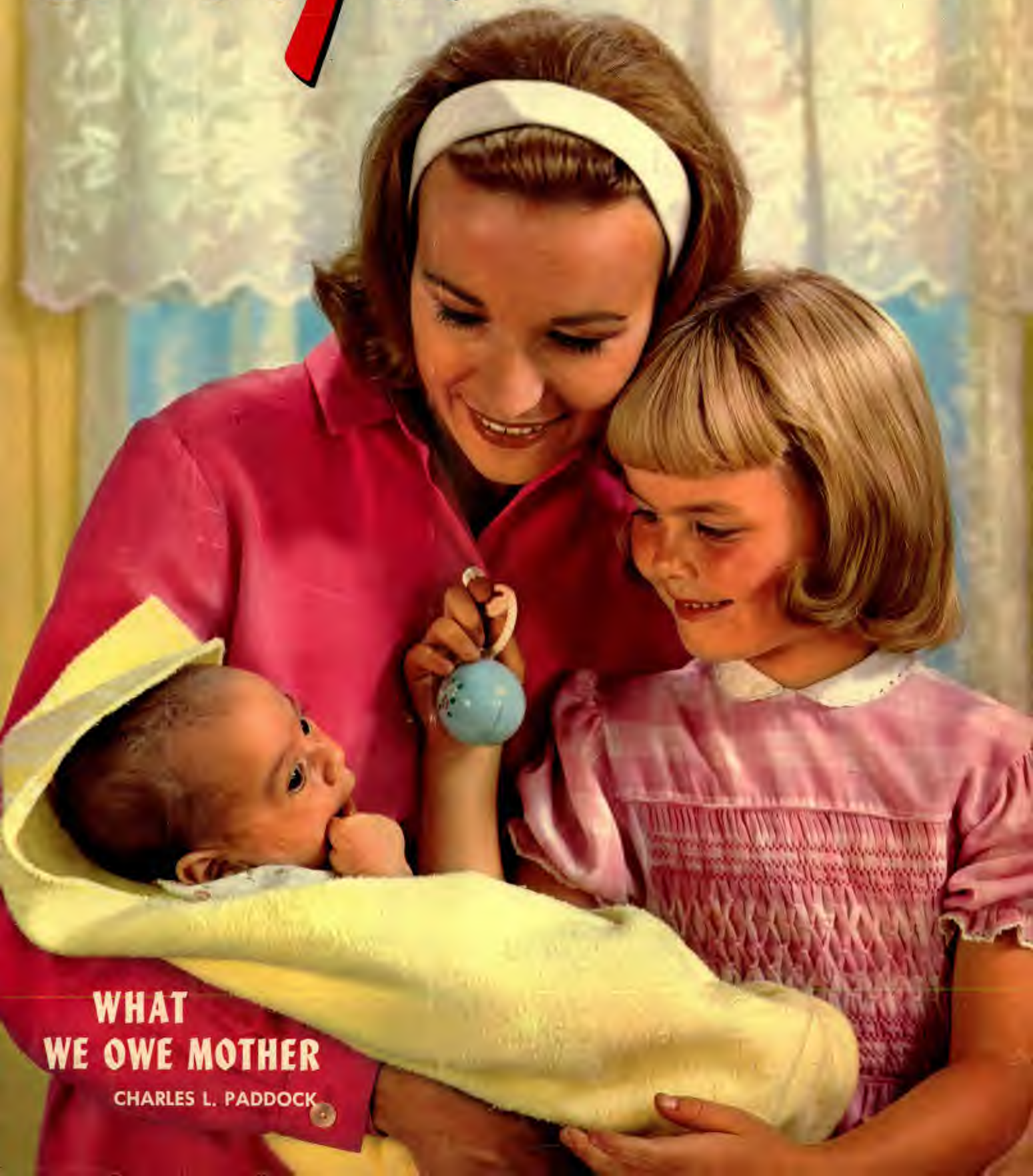


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Signs

MAY, 1965
OF THE TIMES

45c



**WHAT
WE OWE MOTHER**

CHARLES L. PADDOCK

HE LIVES!

by M. M. Duncan

*"There is no God," the cynics cry.
Yet can they look into the sky
And see no hand behind each bird,
Nor hear the message of His Word
Within the murmur of the breeze
That sighs among the stately trees?*

*"We need no God," yet others state,
And blind themselves with stubborn hate.
They fill their days with grief and care
Because they say no God is there.
And so the peace they never find
That prayer can bring a troubled mind.*

*Yet, God is there, as my heart knows,
For every day His mercy grows.
He walks beside me all life's road
To ease my burden's weary load.
I share with joy the peace He gives
Because I truly know He lives!*



In This Issue . . .

The return of May brings another opportunity to celebrate Mother's Day. If you are looking for an inspiration as to how to express your gratitude, read "What We Owe Mother," by Charles L. Paddock, on page 7.

Looking back through early issues of the *Signs*, D. A. Delafield came across another remarkable prediction by Ellen G. White, this concerning the future growth and development of modern spiritism. See his article "New World Religion Predicted," on page 10.

On page 14 Harold W. Clark continues his series on the "Seven Wonderful Days" of creation. This time he deals with "When God Made the Earth."

In theological circles opinion is sharply divided as to the state of the dead and the after-life. During years of research into this subject LeRoy Edwin Froom discovered that all down the Christian Era many famous divines have championed the simple Bible teaching on this subject. In his article "Life Only in Christ," on page 18, the reader will find much authoritative information on this subject.

Another hotly debated theological question relates to the weekly rest day. Is the Sabbath a Jewish or a Christian institution? Be sure to read "Is the Sabbath Christian?" by C. Mervyn Maxwell, on page 21. Here you will discover why observance of the seventh day is so important at this time.

"Why Some People Become Nervous" is Dr. Clifford R. Anderson's health topic this month. On page 26 he shows how parents can help their children grow up free from needless anxieties.

Returning to the Mother's Day theme on page 29, L. C. Naden declares that "Your Home Can Be Happy," and suggests that Mother's Day provides an excellent opportunity for parents to renew their marriage vows.

Looking forward to our June issue, we are happy to announce the following valuable contributions: "When Is a Christian a Saint?" by Edward Heppenstall; "Lights in the Heavens," by Harold W. Clark; "Man's Future After Death," by LeRoy Edwin Froom; "Father's Day Gift," by Clifford R. Anderson, M.D.; "God Knows and Cares," by L. C. Naden; and "Man Needs God," by Sanford T. Whitman.

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the Bible as the Word of God and Jesus
Christ as Man's Redeemer and Coming King

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Century of Service

This year marks the 100th anniversary of the Salvation Army founded by William Booth in the East London slums on July 2, 1865. In 1880 the movement spread to the United States, and today it operates nearly 2,000 centers throughout the country. Around the world 25,000 Salvation Army officers, assisted by 30,000 employees, carry on the Army's spiritual and social ministry in seventy-one countries and geographic areas through 20,000 centers. The Army preaches the gospel in 147 languages.

Jews' Plea for Freedom in Spain

A strong plea that Spain grant full legal recognition to the estimated 5,000 Jews in that country has been made by the Rabbinical Council of America. Unless they are recognized, said Rabbi Solomon Gaon, official spokesman of Sephardic Jews in Europe, Jews cannot operate such institutions as synagogues, youth centers, social-welfare agencies, or religious schools. Under a 1945 "statement of tolerance," Jews may worship only in unmarked buildings, and their religious property is owned only by individuals, not by corporate groups. A proposed law to define more clearly the legal status of Protestants in Spain does not apply to Jews.

First Methodist Missionary From Latin America

The Methodist Board of Missions has announced that Methodists in ten Latin American countries have joined in sending out their first foreign missionaries. Commissioned for service in Ecuador were Dr. and Mrs. Ulises Hernández, members of the Methodist Church of Mexico. Dr. Hernández, a physician and minister, and his wife will be supported by the Latin American Board of Missions.

Southern Baptist Convention Growing

Membership in the Southern Baptist Convention increased by 205,575 during the fiscal year ending last September and has now reached 10,601,515. Congregations throughout the fifty states and the District of Columbia number 32,388, an increase of 262 over the last report.

New Lutheran Encyclopedia

A new encyclopedia of the Lutheran Church will be published in three volumes October 31, according to an announcement by Dr. Fredrik A. Schiøtz, president of the Lutheran World Federation, which sponsored the project. The work will be published by Augsburg Publishing House of the American Lutheran Church at Minneapolis, with a first edition of 10,000 copies. Price of the three-volume set, containing 2,500 pages, will be \$37.50.

War on Drunken Driving

In a recent message delivered to the California State Legislature, Governor Edmund G. Brown asked for mandatory chemical tests for intoxication for everyone arrested for drunken driving. He declared that in 1964 alone six times as many Californians died in accidents involving drinking drivers as the total number of Americans killed in Vietnam by the end of 1964.

Major Step Toward Church Unity

The World Council of Churches has authorized an eight-man working group to hold a "regular exchange" of meetings on interfaith unity with six Roman Catholic counterparts appointed by the Vatican. Leading churchmen hailed the decision as a milestone in the growing ecumenical movement for advancing unity between the Roman Catholic and non-Catholic faiths.

Public Subsidy Means Public Control

A growing trend toward acceptance of public subsidy by religious groups, particularly in welfare and education, threatens the witness of Christian churches, says Dr. Robert E. Van Deusen, secretary of the National Lutheran Council's public relations office. This trend "is most clearly evident in the new antipoverty program and in the current proposals for Federal aid to education. Public subsidy will sooner or later be accompanied by some degree of public control. Those who want to silence the witness of the church will attempt to use this point of vulnerability to achieve their purpose."

Eighty Million Drinking Americans

Seventy-one percent of American adults drink alcoholic beverages, and 10 percent are considered problem drinkers, according to a study by Dr. Harold A. Mulford of the University of Iowa which appeared in the quarterly journal of the Center of Alcohol Studies of Rutgers University. The study is described as the first scientific investigation of the nation's drinking patterns since 1946. It states that in 1946, 56 percent of the American population drank, and that in the eighteen-year interval women's drinking rate rose 7 percent and men's 4 percent. The study found that the higher the annual salary the more likely a person is to drink. Eighty-seven percent of those earning \$10,000 or more annually drink compared to 54 percent of those earning under \$3,000. Among members of religious faiths Jews and Roman Catholics have the largest percentages of drinkers, 90 and 89 percent respectively.



UNITED PRESS INTERNATIONAL

These boulderlike objects are the perfectly preserved teeth of a prehistoric mammoth, which were found with other parts of its skeleton in the Hungarian province of Trans-Danubia. Each weighs ten pounds.

Half-buried cars and buildings were the results of a landslide triggered by Typhoon "Sally" which drenched Hong Kong with a ten-hour downpour. The storm left six persons dead and eight injured—victims in a wooden hut crushed by two ten-ton rocks swept down by the storm.

UNITED PRESS INTERNATIONAL



THE FLIGHT OF TIME



BEYOND THE BRINK

WHEN John Foster Dulles was Secretary of State, the world approached the brink of nuclear war so frequently that the word "brinkmanship" was coined to describe his skill in avoiding it.

Today the nation's leaders need even greater adroitness, for never was the brink so close or the view beyond so frightening.

With minor wars constantly threatening to "escalate" and national hatreds being fanned to incandescence by irresponsible fanatics the world around, millions turn on their radios each morning wondering if the brink has already been crossed and the day of doom has come. Some, weary of the constant suspense, are even saying, "If it has to come, let's get it over now."

In a sense we are all practicing a sort of "brinkmanship," living on the edge of disaster and peering over the precipice every now and then to glimpse the dread possibilities beyond. The prospect is not a pretty one. For the next world war will be no ordinary conflict. "Getting it over" could well mean getting everything over. Should the main contestants be evenly matched the resultant death and devastation will be of awesome proportions.

As President Johnson said in his Labor Day speech in Detroit, "Modern weapons are not like any other. In the first nuclear exchange 100 million Americans and more than 100 million [of the enemy] would be dead. And when it was over, our great cities would be in ashes, our fields would be barren, our industries would be destroyed, and our American dreams would have vanished."

He was right. A lot of people are going to get hurt, terribly hurt, in that day. And not only people but things—the cities men have built, the factories in which they work, and the earth itself, with all its vegetation and its basic water supplies.

This was all foretold long ago. Portraying the world scene in the closing years of time, the book of Revelation shows God intervening to delay the final climactic disaster. His voice is heard saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:3.

Hurting the earth, the sea, and the trees is a perfect description of the global effects of a nuclear holocaust. Searing flames from colossal explosions would fuse the elements over vast areas, while the dreaded "fallout" would kill almost all plant life and damage forests so badly they would never recover. Worse still, it would poison the water in lakes, reservoirs, and rivers and by killing millions of fish cause even the sea to become as poisonous "as the blood of a dead

man." Revelation 16:3. It could well be that much of the symbolism of the seven last plagues will only be fully understood after a catastrophe of this type and magnitude.

All of which would suggest that we are much nearer the closing events of history than most people are prepared to admit. Beyond the brink on which we stand today are those awesome happenings which the Bible associates with the outpouring of "the wrath of God," the return of Christ in power and glory, and the final judgment.

From this prophecy it is clear that we are today living in that brief period when God's angels hold "the winds" while mankind, poised on the brink, is mercifully preserved from falling over it.

