seen a lampstand with more beautiful graining.

He was an old hand at the business, and long ago he had come to marvel at the lesson of the lathe. In all his years he had found none that was better taught, few that were more important.

There is a lathe of life, just as there is a lathe for wood. And every movement of the Craftsman's hand has meaning and purpose. The tools of this larger lathe are many and varied and sharp exceedingly. Trials. Afflictions. Perplexities. Annoyances. Privations. Delays. Losses. Disappointments. Misunderstandings. Failures. Injustices. They are all so destitute of joy, peace, and happiness. All seem so unreasonable, unexplainable, and unnecessary. Yet they come and come and keep on coming. It is only natural that at times we should wonder why.

No lathe is useful unless there be tools and abrasives and a cutting and polishing while the wood is turning.

"All things work together for good to them that love God," declares the apostle Paul. Romans 8:28. And his

counsel to the Thessalonians is as pertinent today as ever: "In everything give thanks." 1 Thessalonians 5:18.

The thinking behind these words is peculiarly the thinking of God. Their perspective is as wide as creation, as endless as time. Their emphasis, decidedly, is on the maximum benefit. In every detail they place the spiritual above the material.

For the good things of life we expect to be thankful. Loved ones. Friends. A gift. A surprise favor. A beautiful cloud. A blue sky. The song of a bird. A dash of rain. Health. All the endless host of daily blessings.

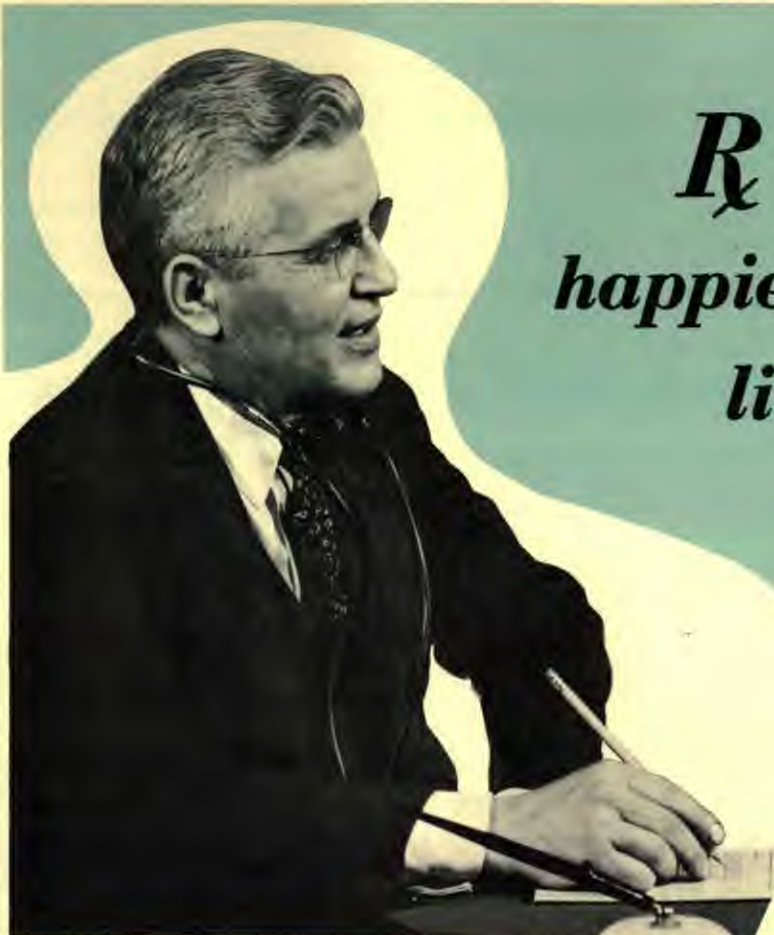
For the others, however, we are not normally grateful. They cut, bruise, hurt, and rend. They disturb, distress, and harass. They cause pain, suffering, and sorrow. They deprive, impoverish, and humiliate.

The wood in the lathe may well wonder at the sharpness of the tools brought to bear against it, and the patience and determination of the hands that hold them. So with the Christian. He may indeed wonder, but he is to know, and be strengthened and comforted by the knowledge, that it is all for his good and the glory of God.

Our tribulations do not spring spontaneously from the ground. They do not grow haphazardly. They are not accidents. Rather, they are tailored to fit, permitted and used of God to reveal or correct a particular weakness in our characters which only He may know. They do not mean that He has lost control, that He is fickle or arbitrary, or that He is careless or has made a mistake.

On the contrary, God knows what He is doing—always and supremely. He is working for us as well as in us. He is preparing us for a far richer blessing than we have ever imagined. More even than that, while He waits for the trial to do its work, *He suffers with us*. Isaiah 63:9.

Such a philosophy is unconquerable. Surrender and faith endorse God's promises to us and assure both present strength and ultimate victory. But our surrender must be complete and constant, our faith implicit and unyielding, whatever the tool He holds in His hand at the moment.



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