

# Sigs

JUNE, 1965

OF THE TIMES

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FATHER'S DAY GIFT

Clifford R. Anderson, M.D.





## INNER CALM

by Hazel Hartwell Simon

*Thou hast put quietness within my breast—  
This heart that fluttered like a wounded bird!  
So that where there was often such unrest  
There now is calm, and Thy sweet voice is heard.*

*Peace and contentment in a world not so!  
Thou stillest tempests with Thy holy voice,  
And there is calm about me where I go,  
O'er which, within, I silently rejoice.*

*Creator of the sunsets and the dawn,  
Maker of Eden, long ago, so fair,  
I thank Thee for Thine order and Thy calm,  
That all is well with me, no matter where.*



## In This Issue . . .

Not long ago a Lutheran minister called at the home of a Seventh-day Adventist minister requesting a copy of *Signs of the Times*. He said he had sent the copy he regularly receives to his son, who is also a Lutheran minister. The reason for this interest was the series of articles on "Life, Death, and Destiny" by LeRoy Edwin Froom, which has been warmly welcomed by Christians of all faiths. The concluding article in this series, "Man's Future After Death," will be found on page 18. This gives the testimony of many twentieth century churchmen concerning the doctrines of immortality and eternal torment.

The word "saint" is used somewhat loosely by many Christians and rather exclusively by others. "When Is a Christian a Saint?" is a good question, and you will find it answered on page 7 in a fascinating article by Edward Heppenstall, Professor of Theology and Christian Philosophy at Andrews University. Here you will learn whether sainthood is within the reach of everybody or is reserved for a small group; also whether it is something that is conferred decades after death or can be enjoyed here and now.

In his article "Lights in the Heavens," page 10, Harold W. Clark discusses what happened on the fourth day of creation week. This is the fifth article in his series, "Seven Wonderful Days."

On page 14 W. L. Emerson, our London correspondent, "takes the lid off" the church unity movement in his article entitled "Why So Slow?"

"Father's Day Gift," by Clifford R. Anderson, M.D., provides timely counsel on what to give Dad at this special season of the year; while "God Knows and Cares," by L. C. Naden, on page 29, will bring much comfort to all who are carrying heavy burdens.

Looking ahead to our July issue, we are glad to announce the following excellent contributions: "Remodel or Renew?" by Norval F. Pease; "Let the Bible Speak!" by D. Malcolm Maxwell; "Each After His Kind," by Harold W. Clark; "God's Hand in Emerging Africa," by Robert H. Pierson; "Will Sunday Survive?" by W. L. Emerson; and "Is Sincerity Enough?" by Raymond L. Cox.

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# SIGNS

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*The World's Prophetic Monthly*

A Magazine of Christian Living, Presenting  
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Christ as Man's Redeemer and Coming King

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## CONTENTS

### EDITORIALS

Last Hope Fading . . . . .	5
Deep Sickness . . . . .	6

### ARTICLES

When Is a Christian a Saint? . . . .	Edward Heppenstall	7
Lights in the Heavens . . . . .	Harold W. Clark	10
The Goodness of God . . . . .	Eric C. Kreye	12
Why So Slow? . . . . .	W. L. Emerson	14
How Much Does God Save? . . . .	Raymond H. Libby	16
Man's Future After Death . . . . .	LeRoy Edwin Froom	18
New World Religion Predicted - II . . . .	D. A. Delafield	21
Father's Day Gift . . . . .	Clifford R. Anderson, M.D.	26
God Knows and Cares . . . . .	L. C. Naden	29
Silenced by Gold . . . . .	Mary J. Vine	30
Man Needs God . . . . .	Sanford T. Whitman	34

### POEMS

Inner Calm . . . . .	Hazel Hartwell Simon	2
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### REGULAR FEATURES

Our World Today . . . . .	Richard H. Utt	4
Test Your "Word" Power . . . . .	William A. Fagal	23
Signs Counsel Corner . . . . .	William A. Fagal	24
Your Health Questions Answered . . . .	Clifford R. Anderson, M.D.	28
Your Bible Questions Answered . . . .	Charles D. Utt	32

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### Sunday Law in Arkansas

A bill to ban sales of "nonessential" commodities on Sunday has been approved by the Arkansas Senate. Introduced at the request of a group of merchants in northwest Arkansas, the bill favors merchants who want to close on Sunday but are "forced" to stay open to meet competition of others who remain open.

### Investment in Crime

A code of ethics subscribed to by American television networks serves largely as a facade for abuses in programming, according to a recent statement by Carl L. Perian, staff director of the Senate Juvenile Delinquency Committee. These abuses contribute heavily to juvenile delinquency, he maintained. Mr. Perian said the producers and executives who are responsible for brutality, violence, and play on sex introduced into homes via television daily are men who "mutilate the moral and cultural climate in which youth must live." The industry has a "split personality," Mr. Perian charged. "They profess interest in scientific experiments on the effects of violence on children, but at the same time hire experts to prove them invalid. Their hunger for profit is reflected in the price we pay for delinquency."

### Price of Taverns

During 1964, the first full year of legal sales of alcoholic beverages by the drink in Iowa, motor vehicle fatalities in the state increased by 213, soaring to 831, a 35 percent increase over 1962, the last full year in which alcoholic beverages were restricted to package sales only. Motor vehicle fatalities in the six largest Iowa cities in 1964 totaled 74, an increase of 24 over 1962, or 48 percent. During the same period the national automobile accident death rate increased by 20 percent.

### Statutory Reverence

An old law prohibiting disbelief in God or using His name in vain may stay on New Hampshire's statute books. A bill which would abolish a \$200 fine for atheism and blasphemy has drawn strong opposition. Senate Minority Leader Louis I. Martel argued that "respecting the Deity is the business of the majority." Senator Paul Rindin said the old law is "a protection of the belief in God incorporated into our government."

### International Arbiter

Pope Paul VI, in a letter to the Roman Catholic hierarchy in South Vietnam, disclosed he had sought to intervene with various national governments to help restore

peace in their country and in other areas of conflict. It marked the first known instance of any diplomatic effort by the pope since the publication of his encyclical, *Ecclesiam Suam*, in which he pledged his willingness personally to mediate international disputes.

### More Bibles Needed

The gap between the number of people who can read the Holy Scriptures and those who have a Bible is widening annually, reports the American Bible Society. Forty years ago in northern India, for example, one portion of the Scriptures was available for every ten literates; today it is one for every 300 literates. Although 18,000,000 copies of the Holy Scriptures were distributed in the United States in 1963, and distribution has more than doubled during the past five years, 50,000,000 Americans are without a Bible.

### Bibles for Jungle Tribes

While most of the world is staggered by statistics of population explosion, Brazil is concerned about the threatened extinction of whole tribes of jungle Indians. Of the 235 tribes known to exist in 1900 only 186 remained in 1950. More than half of these are so thoroughly monolingual that the only way they can understand the gospel is to hear it in their own language. The Wycliffe Bible Translators are now engaged in producing Bible translations for thirty-two of these tribes.

### "Greater Love Hath No Man"

The Gospel of Mark in Auca, language of a primitive tribe living in the jungle of Ecuador, has been translated by Miss Rachel Saint of Wycliffe Bible Translators and was printed early this year. Nine years ago—in January, 1956—Miss Saint's brother Nate and four missionary companions were killed by the spears of the very Aucas who are now receiving these Scriptures with joy. All five of the Auca men who killed the missionaries have become baptized believers.

### Conversion Prohibited

Heavy punishment will be meted out to Christians who convert Jewish children to Christianity without meeting the "legal requirements" established by Israel's Knesset. The new law provides six months' imprisonment for direct attempts to convert Jewish minors. Conversion of a minor is prohibited unless consent in writing is provided by both parents, a court, or the surviving parent or guardian. Orthodox Jewish leaders in Israel were unhappy with the measure as failing to go "far enough."





UNITED PRESS INTERNATIONAL

Fiber optics shape converters developed by Fairchild Camera and Instrument Corp. can reduce a newspaper or magazine onto one or two 8 x 10 inch negatives with amazing clarity. Here one is shown converting a circle of light from a cathode-ray tube into a straight line.

A young boy carrying his baby brother on his back studies pictures of the first atomic bomb exploded on the Chinese mainland. The photos are on display in a department store window in Hong Kong.

UNITED PRESS INTERNATIONAL



## THE FLIGHT OF TIME

### LAST HOPE FADING

ALMOST exactly twenty years ago there appeared in this column an account of the founding of the United Nations in San Francisco.

Referring to the world leaders who had journeyed to the city by the Golden Gate for this historic event, we wrote: "In their hearts is a great hope and a great purpose. Their objective is nothing less than a new world organization which shall forever preclude the possibility of another world war. They seek the goal for which men have striven through the ages, a union of the nations which no misunderstanding shall separate—one world 'indivisible.'"

"While the deliberations proceed, the whole world watches and listens. . . . Everywhere, almost with bated breath, men say, Perhaps this is going to be the turning point between war and peace. Perhaps San Francisco will succeed where Geneva failed. Perhaps, after all, the world has learned its lesson so that this will not be another Versailles or Westphalia. This will be different. This will lead to the establishment of the new and better world order for which the heart of man has longed from time immemorial."

That was the mood of the world at that time, and understandably so. The horrors of World War II were still fresh in everybody's mind; the scars of war were still painfully evident in many countries; and hope ran high that the United Nations would somehow solve the problem of international rivalries and bring peace on earth at last.

Newspaper columnists, magazine editors, and church leaders alike gave the UN enthusiastic and unqualified support, hailing it as "the last best hope of mankind," with some even suggesting that it marked the dawn of the kingdom of God on earth.

Almost alone among religious magazines the *Signs of the Times* warned that this was a false hope which would someday fade away. God, we said, had a better and more durable plan for world peace.

Even in that same issue of May 22, 1945, we quoted the warning of the late General Smuts, "If San Francisco fails, then I see nothing but stark disaster before mankind. . . . Scientific discoveries have been made in this war which have not yet been embodied in war weapons, have not yet materialized in a munitions program—discoveries which, if any war were to take place in the future, would make this calamity seem small in comparison; would multiply this calamity tenfold, or one hundredfold, and might mean the end of the human race."



"The aged general is right," we commented. "Failure here would mean failure complete and universal. It would mark the end of all efforts for world cooperation, for who would dare try again?"

Twenty years have passed since then. For a while all went well. The supporters of the new organization were jubilant, even ecstatic. The UN acquired a stately home beside the East River in New York. New nations by the dozen joined it, and the line of flags in front of its main building grew ever longer.

Signs of discord, however, soon appeared. Veto power was used—or misused—over and over again. There was disagreement over law-enforcing operations. Members began withholding dues. Months passed with no vote being taken on any issue. One nation walked out. Others threatened to do the same.

Beyond question disintegration has set in. The days of this organization are numbered. Even some of its most ardent advocates are reluctantly admitting failure.

"Is the UN dying?" asked Harold E. Fey in the *Christian Century* of March 3, 1965, and sadly admitted that it is.

"The United Nations is beginning to break up," he wrote, "and its disintegration seems likely to accelerate in the period ahead. If the UN goes, the single most influential institution for peace, the major resource for resolving international crises, goes with it."

So the "last best hope of mankind" is fading away. It is dying before our eyes. And the consequences, as the late General Smuts long ago foresaw, are likely to be awesome indeed.

Yet the situation is not without hope. As a matter of fact, the true hope of mankind remains as certain and sure as ever.

This hope is not in man, but in God. It is not in any humanly devised scheme to preserve world peace, but in the divine plan to redeem the world from sin and its consequences.

As we have said, over and over again, this hope is centered in the return to this earth of Jesus Christ, not as the Teacher of Galilee, not as the suffering Saviour of Calvary, but as King of kings and Lord of lords.

This is the "blessed hope" of which the apostle Paul wrote long years ago. Titus 2:13. It still should be our blessed hope today.

It is God's way out of the world's dilemma; the only way and the best way.

A. S. M.

## DEEP SICKNESS

IN AN article which appeared in the *Daily Colonist* of Victoria, B.C., on March 13, Shaun Herron wrote of a "deep sickness" now afflicting the United States.

This country may be the richest in the world, and the strongest so far as military power is concerned, but deep inside, he said, it is very sick indeed.

This sickness is revealed by many frightening symptoms, notably the innumerable outbreaks of violence from one end of the country to the other.