By all means let us not fail to perceive the reason for this delay, which is a matter of enormous importance to God. He orders the winds held that all who love and serve Him may be "sealed" and thus bound to Him by unbreakable bonds for time and eternity. He postpones the final hurting of the earth until "every nation, and kindred, and tongue, and people" shall have heard His last entreaty, "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7.

The searching and the sealing are proceeding now as the brink draws ever nearer and time runs out.

Invisibly but untiringly God is preparing for that inevitable day when the world will go beyond the brink to catastrophic ruin. He is preparing a glorious surprise, a wondrous reward, for all who give their hearts and lives to Him.

Beyond the brink there is disaster or deliverance. At the moment the choice is still ours. A. S. M.

SENTENCE POSTPONED

WHEN, early in 1964, the United States Surgeon General sounded an alarm against the health hazards of smoking, backed by a nationwide anti-cigarette campaign by the United States Public Health Service, thousands of people reduced their consumption of cigarettes or abandoned the smoking habit altogether.

Within one month shipments of cigarettes from manufacturers to retailers dropped by twelve billion, while prices of tobacco shares fell sharply.

For a while it looked as though Americans were convinced that the pleasures derived from smoking were not worth the risk of contracting cancer, heart disease, and other serious ailments.

Technician inspects the Navy's SUBROC antisubmarine missile at the Naval Ordnance Laboratory in White Oaks, Maryland. Fired from a submerged submarine, the missile travels through the air and then reenters the waters to destroy its target with a nuclear warhead.

UNITED PRESS INTERNATIONAL



One year later, however, almost as many cigarettes were being bought as before the Surgeon General's report was issued. Total cigarette sales in 1964 were 494.5 billion, only 3 percent under the 1963 total.

In Chicago, according to *U. S. News & World Report*, the operator of a large chain of tobacco shops stated that his company's cigarette sales fell 10 percent in the week following the Surgeon General's report but four weeks later were back to normal.

In San Francisco there was a thirty-day slump in cigarette sales, but today they are as high as ever or higher.

In Dallas a chain-store manager reported that following the publication of the report there was a slump of 12 percent in cigarette sales, but in "two or three months" they were back where they were before.

A similar phenomenon occurred in Britain.

In 1962 the Royal College of Physicians published a report linking heavy cigarette smoking to lung cancer and other diseases. As a result cigarette sales dropped heavily, but by the end of 1963 they had climbed to a record high of 115 billion.

In 1964, when the United States Surgeon General's report was circulated in Britain, cigarette sales again fell sharply; but by the end of the year tobacco officials estimated that sales were only 1 percent behind 1963 levels.

People concerned for public health have marveled at this seeming blindness to facts exhibited on such a vast scale on both sides of the Atlantic. They have wondered what the cause could be and have searched in vain for an answer.

It could be due to an intensification of advertising by the tobacco industry, or perhaps to the extent to which the nicotine content of cigarettes has enslaved its users. But the real reason, we believe, lies elsewhere. A college coed revealed it on a plane from Seattle to San Francisco.

Noting our discomfort at being enveloped in her cigarette smoke, she graciously extinguished the half-burned butt.

"Are you not concerned by the Surgeon General's report on the health hazards of smoking?" we inquired.

"Why should I be?" she replied. "We've all got to die sometime. Might as well go this way as any other."

Her attitude was one of total unconcern. She simply didn't care what might happen in the future.

Now, if it could be proved that cigarettes killed people in two years or less, multitudes would drop the habit overnight no matter how much it hurt them to do so. Tobacco companies would be out of business in no time at all. Congress would move into action immediately with far-reaching laws and heavy penalties. The evil would be rooted out with great speed and ruthlessness.

As it is, the killing process takes longer. In some cases ten years, in others twenty, or thirty. The sentence is death—and a horrible death at that—but the sentence is postponed. Hence the shocking indifference.

King Solomon once described this strange condition in these ever-memorable words: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.

That was three thousand years ago. Do we have to commit similar folly today? A. S. M.

WHAT WE OWE MOTHER



ROBERTS

A Debt We Can't Repay

Most of us get a regular monthly statement from the water works, the gas company, the supplier of electricity, and other utility companies. But no reader of the *Signs of the Times* has ever had an invoice from Mother. None of us has, or ever will have.

Mother is a poor bookkeeper. She does not make any debit entries. She does not remind us of our debts or obligations. Maybe that is one reason some of us forget how much we owe her and why we make so few payments on this staggering account.

Fortunately, in these hectic, pressing days, one day out of three hundred and sixty-five has been set aside as Mother's Day. Each year in the month of May we dedicate one day to her, and we are always glad when the day returns. But while on Mother's Day we do make a small payment which can be entered on the credit side of the ledger, we can't begin to pay off the account. One day is not enough. Even if every day were Mother's Day we could never balance the account or repay her for what she has done for us.

by Charles L. Paddock

Let every day be Mother's Day;
Make roses grow along her way
And beauty everywhere.

From time immemorial there have been days set apart in memory of notable persons or great occasions. But Mother's Day did not materialize until the twentieth century. The thought originated in the mind of Miss Ann Jarvis, who was asked by the superintendent of a Sunday school in which her mother had been an active member to arrange a memorial service. The idea found almost universal appeal, and in May, 1914, the second Sunday in that month was designated as Mother's Day. Since that time the observance of the day has been unbroken, and may it ever be.

Just what are the entries on the debit side of the ledger? What do we owe our mother? What has she done for us? What have we done for her?

Mother went into the "valley of the shadow of death" that we might have life. And never once did she recount to us any of her suffering. Her voice was perhaps one of the first we ever heard. Her face was the first we learned to know. Her eyes were constantly upon us. By day and by night her ears were open to our faintest cry. In those first helpless months and years she anticipated our every need. Before our tongues had spoken a single word, she understood what to others were but unintelligible sounds.

She encouraged us to take our first faltering steps, and she kissed the bumps and bruises. Through the mumps, the chicken pox, the measles, she was our nurse, paying no heed to the sun or the clock, never minding if she must remain by our bed all through the long, lonesome night.

A trained nurse today charges \$25 for an eight-hour shift by our bedside, and it is worth it. But Mother made no debit entries for those hours of nursing care.

It was at her knee we lisped our first faltering, childish prayer. When we grew older and went out into the world and made some mistakes, as all of us do, Mother excused our faults and failings. Not so with others.

If we do some simple arithmetic, we find most mothers, in the course of their lifetime, serve as many as one hundred thousand meals or more for their families. No debit charge. Nor any entry for garments made and mended. Had we paid a tailor or dressmaker for these services it would have been a staggering bill. No debit for laundry work. That bill would be shocking, too. How many dishes did she wash, how many beds did she make? If all her services had been paid in cash when performed it would have taken a small fortune.

Nobody knows the work it makes
To keep a home together;
Nobody knows the steps it takes—
Nobody knows but Mother.

Mother does not expect any pay. She writes off all these debits in her thinking. We can never hope to repay her for all her sacrifices, faithfulness, and devotion; but there are countless little ways of showing our love and appreciation.

Mother's influence reaches far beyond her own home. Someone has said that there never was a great man who did not have a great mother. At Mother's knee around the home fireside, the foundations of greatness are laid, stone on stone. The taller the building, the stronger must be the foundation. Men and women become great because of the foundations laid for greatness, and those foundations are the lessons, the principles, taught by the parents in the home.

As the poet has written:

Faint Not, O Pilgrim

by May Cole Kuhn

*Thy King will surely come again;
Tire not, O pilgrim!
The Lord Immanuel shall reign;
Rejoice, O pilgrim!
Lift thy heart in joyful praise,
Sing, O sing thy happy lays;
He will guide thee in His ways;
Faint not, O pilgrim!*

*Bear the pain; 'twill soon be o'er,
Thou footsore pilgrim;
Though the angry tempests roar,
Fear not, O pilgrim!
He will keep thee to the end,
Meet thy foes, thy soul defend,
To thy heart His comfort send;
Faint not, O pilgrim!*

They say that man is mighty,
 He governs land and sea,
 He wields a mighty scepter
 O'er lesser powers that be.
 But a mightier power and stronger
 Man from his throne has hurled,
 For the hand that rocks the cradle
 Is the hand that rules the world.

Mother seldom gets into the limelight. Not often does her name get into print. Much has been said about the great work of Moses, but many people do not know his mother's name. Yet had it not been for Jochebed's faithful training, we might never have heard of Moses.

Abraham Lincoln reverently said, "All that I am or ever hope to be I owe to my angel mother."

Henry Ford said, "I have tried to live my life as my mother would have wished. She taught me as a boy that service is the highest duty in this life. I believed her then, and I believe her now. I have tried to follow her teaching."

Benjamin West declared, "A kiss from my mother made me a painter."

It was a kiss and a word of encouragement at just the right time.

George Washington proudly said, "I attribute all my success in life to the moral, intellectual, and physical education I received from my mother."

Catherine Booth, of Salvation Army fame, said of her mother, "The longer I live, the more I appreciate my mother's character. She had an intense realization of spiritual things. Heaven seemed quite near instead of being, as with many, a far-off unreality."

John Wesley, looking back, said, "My mother was the source from which I received the guiding principles of my life." Had it not been for Susannah Wesley, there might never have been a Methodist church.

John Wanamaker is reported to have said, "Back in the brickyards of Philadelphia my mother taught me the principles of success."

Thomas Edison, writing of his mother, said, "My mother was the making of me. She was so true, so sure of me, and I felt I had something to live for. I must not disappoint her. The good effects of my early training I can never lose. Had it not been for her appreciation and her faith in me in a critical time in my experience, I should very likely never have become an inventor."

At twenty years of age George Frederick Beurling, a Canadian ace in World War II, in the thick of the struggle wrote his mother, "Well, Mum, let me put you at ease now. I do not drink, I do not smoke, and I do not swear either. You know, when I was younger, you taught me not to indulge in any of these habits. Your training of me could not have been better. You always said I would thank you someday, and my only regret is that I have not thanked



BOB GEFFORD PH

you sooner—not only for bringing me such clean living, physically and mentally, but you could say almost literally saving my life. In this game split seconds count, and if it had not been for your training, I probably would not be here, but I am. Smoking and drinking slow up your mind, and reactions are bound to be slower. I've got my own idea about flying a plane in combat."

And so we might go on and on with testimonials about what Mother has done.

One statement by a well-known writer stands out in my thinking. Writing of a mother's work, E. G. White says, "No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas; nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power; nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*The Adventist Home*, page 237.

Mothers have ever done this, and mothers always will.

May the good Lord help us all to be thoughtful of her as Mother's Day comes round again, expressing in some small way our love and our appreciation. We can never balance the account, but we can make credit entries from time to time.

[END]

NEW WORLD RELIGION PREDICTED

*How Ellen G. White Foretold
the Amazing Growth of
Modern Spiritism*

In an article written in the *Signs of the Times*, March 11, 1875—before this prophetic weekly was one year old—Ellen G. White, a frequent early contributor to its pages, discussed the spreading spiritualistic phenomena of her time with amazing insight concerning their true significance and future development.

With a sense of keen distress she said, "These manifestations [appearance of the so-called dead in spiritualistic séances] will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect."

Identifying the source of these eerie phenomena, she declared with frankness, "Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes."

Of those who attend séances out of curiosity, or to commune with the spirits, she warned, "Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power."

Approximately a quarter of a century earlier this same outspoken writer expressed apprehension concerning this mysterious occult power. The year 1848 witnessed some strange developments in the home of the now famous Fox sisters who lived in the village of Hydesville, New York, not far from Rochester. At this place, where mysterious rappings were heard, modern spiritualism was born. These manifestations, Ellen White wrote, were destined to assume large proportions and would take on religious significance. See *Early Writings of Ellen G. White*, pages 43, 86.

In 1848 the eerie communications from the unseen world were referred



JOE MANISCALCO, ARTIST

by D. A. Delafield

to as "rappings" and "knockings." Many regarded them as trickery, or a short-lived delusion.

On March 24, 1849, Ellen White wrote with surprising clarity about the true character of these mysterious phenomena. She indicated that they would become more and more common and assume a religious garb. She identified "the mysterious knocking in New York" with "the power of Satan."

Spreading with the speed of wildfire, spiritualism rapidly assumed ever larger proportions. The exciting idea of communion with spirits penetrated the churches; indeed, the new cult developed its own churches and ministers. People from all profes-

sions and walks of life joined the movement or came to believe in spirit communication while adhering to their own churches. As to its "religious garb," a modern official publication of the Spiritualists declares:

"Spiritualism, with its signs, wonders, visions and healing gifts was the religion of the apostles; of the post-apostolic fathers, and the primitive Christians."—*Centennial Book of Modern Spiritualism in America*, page 115.

"Spiritualism is the coming universal religion. It is the life blood of Christianity; in fact, it is Christianity plus."—*Ibid.*, p. 69.

Spiritualists regard the Fox sisters of Hydesville, New York, as important instruments providentially raised up to bring great light to the human race. In some spiritualistic circles the date of the early rappings in Hydesville represents the beginning of a new freedom for the world. It is held that when the Fox sisters received the message from the spirits, "There is no death; there are no dead," a new era began. The rappings of March 31, 1848, were like the early flames of a prairie fire. Hundreds of persons imitated the Fox sisters and communicated by wall rappings with the spirit world.

