

# Signs

OF THE TIMES

AUGUST, 1963

50c

COLUMBIA UNION COLLEGE  
LIBRARY  
TAKOMA PARK 12, MD.

## GETTING RID OF SIN

Edward Heppenstall

## FIGHTING WITCHCRAFT IN THE SOLOMONS

Eric Were



# THE ROAD AHEAD

by Marie Daerr

*Each roadway is a chance to go with God—  
Whether it be a country lane deep-lined  
With maple trees that are green parasols  
In summer's heat, or torches Fall designed  
To be a thing of flaming loveliness;  
Whether it be the city street which hums  
At noonday with a thousand sounds, but has  
Its own sweet solitude when twilight comes;  
Or whether it be highways ribboning  
Through verdant farms and gentle hills, and live  
With spinning wheels that press unswerving on,  
Like bees returning to a waiting hive.  
Yes, on each road the heart can go with Him  
Who slumbers not nor will neglect to hear  
The traveler who breathes a quiet prayer  
And, with this prayer, is freed from doubt and fear!*

# In This Issue . . .

Modern methods of communication are not only speeding the pace of commerce; they are also making it possible for the gospel to reach the final frontiers of earth much more rapidly than would have been possible fifteen or twenty years ago. On page 18 Wellesley Muir tells of the new Adventist air base in the upper Amazon, where a new day has dawned for mission service in one of the most inaccessible regions of the world.

Another fine mission story will be found on page 7, where Eric W. Were tells how Adventist missionaries are fighting witchcraft in the Solomons. Be sure to read about the skulls that "caused" a thunderstorm.

In his seventh article in the series on the seven days of creation, Harold W. Clark deals with the origin of man. See "Made in God's Image," on page 10.

If you would free yourself of a guilt complex, turn to page 12 and read "Getting Rid of Sin" by Dr. Edward Heppenstall of Andrews University. Also helpful in this connection is our August Bible study entitled "God's Remedy for Sin," by Raymond H. Libby, on page 16.

Do all things really work together for good to those who love God? If you doubt it, turn to page 14 and read "God in the Shadows," by L. C. Naden.

Eighty years ago a *Signs* contributor warned of perils that would one day threaten the human mind—perils that are now well-known. See "Science Falsely So Called," by D. A. Delafield, on page 21.

Special attention is called to two unusually helpful devotional items: "Joy Beyond the Cross," by Mary J. Vine, on page 29, and "Silent Suffering," by Sanford T. Whitman, on page 34.

Looking forward to our September issue, we are glad to announce the following important items: "Peace on Earth—When?" by Theodore Carcich; "When God Rested," by Harold W. Clark; "Amazing Order in Nature," by Eric C. Kreye; "Witnessing for Christ in South Vietnam," by Barbara Hand; "Whither Africa?" by Walter R. Beach; "How Your Body Functions," by Clifford R. Anderson, M.D.; and "When the First Car Came to Placerville," by Charles W. Hartwick.

# SIGNS

OF THE TIMES

*The World's Prophetic Monthly*

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

EDITOR . . . . . ARTHUR S. MAXWELL

ART DIRECTOR . . . . . Howard C. Larkin

LAYOUT ARTIST . . . . . Paul B. Ricchiuti

CIRCULATION MANAGER . . . . . A. R. Mazat

INTERNATIONAL CORRESPONDENTS: Karl Abrahamsen, Norway; W. L. Emmerson, England; C. H. Hamel, Pakistan; D. L. Michael, Canada; R. C. Piper, Australia; Daniel R. Guild, Singapore.

Volume 92      Number 8      August, 1965

## CONTENTS

### EDITORIALS

These Explosive Times . . . . .	5
Respect for Law . . . . .	6

### ARTICLES

Fighting Witchcraft in the Solomons . . . . .	Eric W. Were	7
Made in God's Image . . . . .	Harold W. Clark	10
Getting Rid of Sin . . . . .	Edward Heppenstall	12
God in the Shadows . . . . .	L. C. Naden	14
God's Remedy for Sin . . . . .	Raymond H. Libby	16
Adventist Air Base in the Upper Amazon . . . . .	Wellesley Muir	18
"Science Falsely So Called" . . . . .	D. A. Delafield	21
Are You Protected Against Tetanus? . . . . .	Clifford R. Anderson, M.D.	26
Joy Beyond the Cross . . . . .	Mary J. Vine	29
Was Jesus Real? . . . . .	Kenneth W. Wilson	30
Silent Suffering . . . . .	Sanford T. Whitman	34

### POEMS

The Road Ahead . . . . .	Marie Daerr	2
Knowing God . . . . .	Hazel Hartwell Simon	15

### REGULAR FEATURES

Our World Today . . . . .		4
Test Your "Word" Power . . . . .	Richard H. Utt	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

Rates in U.S.A., its possessions, and Canada:  
One-year subscription . . . . . \$5.00  
Single copy . . . . . .50

To other countries requiring extra postage:  
One-year subscription . . . . . \$5.40

The SIGNS OF THE TIMES is printed and published monthly (twelve issues a year) by the Pacific Press Publishing Association at 1350 Villa Street, Mountain View, California 94041, U.S.A. Second-class mail privileges authorized at Mountain View, California. Form 3579 requested. Allow thirty days in requesting change of address; give both old and new addresses. Only paid-in-advance subscriptions entered. Member of Associated Church Press and Religious News Service. Copyright, 1965, by the Pacific Press Publishing Association.



### "Certain to Come"

Following a recent visit of the archbishop of Canterbury to New Zealand, *Church and People*, Wellington Anglican magazine, reported that the archbishop feels that union with Rome could mean acceptance of the bishop of Rome as presiding bishop of the Christian world without accepting the Catholic doctrine of infallibility. Dr. Arthur Michael Ramsey, primate of England, predicted that the Church of England would be in communion with the Methodist Church in England in a few years and united with it in ten to twelve years. It will be a very long time before the other Christian churches achieve unity with the Church of Rome, he said. "I don't think I will live to see actual unity, but I am sure I will see such a total change of relationship that union will be certain to come."

### Sunday-Law Problems

A bill to allow Sunday general merchandise sales by persons who observe another day of the week as the Sabbath has been passed by the Pennsylvania House of Representatives. Backed by Governor William W. Scranton's administration, the measure is designed to give relief to Jewish, Seventh-day Adventist, and other merchants who close their shops on Saturday but are not allowed to open on Sunday under existing laws.

### Religious Instruction in Philippine Schools

President Macapagal of the Philippines has endorsed a controversial "optional religious instruction bill" as "a measure that should be immediately enacted." Under the terms of the legislation, public-school teachers would be permitted to teach religion in the schools "at the request of the parish priest or pastor." Opponents say that the measure violates many constitutional provisions—one barring use of public funds or property "for the benefit or support of any church or sectarian institution or priest or religious teacher." The president said that "certification" of the religious teaching proposal would fulfill a pledge he made at celebrations marking the fourth centennial of Christianity in the Philippines. During that Roman Catholic observance he said he would work for removal of all obstacles to "optional religious instruction" so that "our constitution" could become "a living and active reality, rather than just a dead law."

### Unique Mission Program

At a recent meeting of the Colorado Conference of the United Church of Christ some 500 persons listened as Colorado ministers and laymen held telephone interviews

with nine missionaries in seven countries. Telephone-company officials sat at a special console where they put through calls to such places as Japan and Greece, connected the local interviewers to the overseas missionaries, and amplified the conversations so all in the auditorium could hear. "Very suddenly the church around the world has become one church through the miracle of modern communications," Alford Carleton, executive vice-president of the board, told convention delegates by phone from his home in New Jersey.

### Death Penalty in New York

By a vote of forty-seven to nine, the New York State Senate approved a bill to end capital punishment, with two exceptions. The senate retained the death penalty for murder if the victim is a police officer slain in the line of duty, or if the crime is committed by a convict serving a life sentence or while escaping from prison. So far twelve other states have abolished capital punishment—Vermont, West Virginia, Michigan, Rhode Island, Wisconsin, Maine, North Dakota, Minnesota, Oregon, Iowa, Hawaii, and Alaska.

### First Woman Minister in Presbyterian Church

Dr. Rachel Henderlite of the Presbyterian Board of Christian Education recently became the first woman minister of the Presbyterian Church in the United States (Southern). The ordination took place at All Souls Presbyterian Church in Richmond, Virginia. James G. Carpenter, pastor of the church, announced the occasion as a historic event for Hanover Presbytery—the first presbytery in the American colonies and "the mother presbytery to the Presbyterian Church in the United States."

### Assignment to Jesuits

Addressing the Jesuits' Thirty-First General Congregation in Rome, Pope Paul VI entrusted to the Society of Jesus "the specific task of tackling atheism with all the weapons in its possession." He declared, "The Church, in its present moment of renewal stemming from the Second Vatican Council, has extended her teaching to all fields and all places and counts upon the Society of Jesus, in its continuation of past traditions, to pledge itself fully to the triumph of the cause of Christ." Pope Paul recalled that Ignatius of Loyola had conceived the order he founded in 1540 as "a stronghold of the Catholic faith and a militia unconditionally dedicated to the Holy See." "May the followers and children of St. Ignatius see their labors crowned with success," he said. "Bring this mission to a quick and successful conclusion."



UNITED PRESS INTERNATIONAL

Fifteen-foot-tall device, under development by the Convair division of General Dynamics, operates on air bearings and permits the astronaut to float in midair, completely free of friction. Scientists will use the vehicle to test astronauts' reactions to a weightless ride and experiment with equipment designed for use in the absence of gravity.