This violence takes many forms. For instance, "It is unsafe to ride certain runs on Boston's public transport at night.

"Violence on the New York subways has become epidemic, and nowhere in the nation are any large city's public parks safe after dark. Warnings have been issued that the vast parking spaces under Boston Common, known as The Common Garage, are no longer safe.

"This pervasive violence stems in part from an equally pervasive sense of immunity from consequences. There is something quaint about city councils being driven to pass 'no-fix' laws in an attempt to enforce the enforcement of already existing traffic laws. . . .

"It is not fair to say that this broad swathe of violence—of personal and public indiscipline—*underlies* the pleasanter, the affluent, one half acre per family image of American society. *It does not underlie it, it permeates it* in many forms, from top to bottom.

"The delinquency of juveniles is not a slum phenomenon, and if the delinquencies of the adult affluent do not shape into street violence and riots, they are nonetheless an integral part of the pattern. . . .

"The Birchers, the Klan, the Minute Men, the Black Nationalists, the Black Muslims, all . . . are aspects of the violence woven into the American way of life, a violence that does not diminish."

Likewise "the murder of Malcolm X and the civil rights workers, violence in the streets, transport, and parks . . . are all aspects of the same sickness."

It is a sad and tragic picture, reminiscent of conditions in the world just before the Flood when "the earth was filled with violence." Genesis 6:11.

Shaun Herron suggests no cause and offers no remedy. But there is a cause, and there is a remedy.

The cause is rejection of God—in homes, schools, universities, and even churches. Of millions in the Western world today it must be said, "God is not in all" their thoughts, Psalm 10:4. Modernist preachers and teachers have sought to banish God from His universe. And with God they have dismissed the moral law.

Fearful indeed is the responsibility of those so-called ministers of the gospel who through the years have proclaimed that the law has been "done away," that people may do as they please regardless of the Ten Commandments. What other result did they expect than a shockingly lawless generation?

As for the remedy, it lies in a new presentation of God as a real, personal Being, Creator and Sustainer of the universe, the Source of life and love, righteousness and truth, to whom all men owe supreme allegiance.

This will involve a new exaltation of the moral law as the standard by which men should live and a new revelation of the love of God in Christ, which makes obedience not only possible but alluring.

In short, what is imperative now is a great religious revival, based on the eternal truths of the Bible, adapted to the needs and conditions of the Space Age—a movement such as that depicted in Revelation 14:6, 7, where the cry is raised, "Fear God, and give glory to Him; for the hour of His judgment is come."

Such a revival, bringing with it the healing power of the Holy Spirit, could even yet arrest this "deep sickness" with startling rapidity. Without it the prospect is bleak indeed. It could well prove a "sickness unto death."

A. S. M.





JOHN STEEL, ARTIST

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# WHEN IS A CHRISTIAN A SAINT?

*Decades After Death, or Here and Now?*

*Is Sainthood Within Reach of Everybody, or Reserved for a Small Group?*

Religionists have frequently affirmed that sainthood is reserved for the superior few; that saints, by the very nature of the case, must be as rare as crown jewels, scarce as great painters, poets, and geniuses; that the spiritual stature of the ordinary church member can never reach that of the saint.

However, Paul asserts that the whole church is "called

to be saints." "To all that be in Rome, beloved of God, called to be saints." Romans 1:7. See also 1 Corinthians 1:2. In the early church, as soon as one was converted and joined the church, he was designated a saint.

Through the centuries the church has failed to realize that this was God's will for all His children. In the Roman Catholic communion only the few rare souls considered

**by Edward Heppenstall**

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unique in piety are classed as saints. The consequence has been the creation of two orders of believers, one possessing a preeminent piety and morality obligatory on the clergy and a favored few, the other possessing a piety inferior in quality. Thus superior revelations and higher standards are reserved for a small, select group. At various times even down to our day, sincere groups within the church have come to believe that they have been singled out for this unique spiritual distinction above all others either in previous ages or within their own church.

The Bible makes no such discrimination. God has no special favorites of this kind. The deadliest egoism is that which denies the power of God for the majority and makes God appear to reserve His gift and power of sainthood or holiness for the few; especially when it is the few who advocate it.

Through the millenniums God has expected the same response from all His followers. He commands all His people to be holy as He is holy. 1 Peter 1:15, 16. His purpose through the gospel has always been to "present . . . to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:27.

What then is it that qualifies every believer to be a saint? Does he actually come to possess something extra, a supermeasure of spiritual piety? Does God intend that every believer should possess complete holiness and sanctification?

The Biblical word for "saint," both in the Hebrew and in the Greek, is translated "holy." Other forms of the same word are translated "holiness, sanctification." All these words have identically the same root and the same meaning. The basic idea is religious and not primarily moral. God alone is holy. To be a saint, to become sanctified, to be holy, occurs only through one's relationship to God. The root idea is separation unto God, dedication or consecration to Him, to His divine purpose, set apart for a life with Him, belonging fully to Him. Only as the believer comes to acknowledge this divine ownership does he become aware of the true meaning of sainthood or sanctification.

Sainthood is not something that is conferred after a life of loyal service to God. One begins as a "saint" when he becomes set apart for God; and that should be at the beginning of the Christian life. Nothing is holy or sanctified in and of itself; but it becomes holy by its consecration to God. "Sanctify unto Me all the firstborn: . . . it is Mine." Exodus 13:2. In claiming the firstborn of Israel for His service, God is not saying that the firstborn are spiritually better than the second or the third born. The temple or tabernacle is holy because it is set apart for a holy use. Leviticus 16:33; 1 Chronicles 29:3. The tithe is holy because one tenth of our increase belongs to God. "And all the tithe of the land, . . . is the Lord's: it is holy unto the Lord." Leviticus 27:30. The Sabbath is holy, for it is the one day that God has set apart and claimed for our worship of Him. Exodus 20:8-11. Israel was said to be holy, not because of superior merit or piety, but because God had chosen them for his service. Deuteronomy 14:1, 2. The real significance is religious.

In John 17:19 Christ says He sanctified Himself for our sakes. Obviously, the meaning is that He was set apart for His sacred mission, not that He purified Himself of sin;

for He was sinless, the Holy One from His birth. Luke 1:35. So Christ committed Himself wholly to God, in total surrender, fully committed to His Father's plan of salvation for the world.

Consequently, sainthood, holiness, sanctification can never be adequately expressed in terms of any moral formula. A "saint" is not one who is spiritually superior to all other Christians or morally sinless. He is one who belongs entirely to God. Nothing is implied of a superior piety for the few.

### *Believers Sanctified by the Cross*

Believers are said to be sanctified, not when they reach moral and spiritual perfection, but when they are purchased by the sacrifice of Christ: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering He hath perfected forever them that are sanctified." Hebrews 10:10, 14. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Hebrews 13:12.

A saint is one who fully acknowledges the claim of Christ and lives as one who belongs to Christ. Believers are sanctified, not when they are raised to spiritual perfection, but when they give themselves wholly to God. Believers become changed and transformed only as their relation to God becomes genuine and total. Christian transformation can be traced to one cause, that of divine ownership.

Sanctification is said to be accomplished at the cross, because we have been purchased at the cost of Christ's sacrifice. The believer is one who from henceforth is not his own, and acknowledges this truth throughout his entire being and life. Thus the Sabbath is said "to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. The text does not say that Sabbath keeping makes a person holy, but that it is a sign that God does it. That is, true Sabbath keeping brings one into such a relationship to God, such a genuine relationship, that one is acknowledging God's full claim in his life. The apostle John saw on Mount Zion "an hundred forty and four thousand, having His Father's name written in their foreheads." Revelation 14:1. We put our name on things that belong to us. God does the same.

### *The Christlikeness of the Saint*

Does this Biblical use of the word "saint" mean that the church should be made up of saints? Yes, that is the Biblical position. Is it possible that the church contains more saints than people have come to realize? How would one recognize them? The question arises: Are we as saintly and sanctified as we think we are or as we ought to be? Why are the churches full of non-saintly people?

Men argue about becoming holy and sinless. They tend to list numerous items, having labels and classifications to test the qualifications of those who claim to be holy. But to be Biblically accurate, what we are dealing with is a man's relationship to God. We are asked to come to terms with Christ and His claim upon the whole of our lives and not merely with a set of requirements as such, hoping that by continued discipline and good works we may merit ultimate sainthood. What is invincible is God's hold on man, not man's hold on the law. The believer is to exult as belonging wholly to God. This has been the right and the



privilege of all believers through the centuries and not just of the few.

But is this relationship to Christ enough for victory over the world, the flesh, and the devil? Yes, indeed. What can be more transforming than the control of God in the life? What can effect this control as does the believer's total commitment to and a daily walk with God? The true believer never elbows Christ out of his life. Christ is always central. This divine control may be revealed to a lesser or greater degree. This depends upon the nature of the believer's surrender and commitment. But the effect of this belonging to Christ is to call attention, not to oneself as being spiritually superior, but to the presence of Christ and the power of the Spirit in the life.

The Scriptures teach that the whole of our lives is to be set apart for God and that we are to live this way all of the time. If one realizes this, he is a saint. All too often believers do not live this way. Some give to God one day a week, but the other six days are lived apart from Him. The payment of the tithe is the acknowledgment that all a man has belongs to God. To refuse to pay tithe is to deny God's ownership in the life over one's business and one's personal affairs.

To live apart from the recognition of the lordship of Christ in the life is to call a moratorium on one's relationship to God. That is like a husband calling a moratorium on the fact that he belongs to one woman. The marriage relationship is for life. It is not for one or two days each week. The effect of this commitment to God is highly moral. Obedience to the full revelation of the will of God follows inevitably. A life of harmony with God is the natural consequence of such a relationship. "Can two walk together, except they be agreed?" Amos 3:3. A life of obedience to God is the result that can be traced to the cause—that of walking with and belonging to God.

The Christian must ever seek a deeper sense of belonging and an increasing commitment to God and His will. God, through His Word, ever reveals some fresh reality of Himself. He is ever seeking to open the eyes of His children to new understandings of Himself and His will; that is, if we have eyes to see the wonderful things out of His law and His Word.

God has not left an inadequate and incomplete salvation to be supplemented with a further addition for later generations. The standard has been the same for all ages: "Ye shall be holy; for I am holy." Leviticus 11:44. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. For what God requires He provides the power.

He calls people as He has always done to live a life where Christ is Lord and Master. "No man can serve two masters." Matthew 6:24. The control of Christ in the life of one who comes to belong wholly to Him is what the law of gravitation is in nature, the sufficiency of divine power whereby the divine presence energizes the life that is truly His.

Every test of obedience to the will of God is a test of how closely one acknowledges God's ownership and control in the life. We can never be certain by looking to ourselves. The greatest folly of all is to become more sure of ourselves than we are of God. We can be sure of God's hold on us if we are truly surrendered Christians. Only then will we find the daily support of His everlasting arms.

[END]







The record of the fourth day of creation has been the cause of much discussion and not a little confusion. Did God labor for three days on this earth and then go off to create the rest of the universe on the fourth day—as some have thought from the expression, "He made the stars also"?

Did the first three days have some kind of a mysterious light, different from the last three? Let us examine the record carefully and see what we can learn from it.

The first point we notice is that the record does not say that God *created* the heavenly bodies on that day, in the sense of bringing them into existence. The command was: "Let there be lights in the firmament." This statement would apply equally to the bringing into existence or to the establishment, or appearance, of the lights. Just what it does mean must be determined by the context. It says: "And God *made* two great lights." The word used is *asah*, which does not imply creation from nothing, but formation, or organization. It might be understood in the sense of establishment, or setting up, as the record says, that God set them in the heavens.

The only way we can interpret the story of creation consistently is to assume that the evening and morning of all the days were caused in the same way, by the rising and setting of the sun. This would imply, then, that the sun was in existence at least as early as the first day. Whether it was brought into existence before that, we have no knowledge.

What could be meant by the setting of the sun, moon, and stars in the heavens? Since the stars are mentioned, it is obvious that what applies to the sun and moon must apply also to the stars. Some have tried to limit this application to the planets, asserting that the solar system was created as a whole. While this may be true, we have no way of knowing.

Christian scholars now quite generally agree that what took place on the fourth day was the clearing of the atmospheric heavens so that the sun, moon, and stars could be seen. From that time onward they could be said to be time markers. This view is consistent with previously stated suggestions that the events of the first three days of creation

week were of the nature of continuous processes, preparing the earth for habitation.