The year 1848 became a sort of "division point in history" for spiritualists, "a day of jubilation, a day to celebrate," wrote Mrs. M. E. Cadwallader, one of the organizers of the National Spiritualists Association in 1893. "March 31, 1848, issued in a new era for the human race, an era which had its beginning with the tiny raps at Hydesville and will culminate only in the distant cycles of the future."—*Ibid.*, p. 69.

This prominent writer and spokesman for spiritualism added, referring to the first public spiritualistic meeting in Corinthian Hall, Rochester, New York, in 1849, that spiritualism in those days had entered upon "the beginning of a worldwide investigation by prominent people everywhere." Then followed the prediction quoted earlier in this article, "Spiritualism is the coming universal religion. It is the life blood of Christianity; in fact, it is Christianity plus."

In his excellent book *Spiritualism Today* LeRoy Edwin From states that by 1854, six years after Hydesville, "spiritualism had extended to every part of the United States, and was active in Europe." He continues: "The spread was indeed phenomenal. At the close of another decade the claimed number of mediums practicing in the United States was estimated to be thirty thousand. Judge J. W. Edmonds, of the New York Supreme Court, who became a spiritualist in 1853, computed the number of American followers to be some 3 million. By the 1880's spiritualism had reputedly 'spread over the entire surface of the earth.' Erelong it excited the wonder of many jurists, scientists, physicians, editors, poets, clergymen, statesmen, and educators. Such was its American inception."—Pages 4, 5.

Returning to the *Signs* article of March 11, 1875, Ellen White declared, as she commented upon this remarkable growth:

"Spiritualists are increasing in numbers. . . . Many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead."

It is at this point of Bible doctrine, "the sleep of the dead," that we discover the reason for this writer's antipathy toward the religious phenomenon known as spiritualism or spiritism. In a later article, which appeared in the *Signs* of August 26, 1889, Ellen White reviewed the Bible teaching on the state of man in death, which teaching required her to conclude that demons, not the ghosts of dead men, appeared in séances to speak to the living. She wrote:

"Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion,—one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels,

hovering over them, and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the Word of God. Thus men and women are led to reject the truth, and give heed to seducing spirits.'

"The Word of God declares in positive terms that 'the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.' This plain scripture directly contradicts the teaching of spiritualism, and if it were heeded would save souls from the snare of the enemy.

"Many are investigating spiritualism simply from curiosity. They have no real faith in it, and would start back horrified at the idea of becoming mediums; but they are venturing on forbidden and dangerous ground. When they are fast in the toils of the deceiver, they find they are in the power of him who makes the most abject slaves of his servants, and nothing can deliver them but the power of God. The only safety for us is in trusting implicitly and following faithfully the instruction of the Word of God. The Bible is the only chart that marks out the narrow path which shuns the pitfalls of destruction."

Here is another quotation from the same *Signs* article:

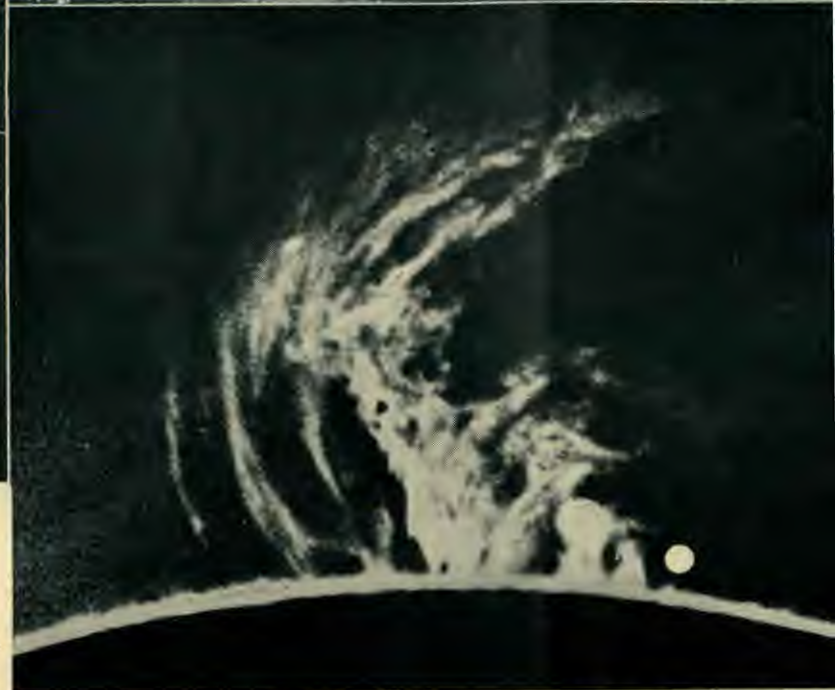
"It was God's purpose to deliver Israel from the abominations that wrought havoc in the idolatrous nations around them. They were not to sacrifice to Moloch, nor to make their sons or their daughters pass through the fire, nor to seek unto wizards, nor defile themselves by communion with those who had familiar spirits. The instruction of God to His ancient people is profitable (Turn to page 30)

▶ *Across the starry sky
streaks a meteor, or "shooting star."*



▲ *There is fire in heaven.*

A 140,000-mile-high flame on the surface of the sun. The white circle indicates the size of the earth by comparison. ▶



MOUNT WILSON AND PALOMAR OBSERVATORY

Tonight look up and behold the open windows of heaven. Watch the drama of star clouds and silver moonlight. Fiery wonders from unnumbered ages past shimmer above this ancient globe, touching it with the light of hope. Balls of flame bridge the centuries and speak the secrets of God.

Look! A shooting star! Fire blazes across the great dome and then disappears. How long did it take to fly between the planets? Who can tell? Its glittering trail swept through the firmament; then it vanished forever. Yet with its brief visit it left a message behind for all to read.

Meteors reach fantastic rates of motion. They move like the lightning of a summer storm. The slowest of these fireballs reach speeds of 24,480 miles an hour—6.8 miles a second, or 408 miles a minute.

Others are much faster, with speeds as much as thirty miles a second.

Yet mankind possesses a power that can outdistance even the meteors. For when one kneels to pray, his words wing beyond the stars with unthinkable speed, stopping only in the understanding ear of God.

Daniel was given a vision which confused him. Becoming greatly troubled, he knelt to pray. As he did so, something happened. "While I was speaking in prayer," he says, "the man Gabriel . . . came to me in swift flight. . . . He came and he said to me, 'O Daniel, I have now come out to give you wisdom and understanding.'" Daniel 9:21, 22 R.S.V. Instantaneously Daniel's prayer had been heard in heaven.

Likewise, as Jesus prayed in the Garden of Gethsemane, "there appeared an angel unto Him from heaven, strengthening Him." Luke 22:43.

Prayer is a priceless tool which too often we leave unused and forgotten. It is the means God has provided us for immediate access to His presence. "Before they call I



ERIC KREYE

◀ *Look skyward and behold the wonders of the night.*

The prayer of a righteous man availeth much. ▼



ROBERT

Fire in Heaven

The Silent, Flaming Message of the Stars

by Paul B. Ricchiuti

will answer," is His promise, "while they are yet speaking I will hear." Isaiah 65:24, R.S.V.

"The effectual fervent prayer of a righteous man availeth much," says James (James 5:16), and no truer word was ever spoken. Prayer connects the creature with his Creator. It is the Christian's lifeline. It reaches across the infinite distances of space and is heard with perfect clarity. "The Lord will receive my prayer," wrote David. Psalm 6:9. And prayer brings help. It is answered. Said Jesus, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. Prayer will give you strength, courage, and peace.

So lift your eyes skyward and behold the wonders of the night. God has a message there for you. The stars speak of space and speed, for God is swift to answer the cry of the humblest creature on his knees. Blazing orbs and fiery meteors tell us each passing night that there is fire in heaven—the flame of God's eternal love. [END]

THE GIFT OF PRAYER

by Hazel Hartwell Simon

*How wonderful that God should give us prayer
As a conveyance of our thoughts to Him!
And teach us how, and then remind us, too,
That we may pray—His ear is never dim.*

*How beautiful the golden strands of prayer
That draw His eye to loved ones we hold dear;
How precious that He truly never tires,
But listens daily, nightly, year on year!*

*And not impassively He hears our pleas,
But lovingly, in His own time, He moves
In wisdom and in mercy to perform
The wondrous act that all His goodness proves.*

*Inaudibly He speaks, when we dismay—
"Kneel down, earth child, I'm listening,
So pray!"*



HARDIN, U.S.G.S.; ROBERTS



When God made the Earth

by Harold W. Clark

Professor Emeritus of Biology, Pacific Union College

The third day of creation week marked the climax of the physical preparation of the earth. The record says: "Let the dry land appear." Something of the terrific forces necessary to bring this about may be realized as we study the structure of the earth. Let us notice a few of the structural features of our globe.

As we travel over its surface, we observe that the earth is covered with a mantle of rock which is largely of two types. First, there are the volcanic, or igneous rocks, which cover vast areas. These we cannot generally attribute to creation week, as they lie largely on top of sedimentary rocks. Such areas as the Columbia Plateau in the northwestern part of the United States, with over 200,000 square miles of lava flows, was evidently hundreds or thousands of years forming. The Deccan Plateau of India is of similar nature. Vast portions of Africa are volcanic.

The second type of rock is known as sedimentary, having been laid down in water. The most common rocks in this category are sandstone, shale (mud rock), and limestone. By their very nature they appear to have been formed since creation.

Where, then, can we find anything that we could interpret as the original rocks produced during creation week? The question is a hard one to answer, but there are some rocks that appear to fit into such a classification. Let us go to the Canadian Shield, that area of crystalline rocks covering most of eastern Canada and portions of the adjacent United States. Here will be found solid masses of dark-colored, usually fine-grained, crystalline rocks that do not appear to have been laid down as sediments. They are similar in composition to the igneous, or volcanic rocks, but may well have been a part of the original creation. It is difficult to understand their exact relation to other rocks, as they have been distorted and broken and in many places upheaved by later activity, probably during the Flood.

Whenever we can get down through the sedimentary rocks, as in the Grand Canyon, we find this same kind of solid, crystalline rock. These masses are supposed to underlie the sediments everywhere. And, on the plains, some wells have been drilled through the sediments to the "basement complex," as it is called.

How far have men been able to penetrate the rocks?

Recently I visited the deepest well in the world, in Oklahoma, now down to about 22,000 feet. Any ideas we may have about the "crust" of the earth below that depth are based on circumstantial evidence. Something has been learned from study of earthquake waves and other physical phenomena relating to the earth.

Geologists believe that the shell, or crust, of the earth extends about sixty to seventy-five miles deep, at which depth the weight of the overlying material causes the rock to become plastic. Below this level, denser rock extends to about 600 miles. Then comes a core of metallic material, largely nickel and iron. These belts grade into one another.

Movements that could affect the contours of the earth's surface apparently would be confined to the crustal belt of a few tens of miles down. What could have happened to lift the continental masses above the waters, we cannot very well understand. But there may have been considerable movement in the "flowage zone," as it is known by geologists. Variations in the density of crystalline rocks would have made it possible to adjust the heights of the land masses so as to balance one another at this zone of compensation. Again, we must caution the reader that we must not limit the Creator to the slow, what we call "normal," action of rocks at present.

Geological knowledge does give us some information as to the arrangement of the original land masses. One point should be made very clear: They *did not* bear any resemblance to our present continents. Perhaps we might note a few facts regarding these ancient land areas.

Along the location of the present Appalachian Mountain system was a low region, with a trough and possibly lowland adjoining it. To the east of it lay a highland which geologists have named Appalachia, reaching from the present Blue Ridge Mountains far out into what is now the Atlantic Ocean. South of this, in the vicinity of the present Gulf of Mexico, lay another land mass which has been named Llanoria. From these land areas came the bulk of the sediments to fill the Appalachian trough and much of the low area of the Midwest.

Along the present Rocky Mountain highland was another low area, or trough, known as the Cordilleran Trough. To the west of it was a highland called Cascadia, from which sediments have been derived to fill the Cordilleran Trough. (Caution: These are only very general statements; they do not go into any fine details.)

Similar situations could be described from other parts of the world, but these are enough to illustrate the general principle. It is a striking fact that most of the great mountain systems of the world have been formed by filling of troughs like the ones we have described. Following the sedimentation came upheaval and then erosion, resulting in the present land forms. In some places remnants of the original land masses have been left, as in the Blue Ridge and the Atlantic coastal plain. But many of the original "continents," if we wish so to designate them, have sunk

below the sea, or have been buried in sediments. In some parts of the world, drilling has revealed buried mountain ranges thousands of feet high. Much of our information regarding these ancient lands has come from a study of the sediments. The direction from which the sediments have come can be determined, and their bulk gives some estimate as to the size of the lands that have been broken down to form them.

In Genesis 2:10-14 is given a description of four rivers that flowed out of Eden. Without doubt these are in some way associated with a system of waterways that formed a network around the earth. We know that there was such a network, for we can trace the lines of sedimentary rocks that have been formed in like manner as have the Appalachians.

But let us not overlook what is perhaps the most interesting of all the action of the third day—the creation of a cover of vegetation. In Genesis 1:11 we read: "Let the earth bring forth." The Hebrew word for "bring forth" indicates a budding or sprouting. This gives the idea that God worked with the soil elements to bring forth plants, not that He created them *ex nibilo*, from nothing.