"Hawks," now one of the surface-to-air weapons in the North American Air Defense Command system, are designed to specialize against low-altitude targets. They have intercepted supersonic jet aircraft in tests at treetop level, and can hit a target as high as 38,000 feet.

UNITED PRESS INTERNATIONAL



## THE FLIGHT OF TIME

### THESE EXPLOSIVE TIMES

OVER the years, in an endeavor to emphasize the solemnity of the present hour, we have often spoken of "these tremendous times" and "these dramatic times," but it remained for Earl Warren, Chief Justice of the United States, to use the most colorful phrase of all: "These explosive times."

When delivering his opinion on the right of the State Department to refuse travel permits to persons desiring to visit Cuba, he said that such restrictions are warranted in "these turbulent times when explosion after explosion occurs in the world."

"Turbulent" and "explosive" are forceful words. None more so. Coming from the Chief Justice, they suggest that the *Signs of the Times* has not been wrong in its oft-repeated warning that the world is fast moving into the "time of trouble" foretold by the prophet Daniel and into that hour of "terror" of which Jesus spoke when He described the events to precede His second coming.

Wrote Daniel: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1.

Said Jesus, in response to His disciples' question as to what would be the sign of His coming and the end of the world: "Portents will appear in sun, moon, and stars. On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world." Luke 21:25, 26, N.E.B.

This is where we are now. We have entered the "turbulent" and "explosive" times which will cause ever-increasing terror around the world. We are witnessing the beginning of the dread events Christ said would herald the approach of His second advent.

Those who live in such times, said He, "will see the Son of man coming on a cloud with great power and glory."

This is a great moment to be alive, the greatest in all history. Dark though the immediate future may seem, there is a glorious light beyond. And there is no need to fear. To all who love God and seek to do His will, He says, "When all this begins to happen, stand upright and hold your heads high, because your liberation is near." Verse 28.

The last "explosion" will mark the transition from time to eternity; from "the kingdoms of this world" to the kingdom of "our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. A. S. M.

## RESPECT FOR LAW

**T**HE worst problem facing law-enforcement officers today is not crime but "dwindling respect for the rule of law."

"Disrespect for law is reaching critical proportions," says Thomas C. Lynch, Attorney General of California, in the April issue of *P.G. & E. Progress*.

People act as though they couldn't care less what the law says. They do as they please as though there were no law. If caught in some breach of the law they attempt by bribery, or crooked lawyers, to escape penalty, and all too often succeed.

America achieved greatness through belief in liberty under law, and equal justice under law. But, says the attorney general, "this foundation is under attack today—not from without, but from within; not by aliens, but by native Americans."

"Lawlessness," he says, "is manifested in the attacks on police officers. . . . It is seen in the growth of rioting. . . ."

"This lawlessness is not confined to citizens who have been deprived of their rights. . . . College and high school students who have received all the benefits of our present affluence display the same lawlessness and wreak as much havoc in riots as any group in urban ghettos."

Even more significant, he says, is the fact that "these violent outbursts against law and order have been coupled with a more insidious distrust of peace officers, lawyers, and our legal and court system. This distrust has taken many forms—from outright attacks on the courts to simply scoffing at the work of those involved in enforcing and interpreting our laws."

This is the road to anarchy—or dictatorship. Either way would mean the end of individual liberty and of equal justice for all. Without law and respect for law there can be no liberty or justice for anybody.

Respect for law is a nation's most precious asset, the hallmark of a civilized society, the crowning achievement of centuries of struggle and sacrifice. Let it go—let it be rejected, mocked, and scoffed at—and there is no stopping place short of the jungle.

There can be no "Great Society" without respect for law. No "war on poverty" would be worth the effort without respect for law.

Business could boom beyond all present expectation; the Dow-Jones average could pass 2,000; but without respect for law the most affluent nation would come to ruin.

Reestablishment of respect for law is, or should be, the most urgent business of both Federal and State governments. It should be taught in every university, college, high school, and grade school throughout the land.

It should be preached from every pulpit and made the subject of urgent comment in every newspaper and magazine.

Most important of all, it should be taught in every home.

This is where the tragedy of disrespect began—in broken homes, careless parents, neglected children—homes where the name of God was never used except in oath or jest, where the Bible was never read, where the Ten Commandments were never mentioned.

Fearful indeed is the responsibility of those who have failed to instill in their children's minds respect for the laws of God and man. They have brought the whole nation into jeopardy, as is now so clearly evident to all.

Still greater blame rests upon those thoughtless, irresponsible preachers who through the years have declared that God's laws have been "done away" and are no longer His standard of right living. What incalculable harm they have done! Equally pernicious is the work of those who, in their zeal to be "modern," have banished God from His universe and left man without any standard of right and wrong, bereft of any vestige of the plan of redemption, and without hope for the future.

It may sound old-fashioned to say so, but the only way to revive respect for law is to revive belief in, and respect for, a personal God. This involves a revival of the study of the Bible as the revelation of God's plans and purposes for mankind.

Such study will bring God back into people's minds and hearts. It will inculcate respect for His laws. It will reemphasize those two basic principles enunciated by Christ which are so essential to the preservation of any society or nation: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

Exhibit A in this matter is the Seventh-day Adventist Church, which not only believes in God but teaches the vital importance of obedience to His commandments throughout its educational system from grade school to university.

Because these people respect the laws of God they also respect the laws of man. They may have an occasional black sheep, but by and large they are the most law-abiding people in the country. If there were more Adventists, there would be fewer jails and less need for law-enforcement agencies.

Back to the Bible, to godly, Christian homes, to "the commandments of God and the faith of Jesus," is the remedy the country needs in this time of growing lawlessness. Heaven grant it may be tried soon. A. S. M.



UNITED PRESS INTERNATIONAL

The raft "Age Unlimited" sails past the Statue of Liberty in New York Harbor with William Willis, seventy-one years old, at the helm. Willis made a 10,000-mile voyage alone to Australia on the raft he built of steel and wood. It is powered by sail and steered by two rudders.



Ellis Gibbons explores shallow rivers on Malaita and administers medical aid.

## FIGHTING WITCHCRAFT IN THE SOLOMONS

by ERIC W. WERE

The old devil-priest stood in the doorway of his hut and gazed away to the horizon where a dark storm was brewing. Soon the whole sky was filled with billowing clouds while forked lightning snapped at the tall coconut palms. As mighty peals of thunder rocked the tiny island, the old man thought he had never known such a storm. The gods must be angry indeed.

Gathering strength, the storm swept across the lagoon to vent its fury over Funifo—the isle of skulls. As the witch doctor watched, his keen mind was thinking of many things. The village people would want to know what had caused the storm. As soon as the wind and rain had abated, he would go over to Funifo to investigate, for he felt sure that there he would find the answer.

Takwa had practiced his devil's art for many years, and he wielded great power among the islands of the Lau Lagoon. He was known far and wide, and people came to him to have spells removed—or maybe to have an evil charm cast over an enemy. Mysterious and fearsome things

came to pass when Takwa communed with the spirits.

Now the old man called his nephew to help him with a canoe. They launched it and paddled across to the isle of skulls. At Funifo they found the people busily repairing the thatching on their huts. One house had been wrecked by a falling coconut palm. Another had been blown off its piles into the sea. Yes, the storm had been very bad at Funifo.

Takwa called the head men together and demanded to see the place of the skulls in the ceremonial grove. They went to the part of the island where women were never allowed—the *tambu* place where the men sacrificed pigs, beat the devil drums as they danced, and communed with the spirits of the ancestors.

In the gloomy grove, under low-hanging trees, they found heaps of human bones and the skulls of their ancestors, mossy with age. The witch doctor pointed with evil finger. "Who touched those skulls?" he demanded. The people trembled, but they were full of explanations.

Photos by the author

**Devil Drums of Malaita.  
Skulls That "Caused" a Thunderstorm.**



Devil priest calls up the spirits of ancestors by beating a special rhythm on a hollow-log drum. ▲



The skulls that "caused" a thunderstorm. The photographer was fined \$12.00 for "damages."

Malaitan evangelist Tehani preaches at marine village off the coast of Malaita.



"The Seventh-day Adventist photographer was here last week making a film. We gave him permission to move the skulls a foot or two to get a better picture. We didn't think it would do any harm."

"Do any harm!" roared the witch doctor. "Look at all the damage in your village!"

Takwa decided to hold a native court. This was a serious matter, and the anger of the evil spirits must be appeased. The devil-priest was as mercenary as he was cunning. After due deliberation and certain incantations, he levied a fine on all who had allowed the skulls to be touched. Tehani, the Seventh-day Adventist native evangelist working in the area, was also fined. And although the photographer had left the islands, he was fined through the Adventist mission at Kwailibesi.

At first the mission director saw no reason why the fine should be paid. Had not the photographer been given permission to take pictures of the sacred skulls? However, in the interests of peace, the fine (about \$12) was paid, for it was learned that Tehani would not be permitted to preach again in the Lau Lagoon until the whole matter had been cleared up. Momentarily the devil-priest had scored a victory, and his money bag was fat with the spoils; but Tehani returned to his work with renewed zeal, sowing seed—thoughts of truth that would help free these islands from age-old superstitions and the sorcerer's wiles.

As I, the photographer (and apparently chief cause of the thunderstorm), visited the many islands in the Lau Lagoon and penetrated the dense jungles of Malaita, I felt the darkness and saw evidence of the power of witchcraft in this stronghold of heathenism. Malaita—one hundred miles long, with a native population of 50,000—is probably the most primitive of the Solomon Islands. The Solomon group, consisting of several large islands and hun-

dreds of small atolls, stretches for 900 miles east of New Guinea.