If this interpretation is followed, it gives a clearly reasonable viewpoint for the creation of plant life on the third day, before the sun appeared in its full glory. If plant life was brought into existence by any kind of developmental process, the dim, diffused light beneath the mists still shrouding the sky would furnish ideal conditions. Of course this suggestion is more or less hypothetical, but it does make a consistent picture.

More important than these problems is the point: What is light, and why is it necessary? Not only is it necessary for visibility, so that animals and man can see distant objects, but it plays a very important role in the economy of nature.

Light is radiant energy, and furnishes to the earth a continuous supply of heat, without which plants and animals could not survive. This energy is necessary for many of the chemical processes of nature, and for evaporation of moisture from the surface of the earth and its waters. Without it all the weather phenomena would be impossible.

Light is necessary in order that plants may carry on their process of photosynthesis. It is composed of various color components, which inclusively constitute the spectrum, ranging from red to violet. Plants utilize only a part of this spectrum, partly from the violet end, but mostly from the red end. These rays furnish the energy needed for the manufacture of food in plant cells. Wavelengths in the middle part of the spectrum, including the orange, yellow, and at least a part of the blue, are rejected by plants and are reflected back to us as color. The general average of these gives us a sensation of green, but the fact that the visible rays from plants are made up of a number of different wavelengths, which may come from different portions of the color scale, produces a wide variation of colors in nature. At times the violet or red are reflected also, as in flowers and some leaves.

The record states that the luminaries of the heavens were to be for signs, and for seasons, and for days, and for years. Let us consider these.

by Harold W. Clark



# LIGHTS IN THE HEAVENS

## *What Happened on the Fourth Day of Creation Week*

### *Fifth in the Series, "Seven Wonderful Days"*

Take the day; it is determined by the rotation of the earth on its axis. How long is a day? The solar day is the time between two successive crossings of the sun over the meridian. But the intervals between these crossings is not always the same. If the earth's orbit were a perfect circle, it would be; but since the earth's orbit is an ellipse, and the sun is located nearer to one end of the ellipse than the other, the speed of the earth around the sun varies in different parts of its orbit. Therefore the time it takes for the earth to turn around to bring the sun to the zenith varies in different parts of the orbit. The day has been established as the average time between transits of the sun over the meridian. This average time has been divided into twenty-four hours, which are arbitrary divisions of time. There is no natural basis for the hour, nor for its divisions, minutes and seconds. These are man-made units.

Years are natural units, being 365 days, 5 hours, 48 minutes, and approximately 46 seconds long. It is obvious when we study this time unit that it was never set up by the Creator for the convenience of anything like modern business. Yet it and the day are the two most important units of time marking.

The other natural unit is that of the seasons. By its inclination to the plane of its orbit, the earth presents different aspects to the sun during its annual revolution. The inclination being  $23\frac{1}{2}$  degrees, the sun appears to move in six months from that far north of the equator to the same distance south. It is this variation that causes the seasons.

And now what about the week? While the moon goes around the earth approximately once a month, the phases of the moon cannot be used to mark the week exactly, for the moon's revolution takes place in  $29\frac{1}{2}$  days. The fact is, the only basis for the observance of the week of seven days is the act of God in setting apart a rest every seven days as a memorial of a six-day creation period.

As for the month, the same problem exists as for the week. The Jewish calendar is based on the time from one new moon to another. Since this is  $29\frac{1}{2}$  days, it does not match the year perfectly. Twelve lunar months equal 354 days, eleven days short of the actual year. To compensate for this, extra months have to be inserted at intervals. The

Gregorian calendar which we are now following makes the adjustment by inserting extra days in the months, some having thirty and some thirty-one. The slight inequality still remaining is adjusted by means of an extra day in February in leap years.

No matter what kind of reckoning is followed, some irregularities are inevitable. Much as man may like to have a perfectly uniform system of time, the fact that the movements of the moon around the earth and the earth around the sun occur in odd numbers and fractions of days, makes this impossible. The perfect calendar will never be produced.

Many times the question is asked: How long can the sun continue to shed its light before it becomes exhausted? In an attempt to answer this question scientists point to the time when all the radiant energy of the sun will have been given off, and the earth will become a dead, cold body. In my opinion, such speculation is worthless. The Bible says of the earth: "He created it not in vain, He formed it to be inhabited." Isaiah 45:18. Also, we read concerning the sun and moon: "He hath also stablished them forever and ever: He hath made a decree which shall not pass." Psalm 148:6. Is it reasonable to suppose that God should create the earth and fit it for habitation, place over it man, created in His own image, and then allow the time to come when it should fade away and languish because the light of the sun had become extinguished?

Certainly the Almighty, when He set the sun in the heavens to mark the seasons and to give light and life to the earth, would be able to maintain that orb of light forever. We know so little as yet regarding the organization and operation of the universe, that it is the height of folly to limit the power of the Creator to our own feeble concepts.

Ancient idolaters worshiped the sun because they saw in it the source of their life. Moderns worship their scientific theories. Both of these attitudes show a lack of understanding of the power of the Almighty. The admonition of the ancient prophet applies to us today as well as when the words were spoken: "Lift up your eyes on high, and behold who hath created these things: . . . for that He is strong in power; not one faileth." Isaiah 40:26. [END]





"The  
Lord  
is my  
Shepherd."

# The Goodness of God

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.

"He restoreth my soul: He leadeth me in the paths  
of righteousness for His name's sake.

"Yea, though I walk through the valley of the shadow of  
death, I will fear no evil: for Thou art with me; Thy rod  
and Thy staff they comfort me.

"Thou preparest a table before me in the presence of mine  
enemies: Thou anointest my head with oil; my cup run-  
neth over.

"Surely goodness and mercy shall follow me all the days of  
my life: and I will dwell in the house of the Lord forever."

Psalm 23.

## The Shepherd Psalm

Illustrated by

Eric C. Kreye

"My cup runneth over"



"He maketh me to lie down in green pastures."





"He leadeth me beside the still waters."



"Though I walk through the valley of the shadow of death, I will fear no evil."



"Thou preparest a table before me."





## *Taking the Lid Off the Church Unity Movement*

The afternoon sun slanted down into the nave of the thousand-year-old Southwell Minster, the village cathedral of Nottinghamshire, as the procession of representatives of many churches filed through the west door for the Service of Thanksgiving, Prayer, and Dedication at the opening of the First Conference on Faith and Order to be held in Britain under the auspices of the British Council of Churches.

Called at a time when Anglican-Methodist, Anglican-Presbyterian, and Presbyterian-Congregational conversations are going on, the conference certainly could not have been more appropriately arranged.

Heading the procession was the white-robed Brother Gérard of the Taisé Reformed Community in France, an American Methodist, a bishop of the Church of South India, and a high-hatted, black-robed archbishop of the Russian Orthodox Church. Following were representatives of the Anglican Church, the Episcopal Church of Scotland, the Church of Ireland, the Church in Wales, and most of the free churches of Britain, as well as such organizations as the Salvation Army, the Church Army, and the Society of Friends.

From the Continent the Lutheran and Moravian Churches were represented. Then, bringing up the rear, were leaders of the World Council of Churches, including the General Secretary, Dr. W. A. Visser 't Hooft, the General Secretary of the British Council of Churches, and Dr. Michael Ramsey, archbishop of Canterbury, in rich gold robe and mitre, supported by the bishop and provost of Southwell.

Ten Roman Catholic observers had also come for the conference, but they were not present at the service.

The body of the church was packed by the 550 church delegates and visitors to the conference, and the wide interest of church people generally was indicated by the fact that the 400 unreserved seats were filled well before the service began.

The large congregation had gathered first of all for a service of thanksgiving, so the archbishop of Canterbury began his address by giving thanks for the Christian witness through the centuries which found expression in "the Christians gathered here from many churches in every part of the British Isles."

"We thank God," he said, "for everyone, whatever his church or label, who has borne witness to Christ, or who bears witness to Christ today." The thanksgiving in their hearts was indeed "of all for all."

However, Dr. Ramsey went on to point out, this age-long witness of Christians to the Christian faith is marred by manifold divisions. The churches have departed from the purpose of God that they should be "one" as Jesus and His Father are "one," and as a consequence they are not unitedly proclaiming the saving Word of God to the world.

There are some, said Dr. Ramsey, who ask, "Why this concern about doctrines?" Why not set these aside and unite? The simple answer is that the gospel of God to men is "truth," and truth matters above all things. If it did not, the sensible thing would be for all the smaller groups to join up with the biggest group, the Roman Catholic Church, and achieve one united church "tomorrow." But it could not be that way because God's unity could only be realized through "holiness" and "truth."

For the past fifty years, since the beginning of the modern ecumenical movement, the archbishop went on, the churches have been looking *together* at each other and at themselves, they have been looking *together* at the great source of Christian truth, the Bible, and they have been looking *together* at the expositions of Christian truth in the writings of the Fathers and in the liturgies of the church in an endeavor to discover the things that should draw the churches together and the things that keep them separate. But he had to confess that for all their looking and searching, the movement toward unity has been so slow as to arouse "impatience" in all and near "despair" in many.

Analyzing the "reasons," but not "excuses," for the fact that in all this time there have been almost no unions except between related groups, he explained



ROBERTS

WHY  
SO  
SLOW?



that while there are serious "theological" problems concerned with matters of "truth," there are also "nontheological" factors involving long-established patterns of "church, kirk, and chapel" which have to be struggled with and overcome. Yet, in spite of all, he felt there are grounds for hope, particularly in the fact that the divisions which the home countries have sent to lands afar are, in the missionary situation, being resolved, with the missionary churches now in process of sending "unity back to us."

The question, "Why So Slow?" which Dr. Ramsey sought to answer was an echo of the question which had been broached in the first business session of the conference the night before in the Great Hall of the University of Nottingham, where the rest of the deliberations of the conference took place.

The issue today, said the bishop of Bristol, Dr. Oliver Tomkins, the chairman of the conference, is no longer "Why should Christians unite?" but rather, "Why do Christians not unite? What holds us back? Why are we so helpless to do what we all admit is God's will?" And he expressed the hope that the delegates would deliberately "take the lid off the problem of reunion, and dare to look at what is inside, however much we dislike what we see, however much disagreement it provokes."

He, too, put first on the list of reasons why Christians do not unite the fact "that questions of truth are at stake." Like the archbishop of Canterbury, he said that if there were no question of truth at stake, "then we ought all at once to join the Church of Rome; the oldest, largest part of Western Christendom is where we ought to be." But, he added, "it is frivolous to suggest any form of Christian unity which is careless of truth."

"So," said Dr. Tomkins, "part of what we are here for is concern with truth. None of us can start from any other position than our present and honest conviction. We do no service to true Christian unity by any tampering with what we hold to be true." And the reason there is no union yet is that "the dialogue over truth has not yet gone far enough."

Dr. Visser 't Hooft, general secretary of the World Council of Churches, pointed out that while during the past fifty years or so the churches had drawn strikingly together in cooperative practical action in situations of need and emergency, they were little nearer the goal of real unity.

He said, "With regard to intercommunion, the crucial issue, only little progress has been made. . . . There is still a great lack of common strategy with regard to missions and evangelism. . . . And perhaps most important: The ecumenical movement has not affected in any radical way the local situation. It has not succeeded in manifesting 'in each place' that the time for disunity is over and that the time for unity has come."

The only unions, he said, "which have been concluded since the beginning of the ecumenical movement are unions between churches which were already closely related to each other," and only one—the Church of South India—has crossed confessional boundaries. The churches have been taken to the water, but they do not seem willing to drink. . . . So we hear from many sides that the ecumenical movement has not lived up to its promise."

Seeking to elucidate some of the reasons for this situation, Dr. Visser 't Hooft, like the archbishop of Canterbury, listed "the captive state of the churches."

"Whether they realize it or not (often they do not) our churches are very largely imprisoned churches," he continued. "We use the polite term 'nontheological factors.' We mean that the churches have entered into various types of alliances with worldly forces, not only with states and nations, but also with classes, and races, and cultures . . . in such a way that they have lost their fundamental freedom of action."

"At this point," therefore, "we see clearly that we cannot expect real progress on the road to unity unless our churches go through a process of radical purification, . . . a changing of the fundamental attitude, of basic orientation."