Naturally we are interested to know the nature of the original vegetation. We may gain a fairly good idea of this by consulting a work on fossil botany, such as, for example, Seward's *Plant Life Through the Ages*. While, of course, books like this are written from the standpoint of evolution through the long ages, yet we may find in them an accurate description of the plant life of the past. If we think of "ages" as original zones, we can understand the subject without being under obligation to accept the time interpretation given by the authors.

The lower rocks of the geological series show no evidence of plant life, but are mostly of marine origin. Then come simple algae and other lower forms of plant life, which may well have occupied margins of the seas or low, wet areas.

The most outstanding of all the plant life of the past is found in the Pennsylvanian rocks, many of which are coal-bearing. Some of the plants in these rocks are quite different from any now on earth.

Ferns were common. The leaves of some species were five or six feet long, and the tree ferns grew as high as fifty feet without any branches. Seed ferns looked much like true ferns, but they bore small nut-like seeds.

A relative of the modern scouring rushes, the *Calamites* grew to more than a foot in diameter and thirty feet high.

Certain trees known as scale-trees were very imposing. They take their name from the fact that when their leaves dropped off the stem, permanent leaf-scars were left. Their stumps are from four to six feet in diameter, and the trunks were more than 100 feet high.

One of the most beautiful of the scale trees, *Lepidodendron*, had a tall trunk that branched repeatedly, with each branch topped by a cluster

(Turn to page 30)



ROBERT AYRES, ARTIST; © P. P. P. A.

Alone With Your Bible _____ by Raymond H. Libby

FUTURE REVEALED BY THE STARS

What may Christians know concerning future events?

"The Lord Eternal never does anything without telling His servants the prophets." Amos 3:7, Moffat.

Note: Those who accept the Bible as "God's revealings" to his prophets discover that "never does He act, but His servants, the prophets, are in on the secret" (Knox). Christians need not move blindly into the future.

From what unimpeachable Source do all Bible prophecies originate?

"For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." 2 Peter 1:21, New American Standard Bible.

Note: No peerings into some crystal ball are these revelations from the holy prophets of old. They are God-breathed messages through them to us.

To succeed in life what dual admonition must we follow?

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

Note: The Berkeley Version reads, "Trust in His prophets, and you will be successful."

For what purpose were the stars appointed at creation?

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs." Genesis 1:14.

Does this mean that we are to believe in astrology and stargazing?

"Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them." Isaiah 47:13, 14.

How will heavenly bodies help us discern the future?

"And there shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

Note: Our Lord Jesus Christ was no astrologer, but He forewarned that heavenly bodies would fulfill their assignment in revealing events of the last days of the history of our planet.

What specific signs did Jesus say would appear in these stellar bodies?

"The sun shall be darkened, and the moon shall not give her light." Mark 13:24.

Note: Strangely enough, these signs were mysteriously fulfilled on May 19, 1780, as New England history fully records.

In what way were the stars to foretell coming events?

"And the stars shall fall from heaven." Matthew 24:29.

Note: The historic meteoric shower of November 13, 1833, had the appearance of stars falling from heaven.

What future event did these signs foretell?

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

Note: In the not-distant future the return of Jesus Christ will take place. Starry harbingers of world's end have been displayed across the skies in mighty splendor to tell us that time is about to become eternity.

What additional stellar signs will yet declare world's end?

"The powers of heaven shall be shaken." Luke 21:25.

Note: Evidently our solar system will be mightily affected by the coming of our Lord in power and glory. Only the event itself will reveal the full meaning of these startling words.

How total will be the destruction to our world at time's end?

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isaiah 13:13.

How will the shaking of these cosmic forces affect our planet?

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell. . . . And every island fled away, and the mountains were not found." Revelation 16:18-20.

Note: Bible prophecy declares that these mighty events transpire when God declares, "It is done." Revelation 16:17. In earth, sea, and sky God has hung his warning tokens of impending disaster.

What is the Christian's hope in the hour of history's climax?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

Why will God's faithful people be so confident in such a time?

"Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

Note: Then will be fulfilled the promise of our Lord Jesus: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. [END]

LIFE

In two previous articles I have sought to show how, down the centuries, many of the most famous religious leaders known to church history held the "conditionalist" view concerning death and the hereafter, teaching that the righteous dead remain in unconscious sleep until the resurrection at the return of Christ.

With the dawn of the nineteenth century, conditionalism acquired new impetus and impressive proportions. Its proponents now included archbishops, bishops, archdeacons, canons, clergymen and ministers, seminary and university heads and professors, physicians, Bible translators, lawyers, scientists, missionaries, a baronet, and a librarian.

In 1877 Canon Farrar's startling Westminster Abbey sermon—which was a declaration of revolt against the doctrine of eternal torment—marked a turning point. Making a worldwide impact, it set off a chain of developments. In the same year many conditionalist conferences were held, addressed by noted speakers, with published reports. The gist of these reports was that "the Bible nowhere teaches an *inherent* immortality; but teaches that it is the object of redemption to provide and *impart* it." They declared immortality to be conditional, and that those who will not accept it and respond to God's call, will perish totally and everlastingly.

As never before conditionalism became the center of investigation, discussion, and controversy. A majority of conditionalists stressed unconscious sleep between death and the resurrection—often called "the intermediate state." Almost all emphasized the utter, ultimate destruction of the incorrigibly wicked.

In denominational spread it now included Anglican, Episcopalian, Baptist, Independent, Methodist, Presbyterian, Free Church, Reformed, Lutheran, Christian Connection, Disciple, Dunkard, Waldensian, Advent Christian, and Seventh-day Adventist champions. One significant result was an interdenominational Conditional Immortality Association in Britain for clergymen of various faiths, with annual and then semiannual conditionalist conferences. Another feature was the launching of *The Faith Library*, with its 128 separate pamphlet items, providing inexpensive literature for wide distribution.

In Britain, celebrities like Sir George G. Stokes, M.P., Cambridge professor and president of the Royal Society, and Prime Minister William Gladstone gave the movement new impetus. In Switzerland Dr. Emmanuel Petavel produced in French the most impressive and scholarly treatise of the century. A half-dozen German theologians, with reputations encircling the globe, were matched by an equal number of French savants in championing conditionalism.

In Britain the breakdown of barriers of prejudice against conditionalism was due largely to the issuance, by Congregationalist Dr. Edward White, of his monumental *Life in Christ*, which first appeared in 1846. Its influence marked the beginning of a new epoch. At first White's book created a storm of indignation; but he steadily built up a constituency of friends, radiating out from his Hawley Road Chapel in north London. He attracted increasing numbers of listeners from peers and cabinet ministers to artisans and cabmen.

In time, despite his avowed conditionalism, White was honored with the chairmanship of the Congregational Union of Britain, and he came to be recognized as the pre-eminent spokesman for conditionalism in his generation. He effectively shifted the emphasis from the negative to the positive. Conditionalism was no longer a dogma of death but of life. He tied it inseparably with the incarnation, the atonement, redemption, and regeneration. He placed it at the very heart of the gospel.

As to the punishment of the wicked, White showed how God *withdraws* life from the impenitent sinner who is proved unfit to live. His presentation absolved God from the charge of cruelty, arbitrariness, and vindictiveness. When he retired in 1888, White was honored by scholars from Oxford, Cambridge, and Birmingham as well as from Scotland, the Continent, and America. He was the great exponent of "life only in Christ"—the essence of conditionalism.

Canon Henry Constable, of Cork, Ireland, was another of the outstanding champions of conditionalism in his day. His masterful books came to be regarded as classics in their field. He likewise declared that conditionalism is based upon, and augments, every fundamental doctrine of the



ONLY IN CHRIST

gospel. He held that the eternal death of the wicked involves their ultimate nonexistence.

Another point stressed by both Constable and White was that man's condition in the grave is a state of profound, unconscious sleep, and that death will be eternal, except for the resurrection awakening. Constable further maintained that there is no perception of time in the sleep of death. It is the wondrous awakening at the call of Christ, the Life-giver, that is the focal point and the essence of redemption. His works were regarded as classics.

Then Dr. Robert W. Dale, internationally known pastor of Carr's Lane Congregational Church, Birmingham—editor of the *Congregationalist*, chairman of the Congregational Union of England and Wales, and finally president of the first International Council of Congregational Churches (1891)—announced his acceptance of conditionalism in a paper before the Congregational Union of 1874. At that time Dale also declared that his espousal of conditionalism had intensified his loyalty to all the great fundamentals of the gospel.

As mentioned above, the illustrious Frederick W. Farrar, dean of Canterbury, in his epocal sermon preached on November 11, 1877, in Westminster Abbey, dramatically repudiated the age-old dogma of eternal torment. Reverberations of this disavowal went swiftly out to the ends of the earth and resulted in a restudy and resurgence of conditionalism in various lands. Farrar had expected condemnation, but instead he received general approval.

Farrar held that Scripture is absolutely silent concerning the traditional doctrine of eternal torment. The dark shadow of Augustinian philosophy had, he declared, fallen on the medieval church. He exposed the specious arguments employed, holding that the Old Testament never so taught. He invoked the witness of learned German scholars, and declared that the Alexandrian "fathers" had been fatally influenced by Plato and Philo.

Perhaps the most unique nineteenth-century champion of conditionalism was William E. Gladstone, eminent British statesman, financier, orator, author. Four times chosen as prime minister, he was England's "Grand Old Man." But he was more than a statesman. He was a scholarly theolo-

gian as well. He wrote a remarkable 370-page treatise on the question of the future life.

Gladstone analyzed, challenged, and discarded Platonic immortal-soulism. He rehearsed the variant views that came to prevail in the early Christian Era, asserting that "inherent" immortality was not ascendant until the time of Origen, though it obtained wholesale acceptance by the Middle Ages. Immortal-soulism, Gladstone asserted, sprang from Plato and led inevitably to the "eternal torment of the damned" postulate, which fastened itself upon the dominant church through the influence of Augustine.

Thus it was, Gladstone declared, that eternal-tormentism crept into the church by the "back door," though wholly unknown to Scripture. Similarly, he asserted that philosophical speculation had been accepted in place of divine revelation in the nominal creeds of Christendom.

On the Continent, Dr. Emmanuel Petavel, renowned Swiss theologian, was the best known conditionalist of the century. He produced the great French conditionalist classic. Highly trained and influential, he felt impelled to declare his belief publicly. This he did in a series of University of Geneva lectures. His published treatise set forth conditionalism as a unified system. He had a masterful grasp of the Biblical evidence and historical background. He clarified the moral and philosophical issues. His was the consummation of scholarly investigation of the subject.

Petavel stood for "attainable immortality." He maintained that conditionalists are not innovators, but champions of apostolic truth. He held that science yields no support for immortal-soulism, and challenged the argument of "universal consent"—that all ancient peoples so held. He said that Platonism contained the principle of pantheism.

He discussed the fundamental intent of "life" and "death" and asserted that the Creator provided *conditional*, not inalienable, life. And eternity of life is in contrast to reduction to nonexistence for the wicked. Death, Petavel averred, involves the extinction of all faculties.

America likewise had its quota of conditionalist scholars. At the turn of the century the revered Bishop William White, of Pennsylvania—who obtained Episcopal authorization and orders from the Church of England for the



American daughter church (Episcopalian)—personally held that immortality comes through Christ at the resurrection.

Elias Smith, founder of the Christian Connection body and editor of *Herald of Gospel Liberty*, soon after the beginning of the present century rejected the popular concept of hell, holding that immortality is God's free gift, bestowed upon the righteous only at Christ's second coming and its attendant resurrection, with the wicked perishing utterly.

Dynamic George Storrs, Methodist minister, became a crusading conditionalist through reading Deacon Henry Grew's tract against eternal-torturism. His famous *Six Sermons*, dealing with life and death, had by 1888 reached the impressive circulation of 200,000. In this he held that the soul is not indestructible. Death, he maintained, is the total deprivation of life, and perishing for the wicked is ultimately ceasing to exist.

Professor Charles F. Hudson, highly competent Congregationalist scholar, published three impressive books that were widely quoted and regarded as truly scholarly contributions to conditionalism. He penetrated to the heart of the issues in *Debt and Grace*, in which he declared that innate immortality is not taught in Scripture, that there is a silent period of "detention" for all between death and the resurrection, and that the wicked are to be totally "cut off."

Among physicians, Dr. Charles L. Ives, professor at Yale School of Medicine, wrote *The Bible Doctrine of the Soul* (1877). Proficient as a Bible student, he contended that the "soul" constitutes the "entire man," that immortality will be conferred on the righteous alone, and that the fate of the wicked is total death. Further, between death and the resurrection man is in "unconscious sleep."

Congregationalist John H. Pettingell, major American writer on conditionalism in the 1880's, became convinced of conditionalism when stationed in Europe, where he met its able Old World exponents and read their literature. In four treatises he gave an able coverage of its historical, philosophical, and Biblical phases.

Immortal-soulism, he showed, sprang from Greek Platonism and Persian dualism which penetrated the early church through allegedly "converted" philosophers. It was then saddled upon the medieval church by the schoolmen of the Middle Ages. These teachings, consummated in Catholicism, were carried over from the papacy into the bulk of Protestantism at the time of the Reformation. But man does not have independent life, he declared, and death is the utter extinction of life.