The ancient Melanesian sea rovers who first inhabited these islands came as small bands of adventurers, arriving at intervals over long periods of time. Their origins and languages were varied. Later arrivals fought with the original migrants, forcing them into the dense hinterland where they became the bush people. The coastal tribes and the bush people were now bitter enemies.

The inland people planted gardens in jungle clearings, while the saltwater tribes—masters of canoe building—busied themselves with fishing. Sporadic raids by the bushmen eventually caused many of the coastal villages to be relocated on artificial islands built offshore in the shallow lagoons. Coral rocks were gathered and taken by raft or canoe to the chosen site, where they were tossed into the sea. When the new island rose to a foot or two above high tide, it was ready for occupation. Thatched huts were built, and coconuts grew in the scant soil that collected on the surface of these man-made islets.

An agreement has been reached whereby the saltwater people, once or twice a week, take fish to the mainland to trade with the bush tribes for fresh garden produce—sweet potatoes, yams, taro, sugarcane, and greens. Thus the people crowded on their coral rocks are enabled to balance their diet. While on the mainland, the visitors fill their containers with fresh water from jungle streams and collect bush poles and thatching for building houses.

The dwellings of the Malaitans do no more than make life endurable. Cleanliness and comfort, taken for granted by civilized peoples, are unknown here. Lack of village and personal hygiene contribute largely to skin diseases and other health problems such as dysentery. Clothing, if worn, is rarely washed. Pigs and sickly dogs wander un-





▲ About to be buried alive with its dead mother, this baby was found and saved by Adventist missionaries.



▲ Only coconuts grow on this artificial island in the Lau Lagoon.

▼ Coral rocks form a man-made island a few feet above high tide.



▲ Illiterate, but intelligent, this young man deserves to have an education and a better life.

checked in and around the houses. It is little wonder that leprosy, ulcers, and scabies are a continual scourge. Tuberculosis is also present, and malaria accounts for 20 percent of all deaths. The child mortality rate is exceptionally high.

Traveling with Adventist missionary Ellis Gibbons as he took his medical kit up the rivers and along the jungle trails, I saw how the missionary and the government were working together in raising the health standards of the Malaita people. Special campaigns have already checked the incidence of yaws, and the problem of malaria is now being attacked. One barrier to be overcome is the reluctance of the bush people to bring their sick for treatment. Often they try incantations and jungle "cures," bringing the patient to the clinic only when the disease is far advanced and possibly beyond control.

At the Kwailibesi mission station I saw a week-old baby that had been rescued from being buried alive with the mother who had died during childbirth. The medical missionary endeavors to win the confidence of these primitive people by giving special care to babies and young children. As the people learn that disease germs breed in filth

and unsanitary conditions, the power of the witch doctor will wane.

Young natives are being trained as medical nurses, and bush clinics are operated where population and sickness are concentrated. The Seventh-day Adventist mission is planning a large hospital at Uru on the east coast of Malaita. This hospital will be run in conjunction with a medical launch already operating in the area, bringing Christian help to a people who in comparatively recent times massacred both missionaries and government officers.

On Guadalcanal the Adventist mission school at Betikama is being enlarged to care for the many bright young islanders who desire an education and the chance to become useful citizens. Mendaña the Spaniard discovered the Solomon Islands in 1567, but remoteness and native resistance have kept civilization away from some communities for nearly four centuries.

Now, as health replaces sickness, as knowledge dispels the gloom of superstition, and as the love of Christ overcomes tribal hatreds, a new day dawns over the jungle villages of Malaita. [END]

Boys at the Betikama Adventist school, Guadalcanal, Solomon Islands.





ROBERT AYRES, ARTIST; © P. P. P. A.

# MADE <sup>in</sup> GOD'S IMAGE

Seventh in the Series on  
the Seven Wonderful  
Days of Creation

As we reach the sixth day of creation, we come to the climax, with the creation of the "beasts of the earth" and man, the masterpiece of creation. The Hebrew expressions are difficult to appraise. Just what is the difference between beasts of the earth and cattle is hard to tell. However, the Hebrew word used for beasts in the first chapter of Genesis generally refers to wild animals. There is another word for cattle, which is here used, so apparently the writer tried to distinguish between wild and domesticated animals. The expression "creeping things" may include such creatures as crawling water or land life and insects. We must remember that the Hebrews made their classification on the activities of the creatures rather than on their anatomical features.

Whether such animals as the crocodiles and other reptiles and the amphibians belonged to creation of the fifth or the sixth day, we have no way of knowing. Perhaps it is of no consequence.

The most important feature of the record of the sixth day is that concerning the making of man. God said: "Let Us make man *in Our image*." Here is an essential difference between man and the other living creatures. Each of them was made "after his kind," that is, according to a type or pattern of animal life. But man was distinct. He was not like any other living being. He was made, as we read in verse 26, "after Our likeness"; that is, according to a divine pattern, the like of which had not been given to any other of the created forms.

What is the significance of being created in the image of God? While the expression "after Our likeness" suggests bodily form like that of God, yet that is not the most important consideration. The essence of divinity is crea-

tivity; that is, the ability to think and to act, to plan and to execute, to design and carry out the designs. Here is where man differs from other creatures.

Robins have built a certain type of nest ever since naturalists began to study robins' nests; bluebirds have not changed their nest patterns; the swallows still construct mud cups; and so it goes throughout the animal kingdom. Animal behavior is governed by set patterns which we call instinct. While there may be slight variations within these patterns, basically they remain the same from one generation to another. Whatever activity animals engage in—care of young, courtship, nest building, food gathering, migration, et cetera—the basic patterns are constant.

With man it is different. He is always learning new ways of doing things. Certain patterns may be observed, as, for instance, the wigwam of certain Indians tribes, or the pueblo, or the hut of the primitive savage. However, let the makers of these come in contact with new ideas, and their ways of doing things will change. Man can learn to adopt new ways. Thus human culture and civilization change from age to age, and progress is made. We are always seeking the "modern," which is nothing more nor less than new ideas.

Man is an abstract thinker. He can work mathematical formulas. He can plan such abstract organizations as government, churches, schools, and various social organizations.

Theologians are so afraid of anthropomorphism—making God in the image of man—that they overlook a very significant fact. The Bible says that Jesus was the "express image of His person." Hebrews 1:3. The New English

by HAROLD W. CLARK Professor Emeritus of Biology, Pacific Union College

Bible reads, "The stamp of God's very being." And yet He had a human body. He bore the human image as well as the express image of God. This would have been impossible had not man been made after the likeness of God in his creation. Why should we think it necessary to picture God as a vague essence or abstraction? Having a person or a definite form does not invalidate His other attributes.

One other lesson is taught by the Genesis record. Science speculates at length regarding the origin of sex in animals and man. But the Genesis story states that both animals and man were commanded to be fruitful and multiply; "male and female created He them." Sex is not some evolutionary development, but it is a gift of God whereby the earth was to be filled with living creatures and with human beings. The ability to procreate is one of the most sacred trusts committed to mankind, all the aberrations and inconsistencies of depraved humanity notwithstanding.

The family was established in the beginning as the unit of society, and anything that tends to break down this divine appointment is sure to bring trouble and misery into the world. Furthermore, we learn from the fact that woman was formed from a bone taken from the side of man that she was to be his equal, to stand by his side, and not to be trodden under his feet and treated as an inferior creature, as is so often done. When woman is given her rightful place, peace and happiness will result; when she is degraded to the status of a slave, much unhappiness will be caused.

To Adam was given the command: "Replenish the earth, and subdue it." Genesis 1:28. Here was his appointed work. The second chapter of Genesis tells of the garden that was to be a sample of what man was to make of the whole earth. Here we have the original plan in its simplicity—families growing up and spreading abroad over the face of the earth, each new unit to subdue its own little plot and develop it. In God's ideal for the human race we find nothing of commercial development. Since his fall, man has turned his ingenuity to pursuits that build up personal power and prestige and exploit the resources of nature for selfish interests. Had he followed God's plan, man would have devoted his mental powers to more profitable ways. How much more satisfying it would have been had human intellect been directed to solving the secrets of nature instead of destroying the lovely creation and oppressing fellowmen in order to gain wealth and political power!

Modern anthropology has disputed the Genesis story of creation and has claimed that the discovery of "primitive" skeletons of man proves that he has descended from ape-like creatures through long ages of time. For instance, in 1890-91 Dubois found a skull, two teeth, and a femur in a riverbank in Java. The skull had a small capacity and was low-browed, with prominent browridges. The hypothetical creature reconstructed upon these fragments was named *Pithecanthropus erectus*, the erect ape-man, and was dated about 500,000 years ago. Since then a number of similar remains have been found in the Far East. In 1924 a fossil skull was discovered in Bechuanaland and was named *Australopithecus africanus*, the South African ape. Other skeletal remains of similar nature were later un-

covered and were assigned to about the same age as *Pithecanthropus*.

Studies on the materials dug out of limestone caves in Bechuanaland revealed the fact that the human remains discovered there must have been human, not apes at all. These people were capable of making tools, mostly from antlers and bones of animals killed for food. Hundreds of thousands of animal bones found in the caves included those of many large animals such as horses, koodoos, rhinoceroses, hippopotamuses, warthogs, and baboons, and of many kinds of birds and reptiles. Certainly creatures that could kill such animals as these were far above the apes in intelligence. A report on these finds states that the bones of trunk and lower limbs were just as human as those in the torso, hips, and legs of Pygmies and Bushmen. See Raymond A. Dart, *Smithsonian Treasury of Science* (1960), pages 887-921.

The world has been very much excited in recent months by the discovery of human remains in Rhodesia. Fragments of a skull, with some teeth, were uncovered in Olduvai Gorge; and now comes the announcement of the discovery of a foot. Who was this creature who was named *Zinjanthropus*, East African man? Incidentally, a recent report classifies the Olduvai remains as *Homo*, a real human being.