Dr. Visser 't Hooft suggested that perhaps the church has had it too easy. In countries where the church has come into times of trial and persecution, Christians have been drawn together. "In situations where the churches are tested as by fire," we see that the walls of separation become transparent, for what counts is whether a man or a woman—from whatever ecclesiastical background—belongs to the fellowship of confessors of the faith. I have found in such situations deeper and more real unity than I have ever found in places where the churches are living in outward freedom. The time of testing brings out the authentically Christian substance of the church's faith."

But while no doubt all these factors have contributed in greater or lesser degree to the slowness of progress towards church unity, Dr. Visser 't Hooft put his finger on the two fundamental reasons when he referred to:

1. "Matters of faith and order which stand between" the churches, "of such decisive importance that union would mean disloyalty to its calling as a servant of eternal truth."

2. "Fear" that unity might lead to a "concentration of ecclesiastical power" which could suppress truth; the fear, to modify Lord Acton's famous phrase, that "unity" might "corrupt" and "absolute unity" might "corrupt absolutely."

"This fear," he admitted, "is by no means wholly irrational. Church history is full of examples of spiritual and even physical wrong done in the name of unity. . . . We must see clearly and admit candidly that at this point the opponents of church union have a strong case."

And so, as the lid was taken off at Nottingham and the problem of reunion was unsparingly examined, it became increasingly obvious that the slowness of the movement toward church unity was not primarily the result of the vested interests of the separate churches, nor the nontheological factors of habit, culture, et cetera, which bind and fetter them. It was not so much lack of "spiritual dynamism" or "sense of mission," but the vital issues of "truth" and "freedom" which separated the churches centuries ago and which still "matter" in the minds of countless dedicated Christians today.

[END]



***How much of a human being does God design to fit for heaven?***

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

*Note:* God made the whole man. When Christ was on earth, He made men whole again, and at His second coming the whole man will be delivered—body, soul, and spirit. The New American Standard Bible reads: "May your spirit and soul and body be preserved complete . . . at the coming of our Lord Jesus Christ."

***In what part of a person must this transformation begin?***

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

*Note:* Moffatt's translation reads: "Have your mind renewed, and so be transformed in nature, able to make out what the will of God is." The Bible teaches that in the mind first God must perform the miracle of transforming grace.

***Where in human nature is the struggle between right and wrong waged?***

"I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members." Romans 7:23, N.A.S.B.

*Note:* In sinful human nature body desires are more powerful than the powers of reason and will.

***How helpless is the human mind to win the struggle?***

"Now the mind of the flesh [which is sense and reason without the Holy Spirit,] is death. . . . [That is] because the mind of the flesh—with its carnal thoughts and purposes—is hostile to God; for it does not submit itself to God's Law, indeed it cannot." Romans 8:6, 7, Amplified New Testament.

*Note:* The human mind with all its marvelous faculties and powers is powerless to harmonize our natures with the character of God without the indwelling of the Holy Spirit.

***What unlimited powers have been released to us through Jesus Christ?***

"In Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death. What the law could never do, because our lower nature robbed it of all potency, God has done: by sending His own Son in a form like that of our own sinful nature, and as a sacrifice for sin, He has passed judgment against sin within that very nature, so that the commandment of the law may find fulfillment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit." Romans 8:2-4, N.E.B.

***What does God say of our sinful minds and impulses?***

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9.

*Note:* The destruction of the race at the time of the Flood was because of God's recognition of man's resistance to the Holy Spirit. The record says of man that "every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

***If the mind fails to rule the soul temple righteously, what results?***

"The soul that sinneth, it shall die." Ezekiel 18:4.

*Note:* The reprobate mind will result in the casting of both soul and body into hell. Matthew 10:28.

***Whose mind must govern our minds, our souls, and our bodies?***

"Let this mind be in you, which was also in Christ Jesus." Philippians 2:5.

*Note:* The sinner must lose his mind to become a Christian—that is, his evil-imagining heart. It must be replaced by the mind of Christ.

***How will the bodily desires be affected by the mind of Christ in us?***

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." "To be spiritually minded is life and peace." Romans 8:10, 6.

*Note:* Our human emotions and desires will be spiritually directed into pure words and right actions. The pure fountain of the mind will pour forth holiness in the life. Such is the power of Christ within us.

***How completely will Christ-minded men and women glorify God?***

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:20.

***Will our bodies be saved as well as our souls and minds?***

"Once more my skin shall clothe me, and in my flesh I shall have sight of God. I myself, with my own eyes; it will not be something other than myself that sees Him. Deep in my heart is this hope reposed." Job 19:26, 27, Knox.

*Note:* "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: . . . the earth shall cast out the dead." Isaiah 26:19. Paul adds, "Because the creature itself also shall be delivered from the bondage of corruption." Romans 8:21.

***For what purpose did Christ give Himself on Calvary's cross?***

"In the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight." Colossians 1:22.

*Note:* The perfect mind of Christ led Him to present a blameless body on Golgotha's hill that everyone may be delivered from the curse of sin and death, in mind, in soul, and in body, which are God's by creation and redemption.

[END]



HOW MUCH  
DOES  
GOD  
SAVE?



LAMBERT



# MAN'S FUTURE AFTER DEATH

by LeRoy Edwin Froom

*Professor of Historical Theology, Andrews University*

In previous articles I have shown how many of the most famous persons in church history have believed in conditional rather than inherent immortality—affirming that the dead in Christ, far from being in heaven, hell, or purgatory, remain asleep until the resurrection at His second coming.

Prominent in this list are Frederick W. Farrar, William E. Gladstone, Dr. Edward White, Dr. Emmanuel Petavel, John H. Pettingell, and Dr. Ezra Abbott. But these are not all by any means. Among those in the twentieth century who have held this view are such internationally known religious leaders as the late Dr. William Temple, archbishop of Canterbury, the deans of St. Paul's and Chester, and the canon of Birmingham—together with physicians, ministers, Bible translators, and numerous university, seminary, and college professors of Oxford, Edinburgh, and Manchester.

On the Continent outspoken Scandinavian Lutheran clerics have gone on record about this matter, including five bishops, as well as pastors, rectors, and professors. Switzerland and France likewise have had prominent witnesses. Nor has America been one whit behind, with impressive statements from theologians and professors at Harvard, Princeton, Boston, Augustana, Drew, Colgate, McCormick, San Francisco, Union, General, and Lutheran theological seminaries.

There have also been clear-cut expressions from Canadian deans, editors, and professors in Queen's and Trinity. "Conditionalism"—as this view is called—is clearly gaining among clerics and educators of learning and influence, including members of Anglican, Lutheran, Congregational, Methodist, Church of Scotland, Dutch Reformed, Quaker, Evangelical Reformed, Moravian, Advent Christian, and other bodies.

To note a few individual names: Professors Oscar Cullman, Emil Brunner, and Karl Barth of Switzerland, have all made remarkable statements on aspects of conditionalism. So have Japanese Christian University President Hatano and several South African professors. These, and scores of others, form an impressive company.

New mass-communications media have also been brought into play—the extensive radio and TV witness of Seventh-day Adventists, with some 250 TV outlets and more than 1,700 radio stations. All, upon occasion, present the conditionalist position. This has never been done before. These broadcasts all stress the mortality of man—that he is not innately, inherently immortal, that there is no captive soul imprisoned within the body. Man's life is derived life, with immortality a gift from God, to be received at the resurrection, occurring at the second advent of Christ—the "resurrection and the life."

These presentations uniformly state that in the intermediate state there is no mystic, surviving entity, no separate existence of soul or spirit. All the dead are resting in unconscious sleep, awaiting the resurrection awakening. As



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*Testimony of Twentieth-Century Churchmen Concerning Immortality and Eternal Torment*

*Concluding Article in the Series, "Life, Death, and Destiny"*

to the punishment of the incorrigibly wicked, they explain that there is to be total ultimate destruction—the loss of all life, with the fate of all fixed irrevocably at death.

Now let us return to some of the star witnesses mentioned briefly above. First is Dr. William Temple, late archbishop of Canterbury, recognized everywhere as a profound scholar. He held emphatically to the final annihilation of the wicked and repudiated the doctrine of eternal torment of sinners. The future life, he averred, is based on the Biblically portrayed resurrection, not on the false Platonic assumption of innate immortality. True immortality is offered to man conditionally, and willful rejecters of God's wondrous offer will be destroyed. Such testimony cannot be brushed aside.

Another clear Anglican testimony was borne by John Stuart Holden of St. Paul's Church, London, who insisted

that the dead all "sleep" till the second advent; that in the grave they are in a "place of waiting," with the sleeper quietly awaiting the sound of the angel's trump at the last day.

On the Continent Dr. Oscar Cullman of the University of Basel—concurrently Protestant professor at the Sorbonne in Paris—is one of the well-known Old World Protestant theologians. In his Andover-Harvard lecture on immortality, he declared at the outset that the Greek concept of the immortality of the soul is in irreconcilable conflict with the Bible doctrine of the resurrection. The resurrection restores the whole man. Moreover, the body is not the soul's "prison" but its "temple." And the resurrection occurs not at death but at the "end."

Danish theologians Vilhelm Beck and T. Teisen declare that the dead sleep unconsciously until the resurrection, and



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the wicked are to be utterly consumed. Dr. E. J. Ekman insists that the "unquenchable fire" totally consumes, with the fires going out after consuming, and the victims ceasing to be. Swedish Lutheran Bishop John Personne makes a sweeping denial of "eternal torment," as a doctrine utterly un-Biblical. Bishop Anders Nygren places innatism over against conditionalism—innatism not being Christian. He blames third-century Origen for much of the erroneous teaching.

Bishop Tor J. Andre stresses resurrection, not discarnate existence, and assures us that death involves cessation of consciousness, with resurrection of soul and body as an "entity." There is also Bishop John O. Cullberg, who declares that the soul is as "mortal" as the body. Bishop Gustaf Aulen asserts that immortal life is an "unmerited gift," not a human prerogative. The notion of innate immortality, he maintains, is foreign to the Christian faith. And Bishop Nils F. Bolander asserts that deliverance is through the resurrection, not through death.

Of a more dramatic character was the theological debate in Scandinavia over heaven and hell, as Bishop Kristian Schjelderup, in debate with Professor Ole Hallesby, declared that the dogma of eternal torment does not comport with the character of God, but actually came from Persian teachings.

In Switzerland a scholarly group project headed by Dr. J. J. von Allmen—producing *A Companion to the Bible*—declared that death is a "sleep," that there is no innate immortality, that eternal destruction is not eternal torment, and that "eternal life" is an entirely new life. Man is "mortal" and only God immortal, with human life as derived life. So man does not possess independent existence. He was not created immortal.

In Holland, in addition to Dr. van der Leeuw's declaration that the notion of innate immortality is pagan, not Christian, and that man is nonexistent in death, Drs. E. W. A. Korff and G. E. van Niftrick concur in denial of Platonism, declaring that innatism is alien to the Bible. There is no surviving entity. Another French-Swiss group—Roland de Pury, Roger Mehl, de Coppet, George S. Crespy, and André La Morte—agree that deliverance comes at the resurrection, not at death, that the Bible teaches the mortality of man, that punishment is eternal *in its results*, that there is no soul imprisoned in a body, and that immortality is only in Christ and is the reward of faith.

In America, Lutheran Dr. Taito A. Kantonen, of Hamma Divinity School, in his *The Christian Hope* (1954) declares that man has no inherent capacity to overleap the tomb. Tracing the historical vicissitudes of the Christian hope, and telling how paganism penetrated the church in its formative period, he declares that the perverted Greek view is "entirely foreign" to the "Bible" position, that existence after death is achieved only through the resurrection, that the "soul" is destructible as well as the body, and that in the death-sleep man is unconscious of the passage of time. Further, the fate of the wicked is simply destruction.