Finally Dr. Ezra Abbot, distinguished Harvard scholar, teacher, and writer, produced an indispensable aid for studying and evaluating conditionalism, which he personally espoused. His matchless bibliography serves as an invaluable check list for every serious student of the issue.

From well-known ministers of diverse denominations come the following outspoken declarations:

William R. Huntington (Episcopalian): "Immortality is a gift bestowed."

George D. Boardman (Baptist): "Innate immortality negates the resurrection."

Amos R. Phelps (Methodist): "Immortality is nowhere in Scripture ascribed to man's present state."

A. J. Gordon (Baptist): "Natural immortality was substituted for the resurrection."
[END]



Letters to the Editor

MORE ABOUT THE BIBLE

DEAR SIR:

I have received great spiritual benefit from reading your magazine, *Signs of the Times*. I had no idea that there were so many good things in it. Since reading the *Signs* I have learned more about the Bible than in all the years I had previously studied it.

C. A.

Kingston, Jamaica, West Indies

BURNING FIRE

DEAR SIR:

Thank you for your unusual magazine. Its contents are dynamic. One feels the fire of a burning desire to discover more of God's grace and wisdom by reading the Holy Bible.

E. B.

Bacolod, Philippine Islands

POINTS THE WAY

DEAR SIR:

I have never come across a religious magazine which explains the Bible like the *Signs of the Times*. It has strength-

ened my belief in the soon coming of the Lord. To me this Christian magazine points the way to salvation. A. J. W.

Baghdad, Iraq

REGRETS

DEAR SIR:

Recently a friend handed me a copy of the *Signs of the Times*, which I began to read at once. It is the first time I have read every single story and article in a magazine. My only regret is that I have been so long without it in the past.

D. S. J.

Otey, Texas

LOVES EVERY PAGE

DEAR SIR:

For more than two years I have been helped immeasurably by the *Signs*. I especially enjoy the health questions, but I love every page of your magazine. It is an inspiration.

MRS. C. W. M.

El Centro, California

IS THE SABBATH CHRISTIAN?

by C. Mervyn Maxwell

So many people gathered to hear the great evangelist George Whitefield that on one occasion five persons were accidentally killed in the excitement. So large were his crowds, and so deeply were they moved by his irrepressible eloquence, that their sighs and moans were heard more than a mile away.

The Billy Graham of his day, Whitefield drew support from a wide variety of denominations, and one of his most popular themes emphasized his ecumenical spirit. "When you get to the Holy City," he would say, "and you meet the apostle Peter at the pearly gates, you won't be asked if you're a Presbyterian. Or if you're a Congregationalist. Or an Anglican. Or a Quaker. You will be asked only this: Are you a Christian?"

Whitefield's good sense has been shared instinctively by a great many other Christians—more so today, perhaps, than ever before. In a recent contribution to the current ecumenical dialogue, for example, Philips Edgcombe Hughes, editor of the Anglican theological quarterly, *Churchman*, says that "in the situation now developing it is becoming increasingly clear that what matters most is not whether one is a Protestant or an Anglican or a Roman Catholic, but whether one is a *Christian*." How true!

Since being a "Christian" involves, by definition, one's personal ideas and habits, this same statement holds true for what a man believes. What matters most nowadays about a belief is not whether it is Lutheran, Catholic, or Methodist—nor, in contemporary theologalese, whether it is "existentialist," "demythologizing," or "neo-orthodox"—but whether it is Christian. Did Jesus teach it? Did Christ base His personal practices on it?

The Sabbath-Sunday issue is very much involved in this question. With Sunday so widely represented as the "Christian Sabbath," is it possible, or even remotely conceivable, that the seventh-day Sabbath can be called "Christian"? Is there any chance that keeping the seventh-day Sabbath holy can be a Christian practice?

Let us break the problem down a little. Let us make several assertions about the Sabbath, and then see if the Bible supports them.

1. *Christ is the Creator of the Sabbath.* The seventh day of the week was appointed its special role as the Sabbath at the climax of the creation of this earth. Genesis tells the story with majestic simplicity. "In the beginning," it says, God created this world and everything that is in it—lakes, mountain chains, wildlife, trees and flowers, man and woman—in the magnificently brief period of a single week. And at the end of this week, *on the seventh day*, "God ended His work which He had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

So God made the seventh-day Sabbath. There can be no doubt about that. But let us go further. The New Testament says that Jesus Christ, the Son of God was present and assisted with the work of creation. Hebrews 1:2 says



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that it was "by His Son" that God made the world. Colossians 1:13-16 says that by "His dear Son" "were all things created." John 1:1-3 repeats with emphasis not only that Christ was present "in the beginning" with God, but also that "all things were made by Him [that is, by Christ]; and without Him was not anything made that was made."

Thus the word "God" in Genesis 1 and 2 must be understood as a collective noun that includes both God the Father and God the Son. "Godhead" might be a better translation. Genesis 1:26 quotes "God" as saying, "Let *Us* make man in *Our* image, after *Our* likeness." Christian commentators since the second century A.D. have recognized in this statement evidence of the presence of at least two members of the Triune Godhead, the Father and the Son, at creation.

Jesus Christ did not begin to live for the first time as a baby boy in Bethlehem. He was not an ordinary child; He was the Son of God as well as the Son of man. Philippians 2 says that He was once "in the form of God," but that He laid this aside in order to take on human nature. Just prior to His crucifixion Jesus prayed for the glory that He had had with the Father "before the world was." John 17:5.

Jesus is the One who "ever liveth." Hebrews 7:25. He will remain alive into all the ages. And He was alive long ago in the eternal past.

God the Son, Jesus Christ, was present at the creation of the world. He is the One "by whom" everything was made. Thus Christ "rested on the seventh day . . . and blessed the seventh day, and sanctified it."

If Jesus Christ made the Sabbath, there can be no doubt about its being Christian.

2. *Christ Claimed the Sabbath as His Own.* The Ten Commandments say that "the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Jesus said, "The Son of man [meaning Himself] is Lord even of the Sabbath day" (Matthew 12:8), showing that the Sabbath is the true Lord's day.

If the Sabbath is the Lord's day, Christ's special day, there can be again no doubt about its being Christian.

3. *Christ Kept the Sabbath.* Christ not only created the Sabbath and claimed it as His own; He also kept it. Certainly He kept the original Sabbath at the close of creation week by resting from all His work. Genesis 2:2. Later, when He was a man on earth, it was His established habit to attend divine worship on the Sabbath. Luke 4:16 says that "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day."

Christ's earthly father, Joseph, was a carpenter. It is probable that he found employment in some of the large public-works programs conducted by the Romans in Galilee. It is likely that he had a shop of his own where he made carts and hoe handles and household furniture. No doubt he trained Jesus to follow the same trade as his own. But if all this is true, one thing is sure: No one ever expected to see Jesus report for work on the Sabbath; and on

that day no fresh sawdust filtered down over the wood shavings on the floor of His home workshop. The holy family kept the Sabbath holy. In the town where He was brought up, the Bible says, it was "His custom" to attend worship on His own special day.

As the Son of God, Jesus had created the Sabbath. As a man, but more than any other man, He knew its significance, its sacredness, its vital necessity. No wonder that He kept it. Of course it must be Christian!

4. *Christ Commanded Sabbath Observance.* The observance of the seventh day as the Sabbath is required by the Ten Commandments. In the fourth commandment God says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . [for] the Lord blessed the Sabbath day, and hallowed it." This is the law of God.

In the clearest possible language Jesus showed that He expected His followers to observe the Ten Commandments, the law of God.

To the wealthy young leader who asked Him what he ought to do, Jesus replied, "Keep the commandments." Matthew 19:17.

Near the beginning of the Sermon on the Mount Jesus stopped all speculation that His new way of life would countenance the violation of God's law. "Think not that I have come to abolish the law and the prophets," He declared; "I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matthew 5:17, 18, R.S.V.

The Sabbath was made by Christ when the earth was made, and it will last as long as the earth will last.

In the body of the Sermon on the Mount Jesus referred to the Ten Commandments several times, on each occasion making them more binding than before. The commandment against adultery, He explained, could be broken by a single impure thought; and the one against murder, by merely cherishing ill will. The law, in other words, was definitely still in effect according to Jesus.

At the end of the sermon, Christ returned again to the importance of obedience by saying, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

There can be no question about the positiveness of Christ's stand on the significance of the Ten Commandments. When He was through with His sermon His congregation were "astonished" at what they had heard and commented to each other as they walked to their homes that He had "taught them as one having authority." Matthew 7:28, 29.

If Christ insisted on the observance of the Ten Commandments, the Sabbath of the commandments must be Christian.

5. *The Sabbath Captures the Essence of Christianity.* Christianity is fellowship with God. The Bible says that the "seventh day is the Sabbath of the Lord thy God." When we make God's Sabbath our Sabbath, we are fellowshiping with God.

Christianity, as taught in the New Testament, is salvation by faith through God's grace, rather than salvation by

Mother's Day

by Frank Winchester Gray

*Link by link time breaks the chain
That binds the old days to the new;
But one strong bond can never break—
Your love for us, our love for you.*

*One by one your children leave,
Each to a destined loss or gain;
But your warm heart embraces all—
With thrill of joy, with throb of pain.*

*Year by year age takes its toll,
As brown hair turns to silver gray;
But memories still make us one—
Those who go, and those who stay.*

*Mile by mile life's trail winds on,
But on this day our thoughts retrace
The trails that lead from childhood days—
Our heritage, our meeting place.*

*East and west the clear call comes,
Swiftly as the sun's bright ray;
For love flies free of time and space—
All roads lead home; it's Mother's Day!*

the accumulation of merits through our own efforts. The Sabbath symbolizes the end of our own independent striving and the beginning of our trust in God's forgiving. Hebrews 4 says that just as God rested from His work of creation, so we are to rest from all "works" involved in an attempt to be saved without faith. This experience of giving up our own prideful self-righteousness to trust instead in God's undeserved grace is called a "sabbath rest." Hebrews 4:9, R.S.V.

Christianity calls for a total change of character. The Bible stresses that what Christ does for a man is no mere modification of the old way of life, no patched-up body work on an old-model car, but a transformation of human nature. A new life altogether. A renewal so complete and dynamic that it can be accomplished only by the Creator Himself. "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." 2 Corinthians 5:17, R.S.V. How appropriate that the seventh-day Sabbath, which memorializes the earth's creation, should be observed by Christians as a monument to their own personal re-creation. God says, "I gave them My Sabbaths, . . . that they might know that I the Lord sanctify them." Ezekiel 20:12, R.S.V.

And, of course, Christianity is love. John, the "loved" disciple, said, "By this we know that we love the children of God, when we love God and obey His commandments. For this is the love of God, that we keep His commandments." Then from personal experience John added, "And His commandments are not burdensome." 1 John 5:2, 3, R.S.V. Jesus Himself said, "If you love Me, you will keep My commandments." John 14:15, R.S.V.

Is the seventh-day Sabbath "Christian"? Indeed, it must be. Christ created it. He claimed it; and He kept it. He commanded Christians to observe it. And the Sabbath captures the essence of Christianity: fellowship, faith, transformation, and love.

Whitefield was right when he said that in the judgment no man will be asked what denomination he belongs to. What matters is that we be Christians, that our beliefs and practices be Christian, patterned directly on the teachings and practices of Jesus Christ.

This is why the seventh-day Sabbath is so important today. [END]



THREE LIONS

TEST YOUR "WORD" POWER

by Richard H. Utt

The Bible is an old Book, but it contains many things described as "new." See if you can give the right response to the following questions about new things, choosing your answers from the list in the right-hand column.

1. *In vision John the revelator saw _____ and _____.*
2. *As Jesus drank from the cup with His disciples, He said, "This is My blood of _____."*
3. *"No man also seweth a piece of _____ on an old garment," said Jesus.*
4. *"If any man be in Christ, he is _____," wrote the apostle Paul.*
5. *The people of Athens spent their time "either to tell, or to hear _____."*
6. *"As _____, desire the sincere milk of the Word, that ye may grow thereby."*
7. *In his first epistle, the apostle John wrote, "Again, _____ I write unto you."*
8. *To "him that overcometh" God promises, "I will write upon him _____."*
9. *To quell the rebellion of Korah and his friends, _____ happened.*
10. *The redeemed will sing "_____."*

a new commandment
some new thing
a new thing
a new heaven
a new creature
new cloth
the new testament
newborn babes
a new song
a new earth
My new name

(Answers on page 33)

SIGNS SIGNS COUNSEL CORNER

Conducted by William A. Fagal

Director, "Faith for Today" TV Program

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California 94041. Enclose a five-cent stamp and your name and address. Anonymous questions cannot be answered.

BUSINESS VENTURE

QUESTION: About two years ago I started a little business venture of my own. At first it seemed to go very well, but now it seems to be going in reverse. I ask divine guidance every day. I didn't go into this to be somebody big, but just to be able to help my husband earn a living. I am really discouraged, and once in a while I find myself having atheistic thoughts for which I later hate myself. Even though I am trying to be a real Christian, my prayers for this business seem to be unavailing.