All of these "ape-men" we have named are similar in appearance. It is commonly supposed that they, and others, known as Neanderthal men, who were scattered over southern Europe, northern Africa, and the Near East, belonged to evolutionary ancestors of modern man. It is further supposed that the Australian aborigines and the New Guinea natives are an advanced type which form a natural line of evolutionary progression.

But are these claims valid? About all that can be said, according to the latest technical studies, is that the Pithecanthropoid and Australoid types are structurally related. And they do constitute a distinct group, entirely separate from other races of mankind. But does this mean that they are "ape-men"? It does not. These people have good minds, a rich knowledge of nature, and are able to adjust themselves to their environment.

We may say they are primitive, but the word primitive does not necessarily mean ancestral. No one can prove, in fact, anthropologists do not now believe, that these people were in the line of ancestry of higher types of humanity. Perhaps it would be better to say that they have gone down the scale instead of saying that modern civilized man has come up.

Studies on skulls show that there is a clear distinction between the ape and the human. One of the highest authorities in the field declares that every bone of an ape is readily distinguished from the corresponding bone of man. (Austin H. Clark, *Zoogenesis*, page 224.) Man is not an ape; and in spite of the similarities, there is not the slightest evidence that man has descended from the ape. All of these theories that man has an animal ancestry are based on bald assumption, not on positive proof.

And so, the Genesis record stands vindicated, that man was created in the image of his Creator. We may well be proud of our heritage, and it should ever be an inspiration to us to reach the highest attainment possible that we may be worthy of the honor accorded us. [END]

# GETTING RID OF SIN



ARLES ZINGBARG, ARTIST; © P. F. P. A.

## *How to Free Yourself of a Guilt Complex*

by Edward Heppenstall

*Professor of Theology and Christian Philosophy  
Andrews University*

The apostle Paul once wrote: "I am carnal, sold under sin." "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:14, 24.

This is a question to which thousands of men and women continually address themselves in one way or another.

Sin sinks into the nervous system and into the blood stream. It is written into the mind. It is registered in the conscience.

Sin is not reversible. We cannot turn back the pages of time and begin over again. How different we would be if we could! He who proposes to lead a changed life for the better, immediately becomes conscious that he has a past. Could man get rid of the past, its memories, its effects in the life just by wishing it so, the new and better life would seem as easy as it is attractive. But habits formed are not easily changed. Men cry out: "Let bygones be bygones." But the poison spreads through the entire system and emerges in a sense of guilt and condemnation.

Sin is a dark reality—as real as a murder in a city, as a revolt in a country, as adultery that breaks up a home. We cannot make any sense out of the tragedies of life except to believe that something has gone terribly wrong with the world in which we live. Sin is as real as death. "For the wages of sin is death." Romans 6:23. The most stark reality about us is that we are mortal. "So death passed upon all men, for that all have sinned." Romans 5:12.

All sin is against God, not merely against rules written into a city's lawbooks. In his agony of guilt and condemnation, because of his scarlet sins, the psalmist cried: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." Psalm 51:4.

Is it possible to wipe out the past, to find release from guilt and condemnation, to break the enslaving power of sinful habit? Paul answers with a strong affirmative: "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus." Romans 7:25; 8:1.

Only God can forgive sin. Only God can lay remedial hands on the past. Sin and guilt cannot be removed by a determination to reform. Sinners must be forgiven by God. We have no power either to forgive ourselves or to change our past. Only God has the answer.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

How does a man get emancipated from the past life of sin? You can starve while studying books on food. You can be lost while reading books on religion. You can have a standing in the church but no standing with God.

"I believe in the forgiveness of sins." Do you really? Do you believe sin to be so profound and incurable that it took the life of the Son of God to deal with it? If there

is any other alternative to this sacrifice for sin, then sin should not be taken that seriously. Sometimes one is tempted to believe that nothing is easier than forgiveness; that sin and guilt can be removed without cost to anyone. Where sin and guilt are considered something superficial, to be rubbed off like so much soot on the paint, then one can settle for a superficial solution to the problem. To those who have never taken time to look into the life of Jesus Christ, sin may appear an illusion, or simply a social maladjustment.

But the real facts about the sinful nature of man cannot be dismissed with a wave of the hand. We have discovered in our time that in spite of all the culture of an advanced civilization man's mind and heart are utterly perverse. Guilt will not be removed by trying to ignore it, for it cannot be ignored. Sin will not be removed by washing the hands with soap and water. Pilate tried that. He took water and washed his hands before the multitude and declared himself innocent of the blood of Christ. He should have knelt before Christ and asked forgiveness and cleansing. Christ was not on trial. Pilate was. In the end, he could not stand it and took his own life. We make a mock of sin when we lightly assume its forgiveness. "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jeremiah 2:22.

We have been told at various times that the solution to the suffocating sinfulness in our world is to be found in social reforms, advanced technology, and universal education—that the present world is making too much progress to be regarded as heading down the road to destruction. We are given to believe that man is the master of his fate, and that if given a little more time, civilization will be saved. But the Word of God cuts across man's pride and self-confidence as a two-edged sword: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

God saves sinners, not when they become respectable, socially refined, and culturally sophisticated, but when they confess themselves sinners before Him, in need of forgiveness and a Saviour from sin. If man wishes emancipation from the past, Jesus is inescapable. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

There comes a day when the hard core of a man's heart begins to melt. He comes to find out that he needs God, that Jesus Christ alone can meet his basic needs. Man is made for God. Until a man is right with God, nothing can be right. Our physical problems require physical treatment. Our mental problems require psychological treatment. Our spiritual problems require spiritual treatment. One cannot satisfy the hungers of the soul with coffee and cake, or enrich the heart with a large bank account, or clothe the soul with lace and diamonds. Yet millions of people live as if they could.

We sin and fail. We transgress, and people are alienated from us. God meets our basic needs with the gift of love in His Son. Christ comes to us with loving acceptance,

reconciliation, and security. Then all is well with God and man. How ultimately satisfying is the serenity of the soul through God's forgiveness and acceptance!

Christianity has been called the religion of a broken heart. In a way it is. Man must feel and acknowledge the reality of his sinfulness. Many people do not wish to admit their sin to be so bad that only God can forgive them, that God had to send His Son to die to save man. Surely man cannot be that bad, they say. Nothing is more perilous than to be blinded by the deceitfulness of sin. As the poet Pope wrote:

Vice is a monster of such frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

It is essential to confess the exceeding sinfulness of sin in order that we may trust in the exceeding greatness of salvation in Christ. Emancipation from the past comes only with surrender to Christ. A mediocre type of Christianity never has shown the sinner the path to freedom. If the sinner sincerely desires emancipation from the past or the present life of sin, there is no place for a half-and-half faith in Christ. An indifferent faith leaves a man without a sense of real need, without a deep conviction of sin, and without a hunger for forgiveness and cleansing. A discipleship of disloyalty is a contradiction and cannot free a man from his sins. Halfhearted concessions to God take a man back into the old ways. How wrong are they who gamble with the love of God and with their sins, hoping that they can hold on to both and still have life and freedom.

Jesus is not merely a man to be admired. He is not just a great man among men. He is Saviour and Lord. In any conflict with sin and guilt He emerges as the only One who can be man's Redeemer. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21.

Millions have borne witness to the fact that Christ emancipates men from their sins. We are asked to come to terms, not with a church creed or a temperance pledge, but with One who came down from heaven to seek and to save the lost. Luke 19:9, 10. Man must root his life in faith in Jesus Christ. For "he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Let Jesus tell us: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified." Luke 18:13, 14.

There can be nothing mechanical about that type of thing. Men sometimes think they can live their lives without a Bible and without Christ. But all men need the mercy of God.

The cross of Christ is the turning point for all men. Here was the stupendous act of God on behalf of sinful men. Mercy through Christ comes to the lowest men and to men's deepest need. The repentant sinner who looks to Christ finds God's mercy and acceptance in the words: "This man went down to his house justified."

Here is love and mercy sufficient to redeem the past. It is finally God before whom we stand guilty. It is finally God before whom we are forgiven, cleansed, restored.

[END]

# GOD IN THE SHADOWS



GORDON FROM DEVANEY

*Do All Things Really "Work Together for Good"?*

by L. C. NADEN

Writing to the Romans of the first century A.D., the apostle Paul gave them this encouraging assurance: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. Here is a precious promise, indeed, yet one of the most difficult to appreciate. But if your faith can encompass this text, you will experience peace of mind and contentment of spirit that will amaze you and your friends.

In this verse Paul declares that every detail of the believer's life is ordered by the One who is all-loving, all-wise, and all-powerful. He says that *all* things work together for good. If he had said *some* things, or *most* things, the promise would perhaps be more readily believed. But he did not say that. He said *all* things, and that little word makes a great difference.

During the years of my ministry I have often been called upon to comfort God's people in trouble. Some cases have been most distressing. Sometimes the circumstances have been so tragic that they have been beyond human understanding, and I am afraid I have been unable to offer any satisfactory explanation to those who have asked the reason why. It is difficult to explain to a young mother why her first three babies should be stillborn, or

to assure a young widow that there must be some good reason why God allowed the tragedy that robbed her of a happy married life; but I have repeatedly said, and continue to believe, that someday we will learn that the mysteries that pained and disappointed us here were among our greatest blessings.

This text assures us that all our sufferings and sorrows, all our temptations and trials, all our sadness and grief—in short, all things—work together for our good if we love God.

It takes a lot of faith to endure trial and bear up under disappointment. Possibly someone who reads these lines is passing through great trouble at this moment. Perhaps you are saying right now, "But surely the circumstances surrounding my life are not working for my good! I can't discern the love of God in my experience."