Now let us take a sweeping view of the declarations of a score of theologians in both New World and Old, here presented in the tersest form possible:

Lutheran Theological Seminary Dean M. J. Heineken—*Man has no inherent immortality.*

Oxford Principal Nathaniel Micklem—*Innate immortality is Greek, not Biblical.*

Cambridge Professor C. H. Dodd—*There is no innate immortality in the Bible.*

Moravian Seminary Dean James J. Heller—*Immortality is not of man but of God.*

San Francisco Theological Seminary President Theodore A. Gill—*The "discarnate" spirit idea is not sanctioned by the Bible.*

Edinburgh's New College Professor James Y. Simpson—*Man is "immortal," not innately immortal.*

Drew University Professor Carl Michalson—*There is no immortality apart from the resurrection.*

Northwestern University Professor Edmund Perry—*There is no "disembodied existence" beyond death.*

Harvard Professor William E. Hocking—*Not "immortality" but "immortality."*

Harvard Professor Paul Tillich—*"Natural" immortality is not a Christian doctrine.*

Union Theological Seminary Professor Robert McAfee Brown—*Not Greek innatism but resurrection.*

Butler University Professor William Robinson—*The "bodiless existence" of Greek innatism is invalid.*

Trinity Provost D. R. G. Owen—*Greek dualism pervades Christian theology.*

Cambridge Professor Basil F. C. Atkinson—*Man is not immortal; punishing is not eternal.*

Drew's Dean Clarence T. Craig—*Immortality is not inherent but put on.*

Augustana's Dean Eric H. Wahlstrom—*"Resurrection" is the only hope of future life.*

It is now crystal clear that those who hold the conditionalist view can no longer be dubbed "innovators," or heretics, as they once were.

In closing it should be noted that it is among Seventh-day Adventists that conditionalism now has its most extensive, uniform, and clearest witness. In the denomination's 282 periodicals, put out by forty-three publishing houses, whenever the nature of man is under discussion the conditionalist position is set forth.

Furthermore, its 21,562 ministerial workers, conducting their work in 928 languages and dialects, and operating in 189 out of the 223 countries of earth today—all without exception hold to and teach the conditionalist faith of life only in Christ.

So there has been a tremendous advance in the recovery of the long-trampled truth of conditionalism, as compared with the lone voices of a few Reformers back in the sixteenth century.

The truth concerning the nature and destiny of man is steadily coming into its own. It is a vital phase of the recovery of the pure faith of apostolic times, and is part of the preparation of a great host to meet their returning Lord at His imminent second advent, when He will appear in person as man's resurrection and life. [END]

*Note:* This concludes the series of four articles by LeRoy Edwin Froom covering his eight years of research into the subject of conditional immortality. This priceless material—and much more—is now available in a 1344-page book entitled *The Conditionalist Faith of Our Fathers*, published by the Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.

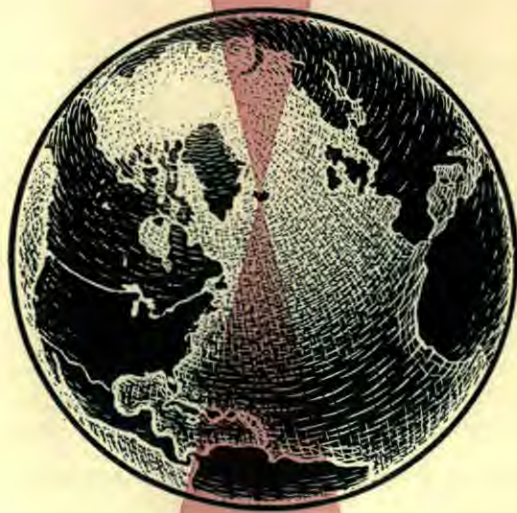


How *Signs* Author Revealed the Crowning Deception of Spiritualism  
Fifth in the Series,

*Signs Predictions Fulfilled*

# NEW WORLD RELIGION PREDICTED-II

by D. A. Delafield



In the *Signs of the Times* of March 11, 1875, there appeared an article by Ellen G. White in which she discussed at length the doctrine of spiritualism. She predicted that the alliance of spiritualists with the powers of darkness would become aggravated and that if possible the very elect would be deceived.

"These manifestations will be more frequent," she said, "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."

And she warned that "many will be deceived" by the "wonderful display of Satan's power."

When spiritualism is examined as a teaching in the light of Scriptural pronouncements, it is found to be in fundamental conflict with all the basic doctrines of the Christian faith. L. E. Froom, in his excellent book *Spiritualism Today*, states that "total repudiation of the fundamentals of the Christian faith is provided for in that a Spiritualist may, if he chooses, omit the tenets of the Christian church, and in the further official declaration that there is no 'vicarious atonement,' as 'each must work out his own salvation.' Each makes his own atonement."

On the occasion of the sixtieth anniversary of modern spiritualism, Dr. Hiram Corson, professor emeritus of English Literature at Cornell University, stated that spiritualism "is destined to transform, if not, perhaps, in time, do away with, theology, which has been maintained by a hierarchy, and to make THE LIFE OF THE SPIRIT the all in all in religion, as it was the all in all with the founder of Christianity. Jesus taught *Salvation comes from WITHIN, not from without. There could be no such thing, in the nature of things, as a vicarious atonement for the sins of the world. Man can be AT ONE with the Universal Spirit only through his own spiritual vitality. That alone is Salvation.*"—*Centennial Book*, page 50, quoted in *Spiritualism Today*, page 23.

*The A.B.C. of Spiritualism* (1920), issued by the National Spiritualist Association Churches, provides authorita-



tive examples of the spiritualist faith. Selected questions and answers read as follows:

"11. Is not Spiritualism based upon the Bible?

"No. The Bible so far as it is inspired and true is based upon mediumship and therefore, both Christianity (the simple and beautiful teachings of Jesus—real primitive Christianity) and Spiritualism rest on the same basis.

"Spiritualism does not depend for its credentials and proofs upon any former revelation."

"17. Does Spiritualism recognize Jesus as one person of the Trinity, co-equal with the Father, and divine in a sense in which divinity is unattainable by other men?

"No. Spiritualism accepts him as one of many Saviour Christs, who at different times have come into the world to lighten its darkness and show by precept and example the way of life to men. It recognizes him as a world Saviour but not as 'the only name' given under heaven by which men can be saved."

"19. Does not Spiritualism recognize special value and efficacy in the death of Jesus in saving men?

"No. Spiritualism sees in the death of Jesus an illustration of the martyr spirit, of that unselfish and heroic devotion to humanity which ever characterized the life of Jesus, but no special atoning value in his sufferings and death. The world has had uncounted illustrations of men who have died for the truth. All such deaths have a moral value and influence but not in a sense of a ransom price for the souls of others, as taught by the so-called orthodox churches."

"21. From the standpoint of Spiritualism how is the character and work of Jesus to be interpreted?

"Jesus was a great Mediator, or Medium, who recognized all the fundamental principles of Spiritualism and practiced them. The existence of a Supreme Power, the Spiritual nature of man; man's continued life after death; the open door between the two worlds; the efficacy of prayer; the power of healing; the gifts of clairvoyance and clairaudience; and the practice of communion with angels and spirits, are all to be found in the teachings and examples of Jesus."

The ultimate in the daring claims of spiritualism is stated in these words:

"How—it may be asked—could Christianity be opposed to Spiritualism when the Christian Religion was really born in a séance? The real beginning of Christianity, its motive power, its great impetus, came—not from the birth or death of Jesus—but from Pentecost, the greatest séance in history."

In the setting of the above facts, it is easy to see why Ellen White, taking her position on Biblical grounds, referred to spiritualism as "the masterpiece of deception." *Signs*, August 26, 1889. She wrote, "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." But these spirits, she warned, are not our relatives or friends at all, but evil angels come in the form of these loved ones to teach false doctrine and undermine faith in the Word of God.

In the year 1888 one of her best-known books, *The Great Controversy Between Christ and Satan*, appeared. This volume is recognized by millions as one of the most daring exposés of apostasy from Biblical teaching. In this masterpiece she said of spiritualism's invasion of all walks of life: "Spiritualism, which numbers its converts by hun-

dreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old."—*The Great Controversy*, page 556.

The dangers threatening the Christian world from spiritualism are not understood by most Christians. Why? Mostly because Catholics and Protestants alike accept the unscriptural doctrine of the natural immortality of the soul. And if people believe that the spirit survives the body at death, what protection do they have against accepting the next error, which is ready-made for them; namely, the belief in spirit visitation and communication? This is a matter that should be studied prayerfully by every Christian. Search the Bible and ask, "Where is the text which links the words 'immortal' and 'soul' together?" It is not in the Word of God. Immortality is the gift of God to those only who receive Christ as Lord and Saviour. It is not for all to enjoy. See John 3:16; Romans 2:7; 1 Corinthians 15:53.

But let us return to the *Signs* article of March 11, 1875, in which Ellen G. White referred to spiritualistic phenomena. She said: "These manifestations 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."

In this article Ellen White found guidance in Paul's words concerning the mystery of iniquity in the last days, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:9-12.

Concerning the fulfillment of these words L. E. Froom writes in *Spiritualism Today*: "Throughout the ages Satan has been developing his master plan for the final deception of the 'whole world' at the end of the age. The climax of this age-old design will be marked by an irruption of demonic spirits—'unclean spirits,' expressly identified as the 'spirits of devils' (Revelation 16:13, 14). These will foment earth's ultimate cataclysm. Step by step the evil one has prepared the way for his masterpiece of deception—the final delusions of Spiritualism. These will reach their climax in the dramatic scene portrayed in the Apocalypse:

"I saw three *unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For *they are the spirits of devils*, working miracles, which go 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.' Revelation 16:13, 14.

"From this it is plain that it is the 'spirits of devils' that foment the final winds of strife. Fallen angels and fallen men league together in the last desperate confederacy of evil, moved by a power from beneath. The leaders of earth



are involved, and participate. That is the inspired portrayal.

"And only those Christians whose minds have been fortified by the protectives of the Word of God will be able to recognize this overwhelming deception fostered by the evil one, which will sweep practically the 'whole world' into this seductive delusion."—*Spiritualism Today*, page 62.

Said Jesus, "There shall arise false christs, and false prophets, and shall show great signs and wonders." Matthew 24:24. Said the apostle Paul, "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14.

Ellen White filled in the details in this dramatic forecast:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. . . . This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.'"—*The Great Controversy*, pages 624, 625.

But those who have made the Scriptures their safeguard will not be misled by these satanic delusions. The teachings of this false christ will not be in accordance with the Scriptures any more than the teachings of spiritualism.

Let not the Christian forsake the Word of God even for what he may see or hear.

So this author, years ago, writing in the *Signs of the Times*, looked into the future, aided by the Spirit's illumination and guided by Bible prophecies, and saw clearly what is taking place before our eyes today. With these evidences of fulfilled prophecy to strengthen our confidence, we may rest assured that what Bible prophecies are yet unfulfilled will soon be history in the speedy unrolling of the scrolls of God. [END]

## TEST YOUR "WORD" POWER

by Richard H. Utt

Biographies of heroes and villains, saints and sinners, are found in the Bible. This month's quiz deals with some of the better characters and their good deeds for others. Test your knowledge of them by answering the following multiple-choice questions.

1. A lady of Joppa named (a) Lois (b) Lydia (c) Dorcas was renowned for her good deeds in behalf of the poor.
2. At the risk of their lives, three soldiers brought (a) David (b) Daniel (c) Jacob a drink of water.
3. A lady and her husband prepared a special guest room for the convenience and comfort of the prophet (a) Elisha (b) Elijah (c) Samuel.
4. God-fearing (a) Abraham (b) Obadiab (c) Isaac hid 100 prophets in a cave to save them from wicked King Abab.
5. Through the influence of Ebed-melech, an Ethiopian, the prophet (a) Ezekiel (b) Jeremiah (c) Isaiah was removed from a muddy pit.
6. (a) Ezra (b) Nehemiah (c) Mordecai reported to King Abasuerus of Persia a conspiracy to assassinate the king.
7. Melzar, a Babylonian, risked his own life to give (a) Esau (b) Abel (c) Daniel and his three friends the wholesome food they requested in preference to the "king's meat."
8. The "barbarous people" of the island of (a) Rhodes (b) Melita (c) Cyprus showed Paul and the others who had just survived a shipwreck "no little kindness."
9. In one of the most amazing events recorded in all the Bible, (a) John (b) James (c) Jesus washed the feet of the twelve disciples.

(Answers on page 33)



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### ADULT AND TEEN-AGE PROBLEMS

Answered by **William A. Fagal**

Director, "Faith for Today" TV Program

#### **FORGIVENESS**

**QUESTION:** How can God forgive me for a sin for which I cannot seem to forgive myself? I attend my church regularly and have prayed for forgiveness. I am told that God wants to forgive and take my burden, and yet why can't I forgive myself?