ANSWER: Christians have never been promised preservation from all business reverses. The best-intentioned and truly dedicated Christians have made poor investments and unfortunate business decisions leading to substantial losses. If everything a child of God touched turned to gold, churches would overflow with those who had discovered this easy way to business success. Do not overlook the possibility that the success of this business venture may not be best for you. God may see that it would lead to leanness of soul or some catastrophe which you cannot now see. Therefore, trust God's promise that, "All things work together for good" for those who love and serve Him. Romans 8:28. Be faithful in returning the tithe so you may receive God's blessing on what increase you do receive. Never question Heaven's dealings with you.

NON-CHRISTIAN HUSBAND

QUESTION: How does a wife go about getting her husband to seek God and to attend church with his family in a Christian way? My companion is a good husband, father, and provider; but to my distress he shows no interest in religion.

ANSWER: Much as we might wish it, there is no universal panacea for your problem. Every person is different in temperament and outlook so that the same approach cannot possibly appeal to all. The wise man wrote, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." Ecclesiastes 11:6. In other words, without knowing what God might use to reach your husband's heart, make use of every means at your disposal to make your religion attractive in your home. Always remember that sinners are not won to Christ by force of argument, but rather by consistent Christian lives radiating love, kindness, and sympathetic understanding. Do not hide your faith, but let it be a natural and desirable part of each day's activities. By all means do not nag or irritate, thus making your religion an unpleasant source of contention,

but let your husband know that his salvation is supremely important to you. Pray for him every day, even though years may pass without results. Then leave the rest to God, who loves him supremely and desires his salvation even more than do you.

IS TITHING A "RACKET"?

QUESTION: In a recent issue you stated, in effect, that if a man donates to the church one tenth of all his income, God will shower him with wealth. What have we developed? You ministers play on the credulous class, taking their cash on a guarantee that the Lord will drop down a lot of prosperity on them. If you have any defense to make for these practices, I will be glad to read it.

ANSWER: The tithing system was not developed by any worldly-wise group of clergymen seeking to hoodwink the gullible. Rather it is an inspired plan, described and commanded in the Scriptures. "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts." Malachi 3:10. Were the idea of returning a tenth to the Lord's work a selfish plan developed by the clergy, then ministers, themselves, would not participate. But they do. In my denomination all ministers happily pay an honest tithe. And we know from experience that God keeps His word. I recommend tithing out of deep conviction and long personal experience. Instead of approaching a Bible doctrine like this with unfounded accusations, would it not be wiser for you to test in your own experience a practice so universally acclaimed by those who follow it? In so doing, I believe you would discover that there are still some people left in the world who do things out of love for God and not because of some personal "angle."

DID GOD KILL?

QUESTION: Someone has pointed out to me that the first one to take life was God, who killed animals in order to make coats for Adam and Eve following their sin and expulsion from the Garden of Eden. Could a God of love kill the creatures which He made? This seems to give an entirely different character to God than I have ever considered before. How can one explain this?

ANSWER: God, in tender love, made coats out of the skins of animals for Adam and Eve, who, when leaving their garden home, were faced with the rigorous climate caused by sin. However, it is wrong to assume that God killed the animals from which the coats were made. Undoubtedly man did so, probably slaying the lambs as a sin offering indicative of faith in Calvary's coming Saviour.

There can be little doubt that Adam and Eve, immediately after their sin, were promised a sinless Redeemer would come to take their place and die for them. That they might learn the awful price of sin, they were instructed to slay lambs. God's love, even for fallen men, shows through this entire experience.

ASSURANCE OF SALVATION

QUESTION: I can see that Christ's coming must be near. It frightens me to think that there are so many who are not yet worthy to be received in God's kingdom. May I have any assurance that I am to be saved? I feel so unworthy. I am certain that my sins can be forgiven, but I am not at all sure that they have been.

ANSWER: Unfortunately many like you do not have the assurance of salvation in God's kingdom. None of us is "worthy" to be saved, "for all have sinned, and come short of the glory of God." Romans 3:23. Not through our own merits or good works are we saved, but through the grace of the Lord Jesus Christ, who paid our debt on Calvary. Suppose you had a friend who owed a considerable sum and was not able to pay it. Were you to pay it for him, would you not be keenly disappointed if he kept stating that he could not feel sure the debt was really paid? Then how must the Lord Jesus feel when we similarly do not accept His sacrifice on our behalf? If you have confessed your sins and asked Him for forgiveness, then no matter how unworthy you may feel, you stand before God just as if you had not sinned. You are covered by Christ's righteousness. Be grateful for this, and rejoice in the assurance of salvation.

ARE OUR DAYS NUMBERED?

QUESTION: Does the Bible anywhere mention that our days are numbered? A close friend of mine constantly talks of her belief that God has given each of us only a certain number of days to live on this earth. I find this rather frightening, fearing that my time may be up perhaps today.

ANSWER: Your friend is incorrect in suggesting that God has appointed in advance an exact and limited amount of time for each of us to live upon this earth. The Bible nowhere mentions this, nor does it suggest that our days are numbered. It does, however, suggest that *we* should number our days. The psalmist prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90:12. Here we are exhorted to realize the frailty and shortness of human life, and, recognizing that time for any of us may be short, apply our hearts to do right each day. This makes good sense and is the way any Christian would want to live. Have no fear regarding the length of your life. A dedicated Christian has the promise of eternal life in the perfect world which will supplant this one when Jesus returns.

FORGIVING OUR ENEMIES

QUESTION: I am a Cuban exile, separated now from home, family, and friends. This is a very difficult experience for me, and it is hard not to feel bitter about what has happened in my homeland. However, as a Christian, I realize that the Bible says we must forgive our enemies. Does this include the men who drove us out?

ANSWER: Showing forgiveness does not imply a sanctioning of wrongdoing. You may feel strongly about a situation without harboring feelings of hatred or vengeance against the individuals responsible. Leave them in the hands of God, who is still able to control the affairs of men. Pray for the men whom you might be tempted to despise, that God will touch their hearts and draw them to Himself. Consider how much such men could accomplish for God were their lives and energies dedicated to the Lord Jesus Christ. Remember the words of Christ: "I say unto you, Love your enemies, . . . and pray for them which despitefully use you, and persecute you." Matthew 5:44.

INNER CONFUSION

QUESTION: My situation is somewhat like that of a sixteenth-century lady who said to Juan de Valdes: "I wish you to know that I live almost constantly so dissatisfied with myself, that if you saw my heart, I am sure you would pity me; for in it you would find nothing but confusion, uneasiness, and perplexity. I see myself violently assailed on the one side by the fear of the second death and love of life eternal, and on the other by the dread of people's tongues and the attraction of the temporary things of the present world." My faith does not match my belief in God and His Word. Help me if you can.

ANSWER: Your predicament is similar to that expressed by the apostle Paul when he said, "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." He also stated, "For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Romans 7:22, 23, 18, 19. However, immediately afterward, he revealed who would deliver him from this situation: "I thank God through Jesus Christ our Lord." Verse 25. The only solution to inner turmoil is a thorough conversion to the Lord Jesus Christ.

CHANGE OF THE SABBATH

QUESTION: As a Catholic, I have concluded that the Catholic Church changed the day of rest from the Bible Sabbath to Sunday. Perhaps at the next meeting of the Vatican Council it will vote to change it back again. I hope so, since I feel the change is a breach of the commandments. Why don't Christians everywhere request that the day be changed back again?

ANSWER: Sabbath keeping is an individual matter, which each person must settle with his God. Anyone who sees that the commandment stating, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath" (Exodus 20:8-10), is God's requirement, will not wait to see what others are going to do about it but will make an immediate change in his own personal life. If all the world were to steal, contrary to God's command prohibiting it, a converted man would not wait to see if everyone else stopped stealing before he brought his life into conformity with the command. Just so, an earnest Christian who sees the light on this subject will begin to keep the Bible Sabbath, no matter what the rest of the world does. And he will not be alone, for there are almost two million Sabbath keepers in the world doing the same thing.



COURTESY GERBER BABY FOODS

During the past twenty-four hours many thousands of perfectly healthy babies were born. Many of them came into homes where they were wanted and where they will grow up to be good citizens. Others are destined to become desperately unhappy people, mostly because of circumstances beyond their control. Among these there will be juvenile delinquents, alcoholics, drug addicts, and sex perverts. Most of them were not born with any serious physical defects. They will become problem personalities because of grave difficulties during their childhood and youth.

No single factor is responsible for the development of an abnormal personality. While hereditary tendencies are strong, environmental effects may be even stronger.

We cannot always blame parents, brothers, sisters, or teachers for a child's failure, even though all of them may play their part. The final choice is always his own—except in those frankly psychotic individuals who are not always responsible because of some peculiar reaction within the

WHY

*How Mothers Can Help Their Children
Grow Up Free From Needless Anxieties*

by Clifford R. Anderson, M.D.

mind. The great majority of nervous patients fall within the neurotic or psychoneurotic group. All of them are insecure in one way or another. Some are overanxious, while others are depressed. A few are both anxious and depressed.

Man has been given a most remarkable memory. He can recall events that have happened many years ago, and thus to some extent he is able to foresee what is ahead. This often helps him avoid serious trouble. But this ability to anticipate the future seems to get some people into further difficulty, particularly when they become overanxious. Many of these individuals enjoy excellent physical health. Often they are well-built specimens of humanity, perfect in every way. Yet inwardly they may be desperately afraid of the future. Their troubles are caused not by any lack of vitamins, minerals, or proteins, but by the fact that they have failed to make the normal adjustments to life.

A certain amount of worry is natural, particularly if one is in danger of being run down by a speeding train or car! Such fear is a normal, healthy reaction. But *anxiety* is quite different from this type of fear. Anxiety is a blind fear that usually stems from deep mental conflicts within a person's mind. Usually he can give no valid reason for his strong feelings, so he worries about some physical weakness and wonders if he might have a failing heart or some other serious condition. The same is true of patients with asthma. They seem to do fairly well until they have to face some distressing situation; then almost immediately they begin wheezing. This is a *psychosomatic* response to an over-anxious mind.

Anxiety is a most *unpleasant* emotion. The patient usually has deep feelings of apprehension, uneasiness, and even panic. Suddenly he may feel his heart beating rapidly. Next he develops shortness of breath, sweating, or some other peculiar reaction. His blood pressure may begin to rise and his heart to palpitate, and soon he is troubled with real mental anguish and physical distress. It is easy for him to think his symptoms are due to some organic cause within the body, but anxiety or hidden fear is the true cause of his trouble.

There is no question that such people are sick, but their illness is usually the result of some underlying emotional conflict which may have been completely overlooked. If

such a patient does have a genuine heart attack, this will increase his anxiety. Naturally, he will ask how long it will last and whether it is likely to be permanent. Such questions are quite normal and deserve a favorable answer. With good medical care he will probably recover from his heart attack, but his anxiety may remain a problem to him.

The true cause of anxiety is often obscure, for it stems from the patient's early childhood when he may have had to face some unhappy situation. This may have left him with a feeling of helplessness because of rejection by one or both of his parents. Naturally, he tries to forget all such unpleasant memories; but they still lie deeply buried in some unconscious area of his mind. To escape further unpleasant experiences he begins to avoid any situation that reminds him of that first painful experience. Such a reaction may also occur in later life, as in cases of shell shock or complete forgetfulness after a battle. *Amnesia* is the medical term for this condition. The victim may not only repress all memories of the unpleasant event but may even temporarily forget his own identity, including his name, age, family background, and any recollection of the past.

If the patient feels that he himself is responsible for the unhappy event, he will also have strong feelings of guilt along with the anxiety. He may then have an unconscious desire for some form of punishment to relieve these feelings. Such peculiar reactions are often seen in young children who will go out of their way to be punished in order to atone for some secret misbehavior.

These peculiar reactions are also seen in older people. Some will unconsciously transfer strong guilt feelings to some organ or part of the body and develop a more acceptable symptom, such as a bad headache, a rapid heart, or pains in the abdomen. Eventually such a patient may develop high blood pressure, or a peptic ulcer, an irritable colon, bronchial asthma, or some chronic skin condition. All of these conditions have been known to stem from strongly repressed feelings of jealousy or rivalry in the family during the early years of life.

How does this come about? From the moment a child is born, he has instinctive needs that can only be met by his mother. When he is hungry or disturbed he immediately begins to cry. His mother quickly comes to his aid and relieves his tension and feelings of helplessness. As long as she is present, he is happy and may soon drop off to sleep. When he awakes he is again anxious and apprehensive, but with his mother's constant care he soon learns not to be afraid. This develops a sense of security in him, so that he gradually loses his feelings of helplessness.

During his early years the comforting presence of his mother means more to him than anything else in the world. No one else can take her place. He may tolerate the presence of strangers, but he feels more secure when his mother is nearby. Under her careful training he will eventually be able to go anywhere and do anything he wishes, secure in the knowledge that he is an accepted part of the human family. Those early years are the most important in his whole life, for it is then that the foundations of good mental health are laid.

Now let us suppose that a mother is tense and irritable and preoccupied with other things, so that her newborn baby does not receive the personal care he so much deserves. Such a child is under a serious handicap right from

SOME PEOPLE GET NERVOUS

the start, unless he has a sister or aunt who can supply this maternal affection. Even so, he may still develop a deep feeling of insecurity. He may then grow up filled with fear and anxiety and feel that the whole world is against him. So much depends on the home atmosphere during his early years.