God answers, "Yes, My child, all things. The bitter and the sweet are indeed working together for your good. Have faith in Me. I will not permit any experience to touch your life but that which will ultimately work out for the best. I love you more than you understand, and all that hurts you hurts Me. It is because you are precious in My sight that I am allowing this experience to touch your life. Never doubt My leading; never question My

purpose. Trust Me implicitly, whether in pain or health, sunshine or cloud, flowers or thorns, uphill or downhill, bitter or sweet. Remember that this thing is allowed by Me. Someday you will understand."

If we could see the hand of God working for our good in all the experiences of life, if we could learn to trust where we cannot see, we would find rest and comfort in Him.

Trying to find some other reason for the loss, the pain, the disappointments, the humiliations, the tears that have been our lot, can end only in weariness and confusion. I am sure that Moses could not understand the reason for those seemingly wasted years in the desert, but afterward he realized that God was preparing him to answer the prayers of millions who were yearning for deliverance from Egyptian bondage. Remember also the trials that he endured while leading God's people into the Promised Land. They were often discontented and critical of his actions. No doubt he was often tempted to give up. But the scripture says, "He endured, as seeing Him who is invisible." Hebrews 11:27.

Think, too, of Job. When he sought the cause of the fearful calamities that befell him in a single day, he said, "I am full of confusion." Job 10:15. But later his faith pierced the sorrow and loss of his discouraging experience, and he cried in triumph, "Though He slay me, yet will I trust in Him."

Paul's life was not an easy one. He suffered much for Christ. But he was so resigned to God's will that he wrote, "All things work together for good."

Every trial, every disappointment, should be regarded as another proof of God's interest in us—another opportunity to grow more like the Master. Too many of us have been trying to get along without God. We build a fortress and set ourselves within to defend all that we claim to be ours. But our plans are frustrated, and our fortress crumbles into ruins. We are disillusioned and begin to despair. But if we acknowledge the supremacy of Him who has a loving interest in us and in our time of trouble, and if we surrender to His will, all will be well.

Have faith in God, and soon your soul will be flooded with peace, and you will hear a still small voice saying, "I will never leave thee, nor forsake thee." Hebrews 13:5. "When thou passest through the waters, I will be with thee." Isaiah 43:2. And if ahead lies the dread, dark valley of the shadow, He will be with you even there.

I don't know what your particular problem may be. There is no need for me to know. Whatever it is, take it to the Lord in prayer, and wait for His guidance. In the words of the old hymn,

What a Friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Everything to God in prayer!

Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer.

The threads of God's loom are of many colors, dark as well as bright.

Some are threads of pleasure,  
Some are threads of pain;  
Threads of loss are there  
As well as threads of gain.

The trouble through which you are passing now will undoubtedly be woven into God's as yet unfinished plan for you. So trust Him whose love is not for a summer's day, but forever. Take God at His word, and all things will work together for good for you. [END]



REVIEW PICTURES

## KNOWING GOD

*I know my way  
To where my heart can find Him  
Whom I adore  
And on whose arm I lean.  
I know the path  
Where I can walk beside Him;  
I know His hand;  
I know His pastures green.*

*I know His voice  
That speaks such joy within me.  
His eye is on  
Whatever path I take.  
When I would fear  
I draw the closer to Him;  
I truly know  
He will not me forsake.*

*I have this hope,  
This trust and this assurance,  
Though fears beset  
On every side around;  
I have this faith,  
This calmness deep within me,  
This blessed peace  
That with my Lord is found.*

by Hazel Hartwell Simon

### *How many people are guilty of sin?*

"For all have sinned, and come short of the glory of God." Romans 3:23.

*Note:* The New English Bible translates this text: "For all alike have sinned, and are deprived of the divine splendor."

### *What is the cause of this universal guilt in the human family?*

"Everyone who commits sin breaks God's law, for that is what sin is, by definition—a breaking of God's law." 1 John 3:4, Phillips.

*Note:* God's moral law is a transcript of His character. To turn away from the perfection of the divine nature is to violate the eternal moral code. "Sin, in fact, is lawlessness." N.E.B. The less like God we are, the greater our guilt. Here lies the awfulness of sin. It is utterly unlike God.

### *How deep does the stain of sin appear before God?*

"Though your sins be as scarlet; . . . though they be red like crimson." Isaiah 1:18.

"He that committeth sin is of the devil." 1 John 3:8.

*Note:* Sin is devilish. It stains the human soul with guilt no man can remove or even hide.

### *What question burns in the mind of a guilty sinner?*

"O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24.

*Note:* Guilty man, left to himself, finds no escape from his sin. He cries out for a healer, a deliverer.

### *With what wonderful words does God answer the sinner's cry?*

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

### *Through whom is deliverance available?*

"Be it known unto you all, . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10-12.

*Note:* God so loved you, guilty sinner, that He freely gave His Son, Jesus Christ, to meet your need. In Him alone there is deliverance.

### *What part have we, as sinners, in obtaining this priceless gift?*

"Through this Man is preached unto you the forgiveness of sins: and by Him *all that believe* are justified from all things." Acts 13:38, 39.

### *But can we not in some measure earn our own salvation?*

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20.

*Note:* The law reveals our guilt, but cannot remedy our condition. It can only declare our condemnation. In Christ alone can we find the way out of our dilemma. No work of ours will save us. Nor will we be saved by throwing away the law that reveals our sad estate. We need the law to show us how far from God we have fallen. Then we need Christ to lift us up and plant our feet on the pathway back to God.

### *When our faith goes into action, can we dispense with God's law?*

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

*Note:* The fact that the sinner turns to Christ for deliverance is evidence that the law still exists, still condemns, still demands payment. Knowing he cannot pay, the guilty one must reach out for the free gift of grace in Christ—or die in his sins.

### *How many of our sins has Christ paid for by His atoning sacrifice?*

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

*Note:* Christ "beareth away" the sins of the whole world. His ransom is sufficient to pay the penalty of every man.

### *What happens when our faith stretches out to grasp this gracious offer?*

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:17.

*Note:* Every step of faith is a step nearer God. Like Enoch of old, we walk with God until He invites us home to live with Him. Christianity is living like Christ because Christ lives in us. Christian living is living by faith in Christ?

### *How encompassing is this grandest of all God's gifts?*

"The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

### *In what mighty shout of praise will saved sinners one day unite?*

"Thou art worthy: . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:9, 13.

[END]

Alone With Your Bible

**GOD'S REMEDY FOR SIN**





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

by **RAYMOND H. LIBBY**



# ADVENTIST AIR BASE

by Wellesley  
Muir

▲ Clyde Peters, piloting "Fernando Stahl," radios Lima International Airport.

▼ Patient with a broken leg was flown to a medical center for treatment.



▼ Pouring the foundation for the hangar.



◀ School "bus" for children attending Seventh-day Adventist school located on the Perené River.



◀ Newly built hangar for Adventist air base in Upper Amazon Mission.

# IN THE UPPER AMAZON

*New Day Dawns for Mission Service in One of the Most Inaccessible Regions of the World*

Photos by the author

My family and I were at the Lima, Peru, International Airport on March 3, 1964, when the *Fernando Stahl* arrived from the United States. We were thrilled beyond words that this fine Helio Courier airplane would soon be in use by the Upper Amazon Mission of Seventh-day Adventists in reaching remote areas of the dense Peruvian jungle.

No longer will missionaries have to spend weeks or even months in dugout canoes on dangerous jungle rivers in order to reach their destinations. Emergency cases in the deep jungle can now be flown out for urgent medical treatment.

While mission pilot Clyde Peters and his family were studying Spanish and going through all the red tape of getting the plane licensed in Peru, I was asked to supervise the construction of a hangar near Pucallpa in the heart of the Peruvian jungle, where the new Adventist air base would be located. This jungle assignment came as a pleasant surprise to me, for it made possible my family's being together for most of the time during a four-month "camping trip" that we will never forget.

Long before dawn on Tuesday, May 5, 1964, we climbed into our little sixty-seven-horsepower Taunus (German Ford) station wagon to begin a 560-mile trip across the rugged Andes to the Amazon jungle. Before noon we reached the Andean pass of Ticlio at 15,806 feet elevation.

At the end of the first day we entered Huanuco, far down the eastern slopes of the Andes. Here we had our first flat tire. On Wednesday we drove through mountains which became more and more tropical as we descended to Tingo Maria. We saw lovely orchids growing in abundance by the roadside.

It was the beginning of the dry season; and the roads, which are normally used only by heavy trucks, were supposed to be passable. As the day wore on, the roads became worse and worse. We learned that the dry season is not always dry. Night came. It rained. Our little car plowed through places no car was ever supposed to go through.

By nine o'clock at night we were stuck in the jungle. We were without tools and had not passed a house for miles. However, there was a flickering light a few hundred feet from the road. I walked to the house praying that I might be able to borrow a pick and a shovel. Fortunately the people in the house were Americans, Baptists serving as independent missionaries in this lonely area.



Campa girls study in Adventist mission school at San Pablo.

They lent us tools and then insisted that we spend the night with them. These kind people gave us a good bed and a wonderful breakfast and told us to take the pick with us and leave it with a friend in Pucallpa. Again we felt the providential hand of God. In the next eighty miles we had practically to rebuild the road in twenty-four different places. Without the pick this would have been impossible.