**ANSWER:** What is there about this particular sin which makes it different? Could it be that this is a sin which you have always despised in others and against which you have spoken strongly? Perhaps you are having to pay some long-range price for this mistake which makes its easy dismissal from your mind impossible. No matter; remember David's prayer: "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Psalm 86:5. Isaiah enjoined, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7. If God does not hold the enormity of your transgression against you, having already granted your request for forgiveness, then take heart in this promise: "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. You need not hold against yourself something for which even Heaven does not condemn you.

#### **CONFESSING CHRIST**

**QUESTION:** How can I overcome self-consciousness regarding my faith in God? I believe, but I am afraid to admit it to others and to talk of my faith. I have prayed to God to help me overcome this, but I do not yet know the answer. I am twenty-one years old.

**ANSWER:** Jesus promised, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matthew 10:32, 33. Christ wants us willingly and gladly to confess our love for Him to our fellow-men. When we accept Christ's gift for us on Calvary, we cannot help but talk of Him to others. God admonished Paul, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Acts 18:9, 10. We, too, are called upon to speak fearlessly of our faith. Perhaps you are shy and, therefore, hesitant to converse on any subject. However, begin, even though ever so timidly, to tell your own personal experience regarding how Christ changed your life. Gradually you will become accustomed to speaking easily and naturally about your Christian faith.

#### **AFRAID TO DO RIGHT**

**QUESTION:** Have you ever known anyone who wanted to do right, but for some strange reason was afraid to do so? I am such a person. What can I do about it?

**ANSWER:** Since it is much more comfortable to continue in tried and known paths, many individuals fear taking steps into the unknown. If possible, try to analyze why you are afraid to "do right." Do you fear the scorn of friends and loved ones, or is it difficult to cut off evil habits and associates? The psalmist said, "When I am afraid, I put my trust in Thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?" Psalm 56:3, 4, R.S.V. The answer to fear is trust—complete trust in the goodness and providence of God. When you know that you are following Heaven's will for you, of what can you possibly be afraid? The psalmist testified regarding his own experience, "I sought the Lord, and He answered me, and delivered me from all my fears." Psalm 34:4, R.S.V. Then he added this word of counsel: "Look to Him, and be radiant; so your faces shall never be ashamed." Verse 5, R.S.V.

#### **REINCARNATION**

**QUESTION:** What do you think of reincarnation or the transmigration of the soul? I have a neighbor who believes in this very thoroughly and has quoted the statement of Christ, "Ye must be born again," as proof of her belief that it is possible to be reborn in another form. Does the Bible support this idea?

**ANSWER:** Your friend has taken Christ's words out of their setting in applying them to reincarnation. The new birth as referred to by Christ is a spiritual experience in which one forsakes a past life of sin and seeks a new experience wrought miraculously by the Holy Spirit. He is then a new creature born "not of corruptible seed, but of incorruptible." The doctrine of reincarnation originated in the teachings of heathen religions. It became popular because of man's natural dread of death and the silence of the grave. Reincarnation, even in another form, at best gave promise of another life, even though it, too, might be short and troubled. Christians have something more satisfying than that. We do not look forward to rebirth in another body in this world, but we do look forward to resurrection and eternal life in a perfect world.

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.



## WINNING OTHERS FOR CHRIST

**QUESTION:** I have been a member of the church now for a number of years and have heard much said in sermons regarding the importance of each person's winning someone else to Christ. To my knowledge I have never persuaded anyone to become a Christian and certainly have never influenced anybody to join the church. What can I do to change this record?

**ANSWER:** It has been said that we learn to fish by fishing. Perhaps it can also be said that we learn to win souls only as we prayerfully try to do so. Since no argument in the world is more powerful than that of a person's own experience, watch for opportunities to tell others of the change which the Saviour has made in your life since your conversion. Let this be a natural part of your daily conversation. Talk about Jesus rather than about a church or a creed or any other Christian. Usually it is better to talk to one person alone than to try to talk to two or three at once. Never let yourself be drawn into an argument; for while you may win all of the ensuing debates, this method will seldom win a soul. Help others to accept the Lord Jesus Christ as their Saviour, knowing that after conversion they will be willing to follow Him wherever He leads. Pray that God will help you as you attempt to win others.

## "BORN-AGAIN" CHRISTIANS

**QUESTION:** When a person has become a Christian, has he been born again? 1 John 3:9 says that whoever is born of God does not commit sin. I believe everyone sins.

**ANSWER:** Unfortunately, it would not be accurate to state that everyone who has united with the church or called himself a Christian has been born again. The new birth is a spiritual experience which has little to do with a man's religious profession. Many who call themselves Christians have never known the experience of conversion. Being born again, however, should precede baptism and church membership, as it is indeed a prerequisite for successful Christian living. A born-again Christian does not continue habitually to sin, for he now hates the sins he used to love and loves the virtues which he used to despise. Without doubt, he will make mistakes, for which in repentance he will seek forgiveness; but in the experience of the new birth his nature has been changed, and his whole desire now is to live for God.

## WHY DO TRAGEDIES HAPPEN?

**QUESTION:** Our only son, a twenty-one-year-old pilot, was killed in the Korean War. My wife's only nephew was killed in World War II. Our daughter died two and a half years ago, leaving two little girls whom our son-in-law will not permit us to contact in any way. My wife's mother, one of the most wonderful Christian women I have ever known, was killed in an automobile accident at age fifty-five. Why? What is the answer?

**ANSWER:** Our "whys" will never be answered completely this side of heaven. Only God knows why some things happen to us, and the speculation in the world will not provide us with an answer to our questioning. However, it is our Christian privilege to trust in God's wisdom even though we cannot understand. These unfortunate

things remind us that we are still living in a world from which sin has not yet been removed. Tragedies like yours make us look forward eagerly to the coming of our Lord, who will do away with sin, sickness, death, and grief, and give us, if faithful, a place in His kingdom. Let your sad experiences lead you to greater dedication and a renewal of faith in a heavenly Father who grieves with us and will eventually deliver us from the effects of sin.

## JOHN THE BAPTIST'S DIET

**QUESTION:** In Matthew 3:4 we are told that John the Baptist ate locusts and wild honey. This seems to me to be an unwholesome diet. Please give your views.

**ANSWER:** The English word "locust" indicates both an insect and a certain kind of tree. The Greek word *akris*, from which "locust" is translated, seems always to refer to the insect, a fact which has led most commentators to conclude that John's diet consisted of a type of grasshopper dipped in honey. However, some scholars believe that the word *akris* means something other than the insect. John's locusts may have been pods from the carob tree, cultivated extensively in lands bordering the Mediterranean Sea. These carob pods are flat, somewhat similar to lima bean pods, and from six to ten inches in length. Though not particularly palatable, they have substantial nutritive value and have long been a staple article of diet of the poorer classes of the Near East. The carob is known in our language as a locust tree, and its beans are popularly called Saint-John's-bread. Authorities seem to be agreed that the nutritive value of the locust insect is extremely small, and insufficient, even with honey, to support life, thus giving additional weight to the argument favoring the carob pod.

## SHOULD A CHRISTIAN MARRY A NON-CHRISTIAN?

**QUESTION:** I have been going with a young lady for some time, and we are considering marriage. Yet I worry over the fact that she is a student at the university in town and has lost her faith since attending there. Do you believe that if I lead a good Christian life after we are married she will return to the church?

**ANSWER:** If your Christian life does not lead her to regain her lost faith before marriage, what causes you to believe that it will do so after marriage? Too many people hopefully expect a miracle to take place after the wedding ceremony which will lead an unbeliever to a rich Christian experience. Such is rarely the case. Consider well the strong and positive counsel of God's Word: "Do not be mated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever?" 2 Corinthians 6:14, 15, R.S.V. Such admonition should never be taken lightly, for the Scriptures also ask, "Can two walk together, except they be agreed?" Amos 3:3. Do all in your power *now* to help your friend see the necessity of having faith in God if her life is to be truly meaningful and satisfactory. If all efforts in this direction fail, then unless you want to have a home from which the shadows are never truly lifted, do not link your life with one who does not share your love for God.





by Clifford R. Anderson, M.D.

Father's Day should be a happy occasion, full of enjoyment for all the family. It's a wonderful opportunity to let Dad know how much he is appreciated.

Mother, how are you going to celebrate this important day? What are you going to buy for him? Maybe a couple of shirts or something else he can wear. If so, that's fine. At least these will not harm him physically.

But before you go out to buy, you had better think twice, lest you be tempted to bring home some things not so harmless. Take the matter of cigarettes, for instance. They are such little things. Surely they will not do any harm. Just one carton, maybe. But wait, did you know that *tobacco is a slow poison*? It may weaken your husband's heart and damage the rest of his system. It may even give him cancer of the lung.

Of all the drugs in common use today, none is more powerful than nicotine. In spite of all the glowing advertising, the majority of people smoke for only one reason—because they are *addicted to nicotine*, the hidden drug lurking in those innocent-looking tobacco leaves.

True, some people hold a contrary opinion, in spite of

the findings of modern medical science. But the powerful evidence available today is irrefutable. Some refuse to recognize the facts because they are making money on investments in the tobacco industry. There are even some doctors who say they are "broad-minded" on this issue. But can anyone honestly feel this way about a poison that slowly breaks down the vitality and resistance of the human body?

There are other things besides tobacco that you should consider. What about your husband's diet? Is he overweight? What kind of meals does he choose? Is there plenty of variety in his diet to provide sufficient minerals and vitamins to keep him well? Far too many men are satisfied with the same old humdrum meat-and-potatoes diet, supplemented by liberal quantities of white bread. This is not good. Such a diet is not only monotonous, but may actually be deficient in certain vital elements needed to keep a man strong and healthy.

Variety is the secret of any successful diet. There is no one perfect food. Something is missing from even the best of foods today. A wider variety will provide more of the



# FATHER'S DAY GIFT

## Good Counsel on What to Give Dad

needed minerals and vitamins to keep a person strong and healthy.

Many a man is actually suffering from some form of malnutrition in spite of an adequate number of calories in his diet. He needs sufficient proteins, vitamins, minerals—yes, even water and fruit juices to assure the necessary liquid so important in keeping the body healthy.

Salad in some form should be provided every day. If Dad must carry his lunch to work, be sure that he has a well-balanced meal. Provide some *fresh* fruit, and for a drink give him milk or fruit juice rather than tea or coffee. Dad has many things on his mind. Perhaps he is not inclined to give enough thought to these matters. Therefore you must watch out for him, for his health is so vital to the whole family. See that his Father's Day meal is a healthful one.

By the way, when did Dad last go to the doctor for a checkup? It's strange how often men urge their wives to go while refusing to go themselves. They've heard about cancer, and they want to be sure there's none of it in their own family. Yet sometimes the man himself may be a victim, harboring some serious disease in the early stages without realizing it. Every man owes it to himself and to his family to have a thorough medical checkup at least once every year, preferably more often. The best time to cure a serious illness is *now*, while it is still in the early stage. This is particularly true in the case of heart disease or cancer. An appointment with your doctor could be a most valuable Father's Day gift.

Is Dad overweight? If so, you had better do something about it. Secure his cooperation first, of course. Don't nag him, for this may only make the situation worse. Be careful what you say and how you say it. One good method is to cut down on desserts gradually, without his realizing it.

If he is overweight and you are giving him a well-balanced diet, just reduce the quantity until he becomes accustomed to eating less. This will help him burn up those extra calories and bring his weight down to a safer level. It will keep him young and energetic and help him to resist such diseases as diabetes, cancer, high blood pressure, and heart disease, all of which occur more frequently in men who are overweight.

Is your husband inclined to be less active now than he used to be? Does he get out of breath more easily than in former years? If so, perhaps he has some heart condition that should be investigated. Shortness of breath is one of the earliest signs of a failing heart. Another is swelling of the ankles. Does he have to get up frequently at night?

Any of these conditions should send a person to see his doctor without delay.

If his heart is sound and he has no organic disease, you have every reason to feel happy. But perhaps he needs more exercise to keep himself in good condition. If so, he should gradually increase the exercise as he is able to tolerate it.

Maybe you should go out with him in the open air. Many couples enjoy playing golf, or swimming, or walking through the woods together. It is fun when all the family can take part in these activities. Exercise should become a definite part of a man's life, and he should continue it as long as he lives. A good program of body-building exercises will do much to keep a man supple in all his joints. It will strengthen his muscles and give him a sense of well-being to meet all the problems of a busy day.