Many parents make the tragic mistake of frightening a young child, thinking this will help him to grow up tough and able to face life. But he is not ready for such a hostile attitude. Inwardly he may feel lonely and afraid; and, as he grows older, he may become cold and bitter to the world. As a young baby he may rebel against his fear-ridden surroundings by developing symptoms of colic, vomiting, diarrhea, or constipation.

If a child lives in a friendly environment, he has a natural desire to please his parents and to be popular with the world around him. But if the home atmosphere is filled with feelings of anger, hate, or jealousy, he will soon sense that something is wrong; and as a result he may actually become ill because these strong emotions are interfering with his normal functions of life.

It is most important to parents to hold a child's confidence, answering his questions honestly, while sometimes reserving details until he is older and better able to understand. Most important of all is setting a noble example, coupled with a sharing of faith in God which, after all, is the one sure antidote for all anxiety. [END]

capsules of Benadryl will sometimes relieve this condition. One should avoid the use of strong, habit-forming medicines and try to rely on more simple procedures, such as a hot foot bath followed by massage and active exercises of the toes and feet before going to bed. Also, try to avoid all nervous tension, for this always aggravates the condition. A good physical examination is advisable and should include a complete blood count, urinalysis, and whatever other laboratory tests may be indicated.

PROSTATE TROUBLE

Q. *Several years ago I had an operation because of urinary obstruction, after which I developed some swelling and general discomfort. I have seen several specialists in a nearby university clinic. Now they advise further surgery. What should I do?*

A. By all means have the surgery. Urinary obstruction is always serious, and any delay might prove fatal. Many elderly people wait too long before having surgery. Urinary obstruction hampers the kidneys in their normal functions and often causes a rapid deterioration in health. So, if an operation is indicated, by all means have it without delay.

MENTAL HEALTH

Q. *Is there any connection between diabetes and mental illness?*

A. Yes, if the diabetes happens to be completely out of control. At such times certain chemical changes occur. These have a depressing effect upon the nervous system and the patient's ability to think clearly. Once the diabetes has been brought under control, the mind clears and the nervous system becomes quiet and cooperative once again. Recently I saw a patient who had been treated in a nearby hospital for an unknown illness. Many X rays and other important tests had been made, all of which were more or less negative. Apparently no one thought about the possibility of her having uncontrolled diabetes. Proper tests showed she had this disease in a rather severe form. However, once the diabetes was brought under control through the administration of insulin and a well-balanced diet, her mind cleared, her body chemistry returned to normal, and she was an entirely different woman. Certainly, in any case of obscure illness involving the central nervous system, one should always have a thorough test to rule out the presence of diabetes and all other metabolic changes in the body.

YOUR HEALTH QUESTIONS ANSWERED

BY YOUR RADIO DOCTOR

CLIFFORD R. ANDERSON, M.D.

BAD BLOOD

Q. *My buddy and I are in the army, and he has been told he has a positive blood test. Could he get this by kissing?*

A. Yes, he could, although most cases involve more intimate contact. Drug addicts sometimes contract syphilis by using an unsterilized needle that has already been in the veins of someone with the disease. Ordinary kissing, such as a simple peck on the cheek, is not likely to transmit the disease, but heavy petting and closer contact might do so. Blood tests are not always reliable, for false positive tests are noted at times. When anyone has a positive blood test, public-health authorities generally seek out every possible contact in an attempt to eliminate the disease from the community. This is only right, for others should be protected. In every case, however, the individual should take the full course of treatment, whether he is guilty or innocent of any indiscretion. This serious disease can now be cured by a series of penicillin injections, but one should never be satisfied until every trace of the disease is eradicated from his system. A few years ago medical scientists dreamed

of the day when such diseases would be no more, thanks to these newer and more powerful antibiotics. Sad to say, in some cases the germs themselves have changed their nature and become more resistant to antibiotic medications. Modern trends toward loose living among young and old have once again opened the door to syphilis and other serious infections. Young people should know the dangers and be forewarned. In spite of all our modern progress we still live in a germ-filled world. But there is no reason for any of us to shorten our lives through ignorance or neglect, especially when a simple blood test might save us so much untold misery later on.

RESTLESS LEGS

Q. *Quite often at night my legs feel "jumpy," and I just can't keep them still. Is this due to a lack of exercise or to poor circulation? I wish I could do something about it.*

A. You can. This restless-leg syndrome is a well-known problem among elderly people. It almost invariably occurs at night and often disturbs a person's sleep. This may be caused by poor circulation or nervous irritability, or perhaps both. One or two 50-mg.

YOUR HOME CAN BE HAPPY

Renew Your Marriage Vows on Mother's Day

by L. C. NADEN

As barriers to divorce have been lowered, increasing numbers of unhappy couples have flocked to the courts to have their marriage ties dissolved. The result is that year by year more homes are devastated, more hearts are broken, more children are left with shattered ideals, cut off from the happiness and protection of parental love.

At such a time we all need to restudy the sanctity of marriage, and what better opportunity to do so is there than on Mother's Day?

Two divine institutions have come down to us from the Garden of Eden. One is the Sabbath, which in a special way directs us into channels of spiritual blessing; the other is the marriage institution, which ushers two people into the love and blessings of a home and lifelong companionship.

We have heard people say that marriage is a gamble. It surely is without the blessing of God. Only in Christ can a marriage alliance be safely formed. Only where He reigns can there be true and lasting affection.

On Thursday, November 20, 1947, millions gathered around their radios and TV sets to witness the wedding of Princess Elizabeth and the Duke of Edinburgh.

I shall never forget the thrill I received when I heard the assembled kings and queens, princes and princesses, and other notables sing the hymn "Praise My Soul the King of Heaven." The strains of that lovely hymn died away, and I was deeply moved by every word of the subsequent marriage service. Once again I was made conscious of the seriousness of the ceremony and the solemnity of the vows taken by bride and groom before God and man. No doubt the majority who listened felt that the solemn words of the wedding service declaring holy matrimony to be a lifelong partnership, not to be entered upon "unadvisedly, lightly, or wantonly," were absolutely right.

To those about to be married, and to those who have celebrated their silver or golden wedding, I would say, What you expect of others in regard to the marriage relationship, you must expect of yourselves. The standard you have set for them must also be yours. Possibly you think that your marriage was a mistake. Something which brought you together, which you thought was love, has vanished. You are not happy. You may even be contemplating divorce. If so, remember that our Lord said, "Who-soever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matthew 5:32.

If you are a man, recall your marriage vows and how the minister said something like this to you, "Appealing to your Father in heaven to witness your sincerity, do you now take this woman whose hand you hold, choosing her alone from all the world, to be your lawfully wedded wife, to trust her as your best earthly friend? Do you promise to love, cherish, and protect her, and in all things seek her welfare as you seek your own? Do you pledge yourself thus honorably to be her husband in good faith so long as God in His providence shall spare you to each other?" No doubt you replied "I do," and I am sure you meant it.

If you are a woman, remember when you were asked if you would receive your husband to be yours forever, if you would choose him from all the world as he had chosen you; if you would pledge your trust in him as your best earthly friend; if you would promise to love, comfort, and honor him, and in all things esteem his happiness as your own; and if you would give yourself trustfully to



D. TANK

him to be his wife in good faith so long as God should spare you to each other. Remember how you said, "I will."

After the excitement was all over and some of the first romance wore off, you possibly settled down to what became a rather drab little partnership in running a house. You found your lives were not completely blending, and you said hot, hasty, hurtful things to each other. As a result you found yourselves drifting apart. But it takes patience and sympathy, and a sincere desire to understand and make allowances for each other, to enable two people to get along happily in married life. "Marriage is the strictest tie of perpetual friendship. There can be no friendship without confidence, and no confidence without integrity."

Never entertain the thought that you cannot make a success of your marriage. Even though you may have made a poor start, renew your wedding vows on this Mother's Day, and make a new dedication of yourselves to God and to each other.

If you will but love God and obey Him, communing daily with Him, you will receive His power for service and bring heaven into your home.

One of the greatest stabilizing influences in any home is the family altar. All young couples should have family worship regularly from the very beginning of their wedded life. "If Christ is made the head of your house, your home will be a place where joy and courage reign, where song and cheer and hope are the constant atmosphere. It will be a home where obedience is exemplified and taught, where parents recognize their obligations to a higher Parent, and through obedience to His laws, physical, social, and spiritual, teach their children obedience to parents, to rulers, and to God. It will be a home where industry and thrift are inculcated, while yet due pleasures are enjoyed. A home where it is recognized that only labor earns relaxation, and that to build worthy character there must be earnest effort of hands and brain. It will be a home that is clean—clean physically and morally. It will be a home that is true, that counts straightforwardness in word and in deed not only a virtue but a necessity. A home where lying is despised, and duplicity is scorned, and where every act and word is squared to the commandments of God. It will be a home where courtesy is taught, where the thought of others' comfort and blessing is made superior to self-aggrandizement. It will be a home where duty is made to master desire, and where joy is found in the performance of duty. And finally, it will be a home where love fills every heart, makes every virtue, and inspires every service. Such a home, so far as its influence extends, can be a mighty, stabilizing influence in this old world, and it should and could be a little heaven here in which to go to heaven." [END]

When God Made the Earth

(Continued from page 15)

of slender leaves. The species reproduced by spores rather than by seeds.

Another was *Sigillaria*, with almost no branches, and a dense clothing of long, slender leaves. About 100 species of this genus and as many of *Lepidodendron* have been found.

In some spore-bearing trees the wood resembled that of

modern pines, and is an important component of the coal. Some true conifers are also found in the coal beds.

From the nature of these plants it is concluded that they grew in the lowlands. Geologists assume that they were bog plants, but this is not necessarily true. They were, without doubt, common vegetation elements of the lowlands bordering the great waterways of the earth, and so were among the first to be buried when the Flood overwhelmed the earth.

Another series of rocks a short distance above the Pennsylvanian, known as the Mesozoic, also contains many fossil plants. But these are seed plants that do not in any way appear to be primitive. Among them are poplars, walnuts, magnolias, pines, oaks, breadfruit, and scores of modern types. Tropical and subtropical species are found as far north as Spitzbergen. There is no evidence to show how they could have evolved from lower plants.

In other words, the fossil plant life indicates that the original plants were distinctly separated, not only in territory, but in taxonomic relation. The evidence is quite clearly that of the creation of each "after his kind," as the Genesis record declares, and also in its own niche or zonal territory. Certainly the Bible story of creation is worthy of serious consideration, for scientifically it holds up to the facts even better than does the popular evolutionary theory.

"And God saw that it was good. And the evening and the morning were the third day." It is well for us to accept the plain, simple truth of the Word of God instead of the speculations of agnostic scientists. [END]

New World Religion Predicted

(Continued from page 11)

to us today. 'Sanctify yourselves therefore, and be ye holy; for I am the Lord your God, and ye shall keep My statutes, and do them; I am the Lord which sanctifieth you.' . . .

"The condition of society today is the same as when God presented before Israel the abominations of the heathen; and the same warnings are necessary in the remnant people. Spiritualism is advancing through the land in triumph. 'The spirits of devils working miracles' are going 'forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' Men are seeking unto them that have familiar spirits; but the people of God cannot in any sense follow the practices of the world. They must keep the commandments of the Lord. The line of separation must be distinctly marked between the obedient and the disobedient. There must be open and avowed enmity between the church and the serpent, between her seed and his seed."

Continuing, Mrs. White observed the parallels between the experiences of ancient Israel and the church today.

"The same experience," she said, "is repeating in the history of God's people. God is leading them out from the abominations of the world to keep His law in the land of the enemy, and the rage of 'the accuser of the brethren' knows no bounds. 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

"It is time to heed the Saviour's injunction as never before: 'Watch and pray, lest ye enter into temptation.'"

the master weaver

by Carolyn Stuyvesant
(Our Correspondent in Ethiopia)

We went down a cobblestone path onto a smooth pavement that ran along until it bridged the Kabana River and wound up the mountainside. A delightful day it was, with the rains almost gone.

We were on a *sheer sheer* (a trip for pleasure)—seven schoolchildren and I. To tell the truth, we were collecting flowers for science class. There were roses and clover and plantain and a dozen more.

Then there were the birds, lively gay-colored little bundles of feathers that often leave me wondering how the country of Ethiopia can display so many models.

And there were the dresses of Ethiopian women that nearly rivaled those of the birds. They are made of several thicknesses of white fabric much like cheesecloth and bordered around the bottom with gay designs of all colors of the rainbow—a real delight to the beholder.

Only a week before, a friend and I had gone to New Market to bargain for the material for a dress and *netela*. The *netela*, having the same border as the dress, is worn over the shoulders. I had selected my pieces of fine white material with their borders of aqua, silver, pink, orange, and yellow. When I came home, the Ethiopian who works for me almost danced for joy as she fingered it carefully.

"Who makes that lovely soft cloth?" I wondered again and again. "Are there factories? I've never seen any. Is it done by hand? Where? Could I ever see it made?"

An Ethiopian relieved my thinking. "That material is all handwoven in the homes of the people," he said.

"All of it?" I exclaimed. It seemed incredible that the thousands who wore it could all be wearing handmade material. He nodded.

Suddenly I wanted to find a weaver.

My new dress took on personality.