On the afternoon of the third day we reached Pucallpa and the Ucayali River, which is the longest tributary of the Amazon. What a thrill it was to be in the very heart of the upper Amazon jungle! This is the land of the giant jaguar, the ferocious "black crocodile," and the much-feared anaconda. Primitive Indians live in palm-thatched villages along the rivers. There are still savages who hate the white man and would not hesitate to pepper his body with poison arrows at the slightest provocation. Yet this hostile land is a paradise of gorgeous beauty. Even more important—there are thirty-five Indian tribes to be reached with the gospel message. This is the challenge of the Adventist Aviation Ministry in the upper Amazon jungles, being initiated by mission pilot Clyde Peters and the *Fernando Stahl*.

The new hangar was to be constructed a few miles from Pucallpa on Lake Yarino Cocha (Lake of the Palms), one mile beyond the end of the road. The equipment we had shipped ahead by truck had all arrived. It included a water filter from England, Klepper tents and a folding boat from Germany, and a Mercury outboard motor and sleeping bags and air mattresses from the United States. There would be accounts to keep and reports to make, so we also had a portable typewriter and a small adding machine imported from Italy. The best items were to remain as part of the equipment of the air base: a kerosene cookstove from Holland and a kerosene refrigerator from Sweden. It seemed as if the United Nations had arrived, and we were grateful to men and women of many different countries whose craftsmanship was providing for our comfort and needs. When we loaded everything into a dugout canoe and climbed in on top, we were almost surprised that it did not sink.



▲ Marvin Fehrenbach extracts a tooth in jungle dispensary.

◀ One of three women who carried all water for mixing cement.

▲ In Lima, Peru, Evelyn Muir radios the "Fernando Stahl."

Native men used machetes to help us cut down the tall grass to clear a place for our tents. Then they used palm leaves to build a thatched shack for the refrigerator and stove, which served very well as a kitchen. Each day one of us would swim out in the lake where the water was cleaner to get drinking water, which was then strained, boiled, and filtered.

Building a 50 x 70-foot hangar in the jungle was quite an experience. There was no telephone by which to order materials. No road over which they could be hauled in. No cement mixer. Everything had to be brought in by dugout canoe. More than 500 sacks of cement. Twenty truckloads of sand and gravel, plus steel, lumber, bricks, roofing. All this had to be hauled up the bank from the lake to the hangar site in wheelbarrows that did not have rubber tires, or by burro or mule, or on human backs. All the water for mixing cement had to be carried up from the lake. For this job we hired three women—at less than 80 cents a day each—who carried the water in buckets on their heads. The construction moved slowly; but before we left, the hangar was up, the toolroom was nearing completion, the foundation was poured for the first house, and work had been started on the runway.

We learned to love the jungle, especially the gorgeous sunrises and sunsets and the almost intoxicating beauty of a moonlight night at the lake. After thunder and lightning and torrential rains there was always the wonderful sunshine. In such a beautiful spot it was easy to forget about the dangers, and we came to realize that there is no more reason to fear jaguars, alligators, and snakes in the Amazon jungle than there is to fear bears, mountain lions, and rattlesnakes in the United States.

Twenty years ago Lake Yarino Cocha was filled with alligators up to sixteen feet long, but they have all been killed off by men looking for leather. One night a group of teen-agers went across the lake from where we were camped and caught thirteen little alligators which were not big enough to hurt anybody. Our worst enemies were the hordes of mosquitos which came out every evening at sunset and the persistent chiggers which never failed to find us. More subtle are the fungous infections which begin on almost any part of the body without advance warning.

It was an exciting day on July 3, 1964, when Clyde

Peters brought the *Fernando Stahl* down on the new airstrip for the first time.

The Upper Amazon Mission currently operates twenty-six primary schools, a hospital (the Anna Stahl Clinic), a medical launch which serves the river waterways, and several medical outposts. A new clinic which will serve the Campa and Amuesha Indians of the area is under construction near the River Pichis. The *Fernando Stahl* has brought a new day for this work which is largely being carried out in inaccessible areas. Mission pilot Clyde Peters keeps busy flying medical and school supplies and moving personnel. A new safety factor has been added for missionaries, who now have a way to reach the outside world when an emergency arises.

I was flying with the *Fernando Stahl* when it landed at Amaqueria. Henrique Gonzalo had been working on his little farm when a falling tree crushed his arm, leaving a big hole on the inside of his elbow joint. He could never have endured a five-day trip down the river by dugout canoe to reach a hospital. In the *Fernando Stahl* he made the trip in fifty minutes. Now he is back working on his farm. More than this, Henrique Gonzalo is studying God's Word to learn how to walk with Jesus.

Now we are back in Lima, carrying on our normal mission duties, except that my wife now keeps radio contact with the *Fernando Stahl*.

Besides receiving routine orders for aviation gasoline, school supplies, and medicines, there is always something exciting in every contact. Marvin Fehrenbach reported that the Indians at Nevati had just found an anaconda about twenty-five feet long. On another occasion his wife, Waloma, was home alone and reported that a large jaguar had left its footprints all around her house during the night. At another radio contact nurse Waloma Fehrenbach told how she had been able to save the lives of twins who are normally beaten to death, thrown into the river, or abandoned to die because of a pagan superstition which leads the parents to believe that twins are spirits and not real people.

One message that did not come over shortwave radio keeps ringing in our ears. We asked a group of Shipibo Indians way up the Ucayali River what they thought about the new airplane. They responded, "We want the *Fernando Stahl* to come every day." [END]

## "SCIENCE FALSELY SO CALLED"



by D. A. DELAFIELD

*How Eighty Years Ago a "Signs" Author Warned of Perils to the Human Mind.*

In *The Signs of the Times* of November 6, 1884, Ellen G. White, in the first of two articles entitled "Science Falsely So Called," discussed "the sciences which treat of the human mind." "In these days when skepticism and infidelity so often appear in a scientific garb," she wrote, "we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God."

These so-called sciences, which enjoyed a considerable following in her day, were to exert a much wider influence, this author predicted. She looked into the future and said:

"This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology,

and mesmerism [hypnotism], he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended."—*Ibid.* (Italics supplied.)

Let us look at these sciences "falsely so called." First of all, Mrs. White mentioned phrenology. This "science" was popular in her day and widely accepted.

We may smile at the naïveté with which this bizarre teaching was then received. But it was a popular science in that generation and was taken seriously by its devotees.

Phrenology, says Webster, is "the study of the conformation of the skull as indicative of mental faculties." Certain phrenological conditions, it was held, indicated character traits, or mental strength or weakness in distinctive areas of the cranium. In the book *Fowler's Self-Instructor in Phrenology*, Revised Edition, 1890 (Revised by Nelson Sizer, President of the American Institute of Phrenology), the following statement appeared:

"Its simple yet comprehensive definition is this: every faculty of the mind is

manifested by means of a particular portion of the brain, called its organ, the size of which, other things being equal, is proportionate to its power of function. For example: it teaches that parental love is manifested by one organ, or portion of the brain; appetite by another, reason by a third, etc., which are the larger in proportion as these corresponding mental powers are stronger."—Page 66.

Fowler's manual discussed "particular shapes of head and corresponding traits of character."

Phrenology suggested that the shape of a man's skull determined whether he would act this way or that. For example, "When a person who threatens you shakes his head violently, and holds it partially backward, and to one side, never fear—he is only barking; but whoever inclines his head to one side, and shakes it violently, will bite, whether possessed of two legs or four."—*Ibid.*, pp. 75, 76.

Mrs. White, with characteristic insight, exposed the fallacy of this false science and declared that these odd beliefs denied the teachings of the Bible, in which it is made plain that an acceptable character is dependent not upon human inheritance but upon spiritual rebirth and conversion through faith in the Lord Jesus Christ. She also declared that false science would reassert itself in the last days before the "close of probation."

Mrs. White's reference to psychology or, as Webster defines it, "the science which treats of the mind in any of its aspects; systematic knowledge and investigation of the phenomena of consciousness and behavior," was made in the setting of the strongly antireligious psychology of the last decades of the nineteenth century—a psychology with which hypnosis was often identified. That was eighty years ago. These past eight decades have witnessed a vast broadening of knowledge in this field and also in public acceptance of psychology as an explanation of man's thinking and actions in adjusting himself to the world in which he lives. In the meantime, the false and the true in psychology have been identified and segregated by discerning people.

Psychology deals with the responses of the individual to the external stimuli of life—how he reacts to his environment and how he adjusts to living conditions about him, whether in the home, the shop, the school, at work, at play, or wherever he may be. This knowledge of the functioning of the mind is valuable and was so recognized by Ellen White. True psychology has its roots in divine knowledge. In the year 1902 Mrs. White wrote:

"The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character, because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words, 'To them gave He power to become the sons of God.' . . .

"Those who pass through the experience of true conversion will realize, with keenness of perception, their responsibility to God to work out their own salvation with fear and trembling, their responsibility to make complete their recovery from the leprosy of sin. Such an experience will lead them humbly and trustfully to place their dependence upon God."—*My Life Today*, page 176.

Mrs. White declared that man's sinful nature is the

basic cause of his emotional and temperamental ills. Too often the psychologist finds an explanation for human behavior in natural or abnormal processes of the human mind, but he cannot provide the moral strength needed to change the character. This work of healing lies in the province of true religion. And it is at this point that Ellen White warned her readers that human science—good as it might be in its place—could not do what God alone can do through the gospel of Jesus Christ.

In these articles Ellen White told of what would occur in the future and at the same time struck out against the *perversion* of the sciences of the human mind, but not the true science of the mind itself. She also wrote extensively of the large role played by the abnormal sin-sick mind in the causation of some human diseases at a time when psychosomatic medicine, as we know it now, was unheard of. I quote from her book *The Ministry of Healing* (1905) as follows:

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. . . .

"In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—Page 241.

She then proceeded to point those who were sick in mind and body to Christ as the answer to all their problems:

"When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, 'with healing in His wings.' Malachi 4:2. Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.