Finally, there is the problem of relaxation. What does Dad do when he comes home from work? Does he just fall into a chair and become oblivious to everything? A short nap might be advisable at times, especially after a heavy day's work, but an undue amount of sleep may indicate some endocrine problem that should be corrected. This is something you should discuss with your family doctor.

Then, again, there is the question of so-called stimulants. Many people have the mistaken idea that whiskey is a good Father's Day gift. Surely most readers of this journal have long since realized the folly of this. There are far better presents for a man than bottles of poison for him to share with his buddies! A good gift for Father's Day is not one that will weaken the body or cause him to lose control of himself.

Alcohol in any form is dangerous. Far too many men have succumbed to heart attacks simply because their resistance has been broken down by the effects of alcohol on the system. *Whiskey poisons the liver*. So does beer. Vodka is equally bad—or worse. Alcohol in any form is not good, for it destroys those all-important hepatic cells and interferes with many essential functions of the bloodstream. Alcohol is not good for the brain. It causes swelling in the central nervous system and may permanently damage the spinal cord.

No, alcohol is not a good gift for Father's Day. Dad will live longer and keep in better health if you provide him with those things that build up his body and keep his mind strong and vigorous.

What will you get for Dad? That is a big question. There are many things he would really like, things that would give him real enjoyment. Better plan now rather than wait for the last moment.

Above all, provide a home that is radiant and happy, in which he can relax and feel confident to face the future. Your love and devotion will mean far more than any other gift you can bring. It is not the value in money but the love and affection behind the gift that really counts. Be a wise and understanding person. For an understanding heart is the greatest gift of all.

[END]



# **YOUR HEALTH QUESTIONS ANSWERED**

BY YOUR RADIO DOCTOR

CLIFFORD R. ANDERSON, M.D.

## CHRONIC THROAT INFECTION

**Q.** *For a number of years I have had a chronic throat infection which simply refuses to clear up. What would you suggest?*

**A.** That depends on the cause. Many throat conditions begin as acute infections, but are followed by more chronic conditions that are difficult to clear up. Throat infections are always more common in people who smoke heavily. Tobacco smoke irritates the tissues and may even lead to cancer of the mouth, throat, or lungs. Allergic conditions in the nasal passages and sinuses may also produce a chronic dripping down the back of the nose into the throat. This aggravates the irritation of the mucous membranes and perpetuates the misery. One should be careful about using strong medicines in the nose or throat, for they may only make things worse. Some simple antihistamine, such as Ornade, taken two or three times a day, may help to clear up the condition by reducing the allergy and opening the blocked nasal passages. If you smoke, it is high time for you to stop. You should also avoid inhaling noxious fumes of any kind. If your tonsils are badly diseased, they should be removed. Try gargling several times a day with a solution made up of a teaspoonful of salt and a teaspoonful of soda to a glass of warm water. Also be sure to take sufficient rest and exercise, for these are most important in maintaining good health.

## PLASTIC SURGERY

**Q.** *I have always been very self-conscious about my nose. It has a hump on it and is most unattractive. At the same time I have a lot of irritation and hoarseness in my throat due to a postnasal drip. I am considering having a rhinoplasty operation on my nose. Do you think this would help?*

**A.** Yes, I most certainly do, provided the operation is carried out by a qualified plastic surgeon. Deformities of the nose are often caused by accidents or injuries in early life. Fractured nasal bones and deformed cartilages not only hamper the passage of air through the nose to the lungs, but may also spoil a person's appearance. This is a real handicap whether the patient is young or old, and something should be done about it. Modern plastic surgery offers a great deal to those with such deformities. I am sure you would enjoy better health if you had this corrected, and you will be far happier when you look in the mirror. By all means have it done, and good luck to you on this new venture.

## DISCOLORED SKIN

**Q.** *I read the article in your column on oily skin and found it very helpful. Would you counsel me on another skin problem? When I was a youngster, I had the bad habit of constantly rubbing my hands around my mouth. This has discolored my skin, and it now has a dirty look. I have tried makeup, but this just worsens the blemishes. I would be very grateful if you would tell me what to do.*

**A.** Your description of skin irritation around the mouth certainly raises the possibility of some parasitic condition that could be corrected. On the other hand, it may be the result of a habit pattern or tic unconsciously copied from someone else. Again, there is always the possibility of some metabolic disturbance within the body. It would be well for you to see a dermatologist for this skin condition. He may also send you to a specialist in internal medicine for a thorough examination to rule out some other serious underlying condition. This may be the best way to find relief. Skin problems in other parts of the body can often be covered, but everyone looks at your face!

## NEURASTHENIA

**Q.** *I want to thank you for an item I read in your column advising patients suffering from neurasthenia to take 100 mg. of thiamine every day. I have been to a number of doctors and have spent quite a little money on prescriptions, none of which seemed to solve the problem. I felt exhausted all the time. Then I started taking vitamin B<sub>1</sub> as you advised. This has certainly helped in my case, and I no longer feel the aching and pain in the muscles.*

**A.** I think you are wise to use this vitamin supplement. Many people with so-called "neurasthenia" are actually suffering from some hidden vitamin deficiency. Certainly before spending a great deal of money on expensive prescriptions, one can try some of the simpler things. In many cases they work well, especially when combined with a sensible diet and a contented mind.

## RHEUMATOID ARTHRITIS

**Q.** *I have a dear friend who has just been told she has rheumatoid arthritis. She is suffering quite a lot. Would you please tell me how serious this is, and how long it will be before she is really crippled?*

**A.** No one can say for sure. Rheumatoid arthritis is one of our most crippling diseases, but in some cases there may be little deformity and very little pain after the acute stage has subsided. In other cases the finger joints may become widened and deformed, the spine may become stiffened, and the muscles may lose their normal alignment. Unfortunately, we still have no cure for this condition. Many people can be benefited by simple treatments, including the application of hot moist packs several times a day to all the inflamed joints, especially during the acute stage. Some simple medicine, such as aspirin, will also help to relieve the pain. The patient should take plenty of fluids, try to secure a full eight or nine hours' sleep each night, and avoid all stress and strain; for even nervous anxiety may increase the problem in some patients. Orthopedic surgeons are now operating on deformed joints and improving their function and alignment by tendon transplants and plastic surgery to the affected areas. During the severe stages, some people benefit by the judicious use of Prednisolone and other steroid medications, but these must be prescribed by a qualified physician, for serious complications may arise when these useful medicines are taken to excess.



# GOD KNOWS AND CARES

by L. C. Naden

One of the most precious promises in the Bible is found in Genesis 8:22. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In spite of all the trouble in the world, we are surrounded with evidence of the love of God. Clouds may encompass us from time to time, but never once since the world began has the sun stopped shining.

God's love is always shining.  
We veil it at times with our faithless fears,  
And darken our sight with our foolish tears,  
But, in time, the atmosphere always clears,  
For His love is always shining.

God would have us know, by the regularity of the seasons, the unfailing course of spring, summer, autumn, and winter, that He has a loving interest in, and a great care for, the things of His creation.

Consider for a moment a grain of wheat. Were someone to place beside it a grain modeled in gold, then ask you to choose which you would have, no doubt you would choose the golden grain. So would I. But if the real grain were the only grain of wheat in the whole wide world, you would give your all to obtain it, for you would realize that, wrapped up in that little grain, is the one hope of hungry mankind; that within it lies the promise of thousands of sacks of flour and thousands of loaves of bread.

Every year some countries come to the verge of starvation; but as a whole the world has never lacked food. Always there has been sufficient wheat, barley, or rice to keep the race alive. God has kept the promise He made to Noah over four thousand years ago that seedtime and harvest would continue.

Jesus said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matthew 6:25, 26.

On another occasion He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:29-31.

We see little feathered creatures all about us—on the highways, in the fields and forests. Sometimes we have seen them dying. Often we have seen them dead. And yet, in all the years not one has fallen and suffered without the notice, sympathy, and sorrow of our heavenly Father. His message to you and to me today is: "Ye are of more value than many sparrows."

Yes, God's eye is on the sparrow and He has a loving watchcare over *your* life.

Many have asked, "Does God know about the trouble through which I am passing? Does He care?" He does. If His eye discerns the broken wing of a little bird, if His

*His Eye Is On the Sparrow—and You*

ear can tell when the song of some feathered creature has been interrupted by tragedy, then He knows when your tears flow and when you are bowed under some crushing load of trouble or pain. So, whatever your peculiar sorrow may be, remember that God is aware of it. He understands. More than anyone else He cares. And, above all others, He is able to help.

If you feel that God is far away, go out into your garden in the quietness of the evening hour. Recall the words of the poet that "one is nearer God's heart in a garden than anywhere else on earth." Or take a walk in a forest or in a city park and study the trees. Someone has said, "Trees. How I love them! To me they seem so fatherly, so motherly, as they stretch forth their arms in welcome, and open their cozy bosoms to house the little creatures of the woodland."

There is so much about us to remind us of God's love. Think of the little mauve violet. Could you have invented anything so rich in color, so perfect in shape? That little flower originated in the mind of God. He did not copy it. It was His own creation. The violet is one of the tangible thoughts of God. What beautiful thoughts He must have!

And what glorious plans He has for us! The most beautiful things in nature are not to be compared with the glories of the hereafter. Soon, if we are faithful, our eyes shall behold flowers which will never wilt or fade. In His wonderland of tomorrow every eye will sparkle with fullness of joy. On every cheek will be seen the bloom of eternal youth and everlasting health. His love will then make all our best and brightest dreams come true. [END]

DEVANEY





# SILENCED BY GOLD

Pilate, some say, was banished to Gaul and there committed suicide, but the Copts declare that he died a Christian martyr and regard him as a saint.

Herod, condemned by Caligula to perpetual banishment, died in exile.

It is an alluring field of conjecture, what happened afterward to the men who did violence to the Son of God that black and dreadful day.

The abusive priests.

He who wielded so heavily the biting lash.

He who pressed down with jeers the thorn-spiked crown.

They who dared to spit upon Him, buffet Him, smite Him.

They who challenged Him, "Thou Christ!"

They who with brutish hands hammered the nails into His quivering flesh, uplifted the cruel cross, and forced it roughly into the place prepared for it.

They who in malevolence cried, "He saved others; Himself He cannot save."

He who pierced the Saviour's side and spilled the redeeming blood.

For each and all of them life was never to be the same again.

In his book *The Robe*, Lloyd Douglas vividly portrayed what might have happened to those who touched His garment; but what of those who dared, by word, or hand, or lash, or any torturous means, to touch the Lord Himself?

Some no doubt repented, some followed their risen Lord to martyrdom, but others drew down a curse upon themselves, never to be lifted.

"His blood be on us, and on our children," they had cried; and how heavily that curse rested, and how bitterly they cried against it. "Ye have filled Jerusalem with your doctrine," they said to Peter, "and intend to bring this Man's blood upon us."

They were afraid. They would always be afraid.

For which reason, because of that very fear, never was a tomb guarded more carefully. One hundred soldiers spread themselves over the quiet garden.

They had time to ponder now, and through the long hours preceding that ever-to-be-remembered dawn, from their scorched and blackened memories evolved many a terrible picture that nothing would ever eradicate, no, not all their life long. Dark was the night, but darker still their thoughts.

Never had they heard so earnest a prayer, and it had been for them. "Father, forgive them; for they know not what they do."

They remembered His dying look upon His mother, when every man's heart among them had been touched.

They remembered the changed expression on the malefactor's face when he heard that amazing assurance, "Thou shalt be with Me in Paradise." It was as though the crucified thief already saw the gates of heaven open, while they who stood below were plunged in darkness.

*How Men Who Witnessed the Greatest Event of the Ages Sold Their Souls for Money—and Missed the Greatest Opportunity of Their Lives*

by Mary J. Vine

And as they thought of that last cry, their minds became unbearably confused.

It was a cry of attainment.

It was a cry of victory.

In it was no undertone of sorrow or disappointment, no sob of regret for life or honor lost, only transcendent joy in great risks run and overcome, and the longed-for goal achieved triumphantly. The more they thought on that, the more apprehensive they became.

They remembered the words of the centurion who stood by the cross and saw His every move so plainly, "Truly this Man was the Son of God."

Moreover, they had heard already that in that very moment when His dying lips had given forth that last amazing cry, so strange a phenomenon had been seen in the temple that onlookers had quailed in terror. The sacred mystery of the most holy place was now a thing whereat all might gape and wonder, and there were many whose minds were full of troubled questionings, not least among them these selfsame waiting soldiers, waiting for they knew not what.