"Who made the material?" I wondered. I wished I could meet him or her. Never before had I worn a handwoven dress. The more I thought about it, the more special the dress became.

"In their houses. In their houses," I kept thinking as we went up the road this day. *Which* houses? "They would have to be wood houses or brick houses or stone houses like those over there," I told myself as I saw little Ethiopian children running in and out as they played. They couldn't be made in a small *chicka* house (made of a mixture of grass and mud) with a *chicka* floor. Besides, most of the small *chicka* houses have no windows.

I spotted several places that I thought would be just right.

"Look!" cried one of my little girls. "There's a woman making thread."

She *was*. And there were two of them, standing casually out in their yard as they chatted with the neighbors. Each held a little spindle in her hand and deftly swung it, spinning yards of soft white thread in minutes. We went over and spoke to them. As I stood there, I felt like an explorer who had just made an important discovery.

Then a woman asked if we'd like to see the men weave the cloth. "The thread is spun by the women, but the cloth is woven by the men," she told us.

And so it was that some boys led us down a little path to a *chicka* house with a *chicka* floor and an open door.

There sat a man weaving a piece of white material. Already he had woven the blue border. "But he can't be making anything so lovely in this dark room," I argued with myself. "The walls look as if they've been covered with a material that is nearly black."

But he *was* weaving. His shuttle was flying.

"But he can't be making cloth so fine in here. The slightest brush from a sharp object will snag it, and the walls are so rough."

But he *was* making it, soft and fine.

"But he can't be making pure, clean, white cloth in here with *chicka* floor and walls."

But he *was* making it pure and clean and white.

I saw the weaver's bare feet raising and lowering the frame that held the warp threads, his heels resting comfortably on the floor. The rough handmade loom hung by homemade ropes between the floor and the ceiling. Nothing but the shuttle and the weaver's hands ever touched the white threads. And his eyes, long accustomed to the darkness of the room, followed the deft toss of the shuttle. In minutes we could see more cloth appear. It was white and flawless. What if the floor was *chicka*? What if the walls were rough and dark? What if the ceiling was darker? Suppose the path outside were muddy? None of this could mar the beauty of the fabric. With a skillful weaver, there would be a perfect product.

After a long, long look we expressed our gratitude and departed into the sunlight once more to enjoy the flowers and the birds. But I kept seeing that pure white softness in that dark room.

Twenty centuries ago in a land not far from Ethiopia, the Master Weaver said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15. Surroundings need not mar the beauty of the fabric of a Christian character so long as Christ has complete control. His hands are strong and steady, well able to present us "faultless before the presence of His glory with exceeding joy." Jude 24.

Your Bible Questions Answered

by CHARLES D. UTT



THE POOR MAN AND HIS TITHE

As to tithing, I can show that the giving of one tenth is unfair. A hypothetical case: A man and his wife have ten children. He earns \$60 a week; so one tenth, or \$6, goes to the Lord. This leaves \$54 to provide food, clothing, et cetera, for twelve people. Another man and his wife have two children (a real case). He earns \$1,100 a month; so, you say, he owes the Lord \$110, which leaves him \$990. It just doesn't make sense for the man with the \$54 a week and ten children to pay tithing.

F. A. M.

Who are we to say what "makes sense" when God has commanded us to do something? It may be that the man with the large family and the small income will need to exercise more faith when he pays his tithe than the man with the large income; but if he is faithful, he can be assured that God will not be "unfair" with him.

Shall we say that the man with the large family and the small income should be deprived of the blessing the Lord has promised to those who are faithful in returning to Him His portion of what He has given them? Many a family with a small income has found that the Lord has blessed their faithfulness in tithing. He may not give them the luxuries enjoyed by a more opulent family, but He has supplied their needs.

Another point to consider is that the man with the larger income has not discharged his duty to God when he has paid his \$110 tithe for the month. The Scripture says, "tithes and offerings." Malachi 3:8. If the man with the large income senses his responsibility as God's steward, he will make liberal offerings in addition to his tithe to help carry the gospel to all lands.

Christ's command is, "But seek ye first the kingdom of God, and His righteousness;" and His promise, "And all these things shall be added unto you." Matthew 6:33. The apostolic

teaching is, "It is required in stewards, that a man be found faithful." 1 Corinthians 4:2. When we pay our tithe, we acknowledge our stewardship over what belongs to God; and it is our duty to be faithful stewards, whether He has entrusted us with much or little. Then we may claim the promised blessings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Signs of the Times readers who would like to study this subject further are invited to send for an eight-page leaflet, "The Christian and His Money," that deals with the principle of stewardship as taught in the Bible.

AUTHOR OF GENESIS

If Moses wrote the whole book of Genesis, why does he use one name meaning God, for a while, then use an-

other for a while, switching back and forth in sections, never using the two together? Some believe, because of this, that two different people wrote this book.

D. N.

The situation described in the question is the starting point of the so-called higher criticism of the Bible. The critics see Genesis and the other books commonly attributed to Moses and the other Old Testament books as a patchwork of literary scraps stitched together more or less successfully by later hands—editors, or redactors, as they are usually called. And the critics go farther than this: They deny the Mosaic composition of the books and attribute them to pious writers of periods several centuries later than the Biblical chronology places Moses. Some parts we are told were written after the Babylonian captivity—approximately a thousand years after Moses' time. As a traditional figure Moses was held in high esteem by the Israelites, and to give authority to the unknown authors his name was attached to their writings, say the critics.

The Hebrew names for the Supreme Being are Elohim ("God") and Jehovah (LORD in the King James Version of the Bible). Sometimes Elohim is used alone, as in Genesis 1; 2:1-3. In other texts, as in Genesis 2:4 to 3:23, the two names are used together, and in still others Jehovah stands alone, as in chapter 4. In chapter 6 the names alternate. In discussing the text the critical writers refer to the supposed writer of the Elohim parts as "E" and the writers of the Jehovah sections as "J." One would think that here is an objective plan of study on which all who undertake to separate the allegedly different source materials would agree and come up with the same results. A comparison of the work of different critics, however, shows that the results are far from uniform. In fact, the results differ so widely that we can only conclude that

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much of the work is subjective, and hence of questionable value.

This comparatively simple scheme of E and J documents has been elaborated and complicated by the critics who profess to find other source documents which they designate as "P," meaning "priestly" writer, who filled in parts of the text as we have it; and they have subdivided J and E into J¹, J², E¹, E², et cetera. They have also added "D" to denote what they call the Deuteronomistic code.

As an example of their division of the text we present the following table showing how two different critical editions of Genesis represent the "sources" of the fifteenth chapter.

VERSE	"Genesis Printed in Colors," by E. C. Bissel	"The Polychrome Bible," by Paul Haupt
1	JE	11 words E, 8 words J ²
2	JE with a later gloss (Damascus)	10 words J ² , 6 words E
3	JE	7 words E, 5 words J ²
4	J	J ²
5	E	E
6	J	J ²
7	R (redactor)	J ² with redactional gloss
8	R	J ²
9-11	J	J ²
12	R	7 words J ² , 6 words JE
13-16	R	JE
17	J	5 words JE, 10 words J ²
18	J	18 words J ² , 2 words D
19-21	R	D

(From "The Seventh-day Adventist Bible Commentary," Vol. 5, p. 154.)

In the Hebrew text of the fifteenth chapter the divine names are found as follows: Jehovah (LORD), verses 1, 4, 6, 7, 18; 'Adonai Jehovah (LORD GOD), verses 2 and 8.

An interesting exhibit based on another book of the Old Testament is found in the Dead Sea Scroll of the book of Isaiah. This is a Hebrew manuscript of a complete Old Testament book a thousand years older than any manuscript known before its discovery in 1947. A comparison of the use of the divine names shows sixteen variations. The way the names are used interchangeably indicates that conclusions formerly based on the names as used in the standard (Masoretic) Hebrew text are of no value.

Dead Sea Isaiah Scroll	Masoretic Hebrew Text	References Isaiah
'Adonai [Lord]	Yahweh	3:17; 38:14
Yahweh	'Adonai [Lord]	6:11; 7:14; 9:7; 21:16; 28:2
'Elohim	Yahweh	40:7; 42:5; 50:5
Yahweh	'Adonai Yahweh [Lord God]	28:22; 49:22; 52:4; 61:1
Yahweh 'Elohim	'Adonai Yahweh 'Elohim	61:11
Yahweh 'Elohim	'Elohim	25:9

(From "The Seventh-day Adventist Bible Commentary, Vol. 5, p. 160.)

There is every possibility that if a Genesis manuscript of the same age as the Isaiah scroll could be found it would present the same variations.

Suppose different names are used in Genesis and other books to denote the Deity. One wonders why Moses could not have used one name at one time and another name at another time, or why he could not have used both names in the same passage, as a writer or a speaker now might, in the same article or chapter or sermon, sometimes refer to "God" and in the next sentence call Him "the Lord" (Jehovah).

Although the higher critics are far from agreement on the way the text should be divided into J, E, P, or D documents, or the time when the theoretical authors wrote their fragments, they are unanimous on one point, namely, discrediting Moses as the author of the books attributed to him by all later Bible writers, by Christ when He lived and taught among men, and by the apostles.

Answers to "Test Your 'Word' Power"

1. A new heaven, a new earth (Revelation 21:1). Count two points.
2. the new testament (Matthew 26:28).
3. new cloth (Mark 2:21).
4. a new creature (2 Corinthians 5:17).
5. some new thing (Acts 17:21).
6. newborn babes (1 Peter 2:2).
7. a new commandment (1 John 2:8).
8. My new name (Revelation 3:12).
9. a new thing (Numbers 16:30).
10. a new song (Revelation 14:3).

SCORE:

- 10-11 correct, excellent
- 7-9 correct, good
- 4-6 correct, fair
- 0-3 correct, more Bible study urgently needed

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by Sanford T. Whitman

ASLEEP AT THE WHEEL

The hour was late. A brilliant moon, less than a day past full, hung in the western sky. South of the river the fields, orchards, and pastures of the flatlands were fantastically entangled in long skeins and silvery veils of gathering fog. Beyond, the picturesque hill country was dark and mysterious under a dome of twinkling stars. One by one the yellow lights in the homes of the ranchers had blinked out. The flurry of midnight traffic had passed. Somewhere a dog barked lonesomely, and from a wooded swale along the river came the eerie hooting of an owl. Sunday morning. Early.

Shortly after three o'clock a late model car turned into the South Road and headed down valley. Its driver was its only occupant. He was a clean-looking, well-kempt young man, member of a pioneer family, son of a prominent rancher, known widely in the area and respected by all who knew him. At the arterial intersection he stopped and drove on without incident. He came to the wide curve where the road swings east, and negotiated it safely. What followed was later reconstructed by friends and police officers.

He had not been getting enough rest. The previous morning he had arisen early, and it was now almost twenty-four hours since he had slept. The car moved forward at an even pace, its motor functioning perfectly. Reaching the straightaway two miles from home, he was lulled from reality. Slowly the vehicle swerved to the edge of the road. The right front wheel angled onto the grassy shoulder and pulled even more to the right. Suddenly the car veered wildly into the ditch and headed down the fencerow. The quick lurch threw the sleeping driver from behind the wheel. His foot floorboarded the accelerator. The car lunged forward furiously, struck a tree, and came to an abrupt halt. The young man was hurled through the windshield, his limp body half sliding, half rolling over the hood, then falling helplessly to the ground.

It was an hour and a half before another car passed and an alarm was sounded. When the doctor had completed his examination, the parents and friends blanched: a broken neck; a broken back; major and permanent paralysis.

The meaning of such a tragedy is both obvious and sobering: Don't go to sleep while driving. It is true of automobiles. It is true, also, in the spiritual areas of life.

Asleep at the wheel—with the car in motion! Asleep spiritually—in these final hours of decision! Not speeding. Not drinking. Not carousing. Not reckless in any way. Just *sleeping*.



RAYMOND'S STUDIO

Not of a doubtful mind. Not intentionally careless. Not knowingly indifferent. Not consciously disobedient. Not deliberately refusing to obey. Not defiantly rejecting the words of life. Only a gradual slackening of vigilance, a slow lessening of effort, a pleasant resting at ease short of the finish. Satisfied, or at least not seriously dissatisfied, with what we are now. Spiritual slumber. Then, suddenly, disaster! Death!

It is not necessary that we plunge headlong into out-breaking sin to be lost. We do not have to defy God boldly to make shipwreck of our souls. We do not have to burn our Bibles and padlock our churches to stand in peril of eternal death. Allowing our Bibles to gather dust, reading them superficially, studying them prayerlessly, failing to exercise and develop faith, a coming short in the matter of obedience to known truth—any of these will achieve precisely the same end.

As great a tragedy as any that can befall us is the withering of a once-flourishing Christian experience. As unchangeable as death is the final result when once the deed is done.

That a day should ever pass that does not find us pressing on to higher ground; that we should ever allow our attention to be attracted away from our Example; that we should ever become a party to a *status quo* situation that does not put us in full possession of the everlasting prize; that anywhere in our experience, anytime in our lives, there should be a leveling off—this beyond all question must stand as the ultimate disaster. From injury on the highway, there may be recovery. From this there is no road back.

"Watch ye therefore, and pray always." Luke 21:36.

"And what I say unto you I say unto all, Watch." Mark 13:37.