"The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy.

"Our Saviour's words, 'Come unto Me, . . . and I will give you rest' (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills."—*Ibid.*, p. 115.

In the *Signs* articles of 1884 Mrs. White pointed out the dangers of directing man's faith inward to inherited powers within himself for emancipation from frustrations and perplexities. She affirmed that those sciences which deal with the human mind in this manner fulfill Satan's purposes by exalting the creature above the Creator.

"If the tempter can so deceive the human mind as to lead mortals to think that they possess the inherent power

to perform great and good works, they cease to rely upon God. They acknowledge not a superior power. They give not God the glory which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished; and he exults that fallen men presumptuously exalt themselves, as he exalted himself in heaven, and was cast out. He knows that if they take this course, their ruin is just as certain as was his own."

This reliance upon self introduces an element of apostasy. God and His grace are forgotten, or at least tragically neglected, and this author reveals how subtle is the working of the mystery of iniquity and how devastating the results can be to anyone's spiritual life:

"Another means by which Satan seeks to separate the soul from God is to make man believe that prayer is but a useless form. He well knows how needful are meditation and prayer; and by his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength to resist his attacks. The prayer of faith is the great strength of the Christian, and will assuredly prevail. This is why Satan insinuates that we have no need of prayer.

"Neglect of prayer leads men to rely on their strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted."

Christ's victory, says this author, was gained by repudiating the false science of the enemy and relying upon an "It is written." The Bible was His refuge. But with many today, faith in the Bible is displaced by faith in oneself and in the sciences "falsely so called."

Today the Christian psychologist has found his place in society helping the frustrated patient to understand himself and, more important still, to understand and know God. He rejoices in the work of placing the trembling hand of his patient in Christ's hand for spiritual succor and restoration.

In the next issue we will examine Mrs. White's comments and prophecies about hypnotism. [END]



THREE LIONS

## TEST YOUR "WORD" POWER

by Richard H. Utt

Few of us have ever written letters worth publishing and reading century after century, and probably we never shall. Yet some of the letters written by Paul and other early Christian leaders are eagerly read 1,900 years later by millions. See how many of these famous letters, or epistles, you can identify. Choose your answers from the list at the right.

1. Paul wrote from Rome to the \_\_\_\_\_ to make it plain that salvation comes, not by the works of the law, but by faith in Jesus Christ.
2. However, \_\_\_\_\_ emphasizes that "faith without works is dead."
3. The epistle to the \_\_\_\_\_ presents the ministry of Christ as our "great High Priest, that is passed into the heavens."
4. The short letter to \_\_\_\_\_ tells the interesting story of Onesimus, a runaway slave.
5. The epistle of \_\_\_\_\_ dwells on the love of God and the duty of Christians to show the same love for God and for their fellowmen.
6. In a letter to the \_\_\_\_\_, Paul predicts that before Christ returns, a "falling away" will occur, and a "man of sin" will be revealed.
7. Paul wrote a personal letter to a young church leader named \_\_\_\_\_, giving counsel on such matters as qualifications of bishops and deacons.
8. In the latter part of his letter to the \_\_\_\_\_, Paul describes the type of armor needed in the Christian's warfare.
9. Early in his letter to the \_\_\_\_\_, Paul affirms, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."
10. One of Paul's main reasons for writing to the \_\_\_\_\_ was to try to restore unity in a divided church.

Colossians  
Corinthians  
Ephesians  
Galatians  
Hebrews  
James  
1 John  
Jude  
1 Peter  
Philemon  
Philippians  
Romans  
Thessalonians  
Timothy

(Answers on page 33)



## ADULT AND TEEN-AGE PROBLEMS

Answered by **William A. Fagal**

Director, "Faith for Today" TV Program

### ONE WAY TO HEAVEN

**QUESTION:** My husband and four girls believe that you can pay for masses after the death of a loved one to help get him into heaven. Although I had not been brought up to accept this idea, I joined them in their beliefs fifteen years ago, but I no longer believe in prayer for people after death. I now believe an individual must accept Jesus Christ before death and that no later prayers can atone for previous wrongdoing. Do you agree?

**ANSWER:** Nowhere does the Bible indicate that sympathetic and anxious friends can do one thing to change a man's eternal destiny. God decides this solely on the basis of the trend and direction of his life. The Bible's counsel to all of us is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Nowhere does it indicate that others, by their good works or contributions to the church, can atone for one's shortcomings. Ezekiel 14:20 says, "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, . . . they shall but deliver their own souls by their righteousness." Help your husband and daughters to understand these great facts of salvation and man's individual relationship to God.

### PHILLIPS' TRANSLATION

**QUESTION:** I was talking to a Christian friend of mine about "The New Testament in Modern English" translated by J. B. Phillips. This individual stated that it is wrong for anyone to read it. What do you think?

**ANSWER:** Your friend is badly misinformed. Phillips is one of the most readable translations available in contemporary English. Some scholars contend that it does not follow the original as closely as others, but for sheer enjoyment in reading the glorious truths of the New Testament in contemporary English, this translation is one of the best.

### MIRACLE OR CHRISTIAN WITNESS?

**QUESTION:** I have found myself wishing recently that perhaps an angel might appear to my sons telling them that God really exists and there really is a hereafter. After all, does not God want my children saved? And if this is what it would take, isn't it reasonable to request Him to do it?

**ANSWER:** Every parent will be sympathetic with your concern for the salvation of your children. They are your most precious possessions, and of course you want to see them get right with God. However, even the miracle which you desire might not accomplish your purpose. In

one of Jesus' parables, the rich man advanced the same reasoning to Abraham, saying, "If one went unto them from the dead, they will repent." Abraham's answer was: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:30, 31. Jesus here is saying that those who will not give heed to the writings of the prophets in the Bible, would not be persuaded even though some mighty miracle were presented to them. Keep in mind the fact that perhaps God wants to use your constant Christian witness, coupled with the impressions of His Holy Spirit, to bring conversion and change to the lives of your sons. He wants to see them saved, and He is working with you to accomplish this purpose.

### TAINTED GIFT?

**QUESTION:** I live in a land far from America, where we now are building a lovely church for God. Because of its high cost, we are soliciting contributions from our community. One woman who was dropped from our church membership because she is not living a Christian life has wanted to contribute liberally. But she is engaged in illicit business—smuggling, gambling, and other such things. Do you think God would be pleased to have us accept her money?

**ANSWER:** This gift is not being given to the people in the church, but rather to God. Looked at in this light, what right has anyone to tell her that it is unacceptable? If from the heart anyone wants to contribute to God, this should be regarded as a matter between him and Heaven. As the result of giving to the work of the Lord, this individual might be impressed to return to her prior love for God and His church on earth, making the necessary changes in her life. Remembering that "where your treasure is, there will your heart be also," we can hope that the heart of this backslider may soon return in devotion to the church to which she has made her gift. She should be encouraged to realize that while it is good to give, God really seeks "not yours, but you." 2 Corinthians 12:14.

### AFTER DEATH

**QUESTION:** When I die, I would not like to have to wait until the resurrection day, which may be a long time off, to see my loved ones again. Are the people who have died hundreds of years ago just sleeping as the Bible says? I would much rather feel that the dead go immediately to heaven.

**ANSWER:** Because our judgment is faulty, we must recognize that the way which God has planned is best. Job stated regarding his death, "All the days of my appointed



time will I wait, till my change come." Job 14:14. God has planned that those who die will wait until the resurrection day, when He has promised that all who love Him will go to heaven together. Remember, however, that in death the waiting time will seem as nothing. To the resurrected ones it will seem but one moment between the day they died and the day of resurrection when Jesus wakens them to life eternal. Just as in sleep we are oblivious to the passing of time, so it will be in the sleep of death. Therefore, do not try to decide what you *think* would be best, but trust in God, who *knows*.

## RIGHTEOUS INDIGNATION

**QUESTION:** A recent experience has left me bitter and cynical. Having heard that a certain mission located in a slum section might have to close for lack of funds, I decided to take a contribution. Just a few steps from the mission entrance a teen-aged boy sneaked up behind me, grabbed my purse, and ran away with it. Another youngster told me the older boy's name. Although I reported this to the police, who said they knew the culprit, for some reason they have done nothing to bring him to justice or retrieve my money. I feel that I cannot call myself a Christian and yet feel the sort of bitterness which this has produced in me. How can I *love* my enemy? I can't even find mercy enough in my heart to pray for him.

**ANSWER:** Yours has been a difficult experience, about which you are justifiably indignant. However, remember that there is a real difference between righteous indignation, which even Jesus showed on occasion, and the harboring of feelings of hatred which might even produce a desire to kill the one who has wronged us. Your bitterness will be softened if you will remember how this misguided youth could be changed by the power of God if conversion and a sense of Christian direction were brought to him. No one is beyond God's power to save and redeem. With these thoughts, you will feel only pity for him because of his lack of that which could make his life worthwhile. Surely then you could find it in your heart to pray that God's Spirit might touch his life and make him a different person. Then, if ever you meet this youth again, you will feel the challenge of trying to help him find Christ rather than seeking personal retaliation.

## NEEDLESS FEARS

**QUESTION:** I am twenty years old and soon to be married. I am troubled over the fact that I fear God much more than I love Him. As I approach marriage, I fear God will someday take my husband away from me, leaving me a widow with children. Or, I fear God will cause my future children to be abnormal. I fear death and eternity greatly. In fact, I fear just about everything concerning God. To me, Jesus is gentle and has love and kindness while God the Father is all wrath and punishment. Can you help me?