They remembered His fearlessness and His majesty.

They remembered His words of comfort to the weeping women—ominous words.

Those among them who had been present when it was spoken recalled the incredible statement this Jesus of Nazareth had made to the high priest.

"I adjure Thee by the living God," Caiaphas had raged, "That Thou tell us whether Thou be the Christ, the Son of God."

And bound though He was, forsaken of His followers though He was, this Jesus had replied fearlessly, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."





CHARLES ZINGARO, ARTIST; © P. P. P. A.

The high priest had rent his clothes at such blasphemy, but what if—

But as they looked out they could see only Jerusalem wrapped in a cloud, and, far off, the eastern hills touched with light. They longed for morning. But it would be the third day in the morning, and what then?

Nothing, of course, scoffed the hardened among them; but fearful thoughts would give the others no rest.

Tomorrow—in the morning—what then?

Only Matthew tells us what happened to the soldiers in the morning.

"Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

And when they came to their senses, the Man of mystery had gone away, and not one could blame another for His escape. He whom they had seen bound in the judgment

hall, He upon whom they had riveted the crown of thorns, He whom they had mocked and beaten, whom they themselves had nailed to the cross, whose voice they would never be able to forget—He had conquered death. He had broken the bands of the tomb. Surely He *was* the Son of God. He *was* the King of glory!

Staggering, they made their way back to the city, intending, en masse, to make their report to Pilate. But they were waylaid. When the earth reeled at the heavenly visitation, Caiaphas's heart reeled also, with fearful premonition. Again and again he heard it, as he would go on hearing till his last day, "Thou shalt see—" Was he going to see now?

But it was only wild-eyed soldiers, trembling, colorless, afraid, whom he saw. He whom they had been set to guard was gone, and what account could they give themselves? "We became as dead men," they said, "as dead men."

How much is told in a few words of Scripture! "And when they [the chief priests] were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you."

As though they themselves would not have been the first to report the luckless soldiers had they in reality slept.

And if they were asleep, how could they know who had done what, anyhow?

And for them, soldiers of Caesar, to confess that they had slept on duty—what ignominy!

But the "large money" blinded them both to reason and to shame, and

They who all the wonder might have told,  
Kept silence, for their mouths were stopped with gold.

Do we blame them? Let us take care before we do, lest we ourselves be not entirely blameless.

The Sun of Righteousness has risen upon us. Are we, by any chance, afraid to admit it? Are our mouths stopped, if not with gold, with one thing or another?

Jesus Himself made many an unequivocal declaration to help us as we make daily these life-or-death decisions.

"Ye are My witnesses," he said. Oh, let not the arch-enemy buy us off.

"Whosoever therefore shall confess Me before men," He told His disciples, "him will I confess also before My Father which is in heaven."

And again, "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

They sold their souls, those soldiers, when they accepted that shameful bribe. Let us take care that we do not do likewise.

[END]



# Your Bible Questions Answered

by CHARLES D. UTT



## "NO NIGHT THERE"

What am I to think about the following apparent contradiction: "While the earth remaineth, . . . day and night shall not cease" (Genesis 8:22) and "no night there" (Revelation 21:25)?

Mrs. R. L.

The first scripture cited in the question refers to God's promise to Noah after the Flood: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"; the second refers to conditions in the Holy City after it shall have come down from God out of heaven and become the capital of the earth made new: "And the gates of it shall not be shut at all by day: for there shall be no night there."

Since day and night are the result of the earth's daily rotation on its axis, God's promise to Noah is the same as saying that the rotation of the earth will continue as long as the planet exists. There is no reason to suppose that the earth made new will cease to rotate on its axis. Though the city will not need the light of the sun or of the moon, these luminaries will continue their apparent motion in the sky.

Why then will there be no night in the Holy City? The reason is given in verse 23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." See also chapter 22:5.

Therefore when the sun is shining on the opposite side of the new earth, there will be no night in the Holy City; the glory of God will banish the darkness that normally would come in the absence of the sun.

## BLINDNESS IN PART

Could you tell me what is meant by Paul's statement in Romans 11:25, 26, where he says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved"? M. L. N. R.

The word translated "blindness" is more accurately translated "hardness." Here it means mental or spiritual numbness or insensibility, dullness of perception. "In part" indicates that not all Israel were thus hardened. The "remnant" was not. Verse 5. Some—not all—of the branches were broken off. Verse 17.

Some argue that "the fullness of the Gentiles" and "all Israel" means all Gentiles and all Jews according to the flesh will be saved. But this is not Paul's teaching. See Romans 1:18, 32; 2:1-11; 2 Thessalonians 1:7-10. In Romans 11:14 he expressed the hope that he "might save some of them," which implies that he knew many would reject salvation. There is no reason to suppose Paul meant that all the Jews living in the end of the world's history will be saved or that all Gentiles living then will be saved. Salvation rests on the same basis now that it did in Paul's day: individual acceptance of God's plan. God will not override individual choice. He presents the way, but He

does not compel anyone to accept it.

"All Israel" means spiritual Israel, a term that embraces both Jew and Gentile. Elsewhere in his writings Paul shows that the barrier that once separated Jew and Gentile has been broken down and all are one in Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:28, 29. See also Romans 2:28, 29.

## LITERALISM

If we were to take the Bible literally, there would be a lot of people walking around with just one eye! D. N.

Much of Christ's teaching was in the form of parables or analogies, and, as in the example cited in the question, He sometimes used overstatement, or hyperbole, to make His lesson impressive. Similar expressions in the Old Testament are, "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord," and, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Psalm 14:4; Jeremiah 9:1.

In its context the verse alluded to in the question reads as follows: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee [cause thee to offend], pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that

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thy whole body should be cast into hell." Matthew 5:27-30.

Taken literally, these words teach an extreme doctrine of salvation by works, but that is contrary to Christ's doctrine that faith is what saves. See Matthew 9:22; Mark 10:52; Luke 7:50; 8:48; 17:19. Though a person sacrificed his eye or his hand, he would, without heart cleansing from sin, be no nearer heaven than he was before. Figuratively, the right eye and the right hand represent the sins which most attract us, which we must give up if we expect to gain life eternal.

To illustrate with other examples from Christ's teaching: Once He said to the Pharisees, "Ye blind guides, which strain at a gnat, and swallow a camel." Matthew 23:24. This is an emphatic way of saying that people sometimes are meticulous about small duties while at the same time they blithely disregard God's requirements in larger matters.

Again, we would not take literally Jesus' statement found in Matthew 19:24, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Here He is stating an impossibility to make plain His teaching that riches alone will not gain for anyone admittance to God's kingdom.

An unimaginative literalism might find in Matthew 6:34 an excuse for improvidence: "Take therefore no thought for the morrow: for the mor-

row shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Christ warns against undue anxiety about the future which leads men to give their whole thought to gaining material possessions to the exclusion of the kingdom of God, which should be first in our thoughts. Verse 33. In the parable of the unjust steward Christ commends the steward for making his future as secure as possible, though He does not commend his method of doing it. Luke 16:1-8.

In the Bible there are many types of discourse: history, biography, story, prophecy, oratory, poetry and song, parables and aphorisms. Some parts are factual and the style is literal. Much of prophecy is in the form of symbols. Figures of speech are common in other writings. The nature of the writing must be considered if one expects to arrive at a correct understanding.

### DAVID'S CENSUS

**Was it God or Satan who prompted David to take a census? 2 Samuel 24:1 says God, and 1 Chronicles 21:1 says Satan.**  
Mrs. C. D.

From God's displeasure at David's ordering a census of his kingdom it is evident it was not He who put it in David's heart to "number Israel." The action was prompted by pride, confidence in military strength, and lack of faith in God as the leader of Israel and Judah. Such thoughts could have come

only from Satan. In the Scriptures God is sometimes said to do something which He only permits. David responded to Satan's suggestion, and the Lord did not interfere with him in carrying out his design.

After King Saul had departed so far from God that the Spirit of God had left him, it is said that "an evil spirit from the Lord troubled him." 1 Samuel 16:14. Saul had cut himself off from God's care and protection, and the evil spirit was waiting to take possession of him. God permitted the spirit to do this.

On another occasion God permitted "a lying spirit" to inspire the false prophets of King Ahab with the kind of prophecy the king wanted to hear, and it is said that the Lord put the lying spirit in their mouths. See 2 Chronicles 18:20-22.

### ANSWERS TO "TEST YOUR 'WORD' POWER"

1. (c) Dorcas, Acts 9:36-43.
2. (a) David, 2 Samuel 23:15-17.
3. (a) Elisha, 2 Kings 4:8-10.
4. (b) Obadiah, 1 Kings 18:7-16.
5. (b) Jeremiah, Jeremiah 38:1-13.
6. (c) Mordecai, Esther 2:21-23.
7. (c) Daniel, Daniel 1:8-16.
8. (b) Melita (Malta), Acts 28:1, 2.
9. (c) Jesus, John 13:1-17.

### SCORE

- 8-9 correct, excellent
- 5-7 correct, good
- 3-4 correct, fair
- 0-2 correct, more Bible study needed

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RICCHIUTI

It was a must that I should one day visit the inner solitudes beyond the pass. The children, wild-eyed and shouting, were insistent. Every time I called at the ranch on the North Fork they had something new to tell: The old hermit had been out to the Settlement. The old hermit told us a bear story. The old hermit showed us his poke of gold dust. The old hermit had been out to see Daddy. The old hermit was the best weather prophet in the whole world. The old hermit has a beard that comes all the way down to here. And a torn buckskin jacket. And a huge black hat that looks like he had slept on it.

A fabulous character, truly, this man of the outlands, colorful, mysterious, capable.

The expected day came in September—a golden hour of a golden afternoon. Under the expert hand of its driver, the rancher's pickup behaved remarkably well. In due time, bristling with children, it emerged from the timber and skirted the upper edge of a sun-bathed meadow. This was the place! There was the cabin! Many arms were outstretched, many fingers pointed. A chorus of shouts and screams swelled—then died away.

The cabin wasn't there at all! It had burned down!

When the children had scattered to play, my host brought me up to date. The old hermit had been found dead less than a month before. A few days later, his home had burned down—probably the work of a prowler.

With a bright sun warming the valley, I walked apart to look and think. What a place to live! What a life to live! How fortunate could some men be?

Yet age had come, and with it sickness and death. Then, quickly, a fire. After that—silence and forgottenness. Now only the charred foundation remained. This and the warped and twisted scrap that had been the man's bed, heating stove, and washtub. The fat Herefords grazing nearby and the three buzzards circling high overhead, seemed not to know or care.

How few are the years of a man's life when their sum has been written! How swiftly they pass! How quickly the silence gathers when once the page has been turned! Yes, and how we need Someone to make up the colossal lack which exists within ourselves.

We go to the beach—and are greeted by a crippled gull on the wet sand, helpless, hungry, set upon by dogs.

We climb the high mountains—and watch an avalanche of rock and ice tear an ugly gash in the beautiful forest.

We drive through a picturesque countryside—and everywhere the fields are marred and depleted by erosion.

We pull back the husk of the filling ear—and find a worm.

In the halls of the nations men grapple helplessly with the complex and insoluble problems of government.

Such experiences crowd our days. Out of them rises a profound conviction:

*Man needs God!*

The world man lives in needs God. Nature needs God. The rocks and mountains need God. The trees and plants need God. The rivers and oceans need God. The animals that swim and walk and fly need God. The atmosphere needs God. The very soil that yields our food needs God. The bodies and minds and hearts of men need God. The affairs of men need God.

Truly, "the whole creation groaneth and travaileth in pain." Romans 8:22. The terrestrial because of the burden and blight of sin. The celestial because of the spectacle of human woe.

Desperately, universally, earth and the men upon it need a God of love and power. A God of mercy and justice. A God who is able to save unto the uttermost, yet who will in no wise clear the guilty. Hebrews 7:25; Exodus 34:7.

Deep in the gospel and dear to every believer are the promises of deliverance:

"A new heart also will I give you: . . . and I will take away the stony heart out of your flesh." Ezekiel 36:26.

"Behold, I create new heavens and a new earth." Isaiah 65:17. "Let not your heart be troubled. . . . I will come again." John 14:1-3.

A new heart! A new world! A new beginning! Eden restored! All the former things forgotten! "Even so, come, Lord Jesus." Revelation 22:20.

# MAN NEEDS GOD

by Sanford T. Whitman