**ANSWER:** The enemy of our souls has given millions a gross misunderstanding of the character of God. The Bible teaches that Jesus and His Father are "one," indicating that they are alike in goals, outlooks, and methods of dealing with the human family. Jesus even went so far as to

state, "He that hath seen Me hath seen the Father" (John 14:9), for Jesus revealed the characteristics of God the Father. As an ideal father, God wants to see you happy and certainly is not interested in taking away from you the man whom you are soon to marry, or in causing you to have abnormal children. This would make God a fiend. It is Satan who tries to present this image of God to us in direct contradiction to the Bible assertion, "God is love." 1 John 4:16. The prophet John states, "We love Him, because He first loved us." 1 John 4:19. And we are also told, "There is no fear in love; but perfect love casteth out fear." Verse 18. An understanding of the love of God for each individual will replace our fears with complete trust and confidence.

## PLEASING GOD

**QUESTION:** I support a little orphan boy in Korea. Last year it cost me \$300 to do this, and it will cost more this year. This takes at least 25 percent of my income. But I am disturbed by the verse of Scripture which states that all of our righteousnesses are as filthy rags in the sight of God. When I started doing this I did it to show God I love Him and want to please Him. Don't you think that it pleases Him even a little?

**ANSWER:** Of course God is pleased with every act of kindness which we show to another. When Christ was here on earth, He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. However, the verse of Scripture to which you refer (Isaiah 64:6) teaches us that we can never be saved through good works, for these can never outweigh all of the sin in our lives. God wants us to accept Jesus Christ as our Saviour from sin. He will then clothe us with Christ's righteousness. If we stand before Him clad only in the garments of our own righteousness, these will appear to God as filthy rags. The lesson is that we cannot look to our good works to save us, but must depend entirely upon the Lord Jesus Christ for our salvation.

## GOOD MOTIVE, WRONG METHOD

**QUESTION:** I am a Christian boy fifteen years of age. Recently my club in school gave a party, and there was a lot of drinking. I tried to control it and took the alcoholic drinks away from many students. But when I got home I didn't feel so good about what I had done. Some felt I was interfering and told me I should mind my own business. Do you suppose God was pleased with what I did?

**ANSWER:** Force can never make others lead exemplary lives. They must genuinely want to do right. Anyone who wants to do evil will find a way to do it. However, your motive was good, and without question God was pleased with it. May I suggest that you will be wiser to seek your permanent associates among those who see things as you do. While our obligation to help everyone in the world find Christ necessitates your not ignoring the young people with whom you are now associating, I hope that you will find some Christian friends as determined to do right as you are.

## *Simple Way to Avoid a Dread Disease*

by Clifford R. Anderson, M. D.

Of all the dangerous infectious diseases known to man, tetanus is perhaps the most deadly—largely because we tend to forget or minimize its dangers. Today, in spite of all our modern means of treatment, this disease is one of the most serious of all that affect the human race. Fantastic? Perhaps so, but it is only too true. No antibiotic now available can change the picture once a full-blown case of tetanus has developed. Even now, more than half of those so afflicted die. It is as serious as that.

True, tetanus has not been a widespread killer in the same sense that tuberculosis or smallpox have been in the past. But it occurs far too frequently, largely because so many people are not taking proper steps to protect themselves.

In these days of rapid travel, accidents are only too common. Thousands are injured on the highways every year. Accidents also occur in homes, gardens, farms, factories, workshops, and wherever human beings live and work. Dust blowing in from the street, the garden, or the farm often contains the tiny microscopic germs of lockjaw, or tetanus. For this reason everyone, especially those who travel on the highways, on trains, or in the air, or who work in the soil or around animals, should be immunized or vaccinated against tetanus.

Curious as it may seem, there is no reason for any human being to suffer from tetanus. Yet every year hundreds of people die from this dread disease for no other reason than failing to get adequate protection. Prevention is so easy. Surely we owe it to ourselves to be fully protected against this cruel killer with its violent convulsions and severe muscle pain.

The lethal seeds of tetanus are lurking in all civilized areas. They are tracked into the house on shoes or bare feet. They are constantly blown about in the air. We cannot escape these germs; they are with us wherever we go. Believe it or not, you may be carrying some of these germs on your skin right now. But although we cannot escape them, we *can* do something about protecting ourselves from their ravages.

Tetanus is a strange disease. Circumstances must be exactly right for these vicious little enemies to do their horrible work. As tiny bacteria, they grow freely within the intestinal tracts of animals and even of men. There they usually offer no danger. But once they leave the bowel and reach the ground as spores, or seeds, they change their form and shape. Now they become extremely tough. They are not affected by air and can be blown long distances by the wind. Unlike the germs from which they have sprung, these spores can endure an hour of boiling in water and



PINNEY FROM MONKMEYER

still germinate after ten years or more! But to do this they must be in the right environment.

### *How Tetanus Germs Enter the Body*

To begin their devastating work, these tetanus spores must be injected in some way into the living tissues of the body, usually by a cut, scrape, scratch, or puncture wound. Even a small insect bite or sting may leave a large enough opening in the skin for these spores to enter the body. Once under or within the skin they multiply quickly, spreading their poisons throughout the body.

Wounds that bleed freely are less likely to develop tetanus. The bleeding tends to wash the spores out, along with the dirt and dust from the street or garden. But when there is little bleeding, as in *puncture* wounds from nails, pins, or other sharp objects, the germs are more likely to remain deeply imbedded in the skin. The same is true of crushing wounds, when dirt or dead tissue prevents adequate bleeding. If left in the wound, these tetanus spores soon hatch into live bacteria and liberate their deadly toxins.

Two forms of poison are liberated by these germs. One, known as tetanolysin, breaks down the blood cells. The other, known as tetanospasmin, is a powerful chemical that attacks the nerve centers, causing convulsions and severe muscular spasms. Sometimes these convulsions are so violent that victims have been known to fracture their own spinal bones! This particular poison is so powerful that enough to cover the point of a pin would actually be sufficient to kill a person.

# ARE YOU PROTECTED AGAINST TETANUS?

The first nerves to be involved are usually those that control the muscles of the head and neck. The strong chewing muscles on the side of the face turn rigid through spasm, making it extremely difficult for the victim to open his mouth. This is the dreaded *lockjaw*, known from ancient times. Painful convulsions and profuse sweating may then occur, followed by severe spasm in the muscles of the abdomen, neck, and back. Any minor disturbance, such as jarring the bed or some noise in the room, may set off severe reactions. Unfortunately, the patient's mind is usually clear until the end, adding to his misery and making his helplessness all the more apparent to him and to those who are trying to help him.

Once these poisons have entered the nervous system, the situation is extremely grave. The patient needs the best of care, preferably in a hospital. Antitoxin must be given in large doses, but even this may fail to stay the course of the disease once the germs have gained a strong foothold. It is the antitoxin's job to neutralize the deadly by-products from the tetanus germs that have sprung to life within the wound in the skin.

## *Preventing Tetanus Before It Starts*

What can be done to *prevent* these hideous reactions before they start? If a person is injured in a street accident and has *not* been previously immunized against tetanus, he must be given tetanus antitoxin at once. This is not a new form of treatment. Tetanus antitoxin was used extensively during the first world war. It saved many thousands of lives, especially in northern France where the cultivated fields had long been heavily fertilized with animal excretions containing a concentration of tetanus spores.

However, tetanus antitoxin has certain drawbacks because it is prepared from animal serum, and some people are violently allergic to this. So in modern medical practice, antitoxin is used only as an emergency measure in treating an injured person, provided he is not already sensitive to animal serum.

A far better method of protection is to use tetanus *toxoid*. This is quite different from antitoxin. The toxoid is injected like a vaccine, and it operates like the vaccines against polio or diphtheria. In other words, tetanus toxoid, when given in advance, provides strong protection or immunity *before* the injury takes place, something the antitoxin can never do.

To show how effective tetanus toxoid can be in preventing this dread disease, we need only mention that during World War II all Allied troops were given tetanus toxoid immunity before going into action. Only thirty

men among the millions of wounded actually developed tetanus, probably because they were not given this immunity. Japanese and German army commanders continued to rely on antitoxin, and thousands of their soldiers died from tetanus because many of them could not be given the antitoxin in time.

It is of utmost importance, then, that every person be given tetanus toxoid *before* injuries occur. This is a rapidly moving age, and we never know when we may be involved in a serious accident. Those who are wise will secure this protection now, for themselves and their loved ones. We do not actually know how long this tetanus toxoid immunity lasts. It may continue for a period of years, and yet one person's reactions may be different from another's.

Millions of people have been immunized against tetanus, but it is possible that their immunity has begun to wane and disappear. Millions of others have never been immunized at all. They should be immunized without delay. A single shot of tetanus toxoid is not enough. To be completely protected, one should be given at least three injections at proper intervals. Tetanus spores have been known to lie dormant for long periods of time in the scar tissue of an old wound or in bits of dead bone after a complicated fracture, only to be set free to do their deadly work when some minor injury occurs months or years later.

For those who have never been immunized, the safest method is to have a series of *three* injections eight weeks apart, followed by a booster shot within six to twelve months and then another booster dose every five years. If a person is badly injured, he should go through the regular series just outlined even though he may have been immunized in previous years.

## *Protecting Your Children*

How soon should this protection be given? When a child is six or eight weeks old he should receive his first D.P.T. shot (diphtheria, pertussis or whooping cough, and tetanus). This combined shot should be repeated at three months, again at four months, once more at eighteen months, then every three years until he is twelve years of age.

Why is this important? Because children are forever falling down and grinding dirt into their hands and knees. Every such injury opens the way for tetanus. Hundreds of children die every year because they have not been protected. Tetanus occurs most frequently in young children today because some parents have failed to take advantage of this mode of protecting their children against this

disease. Many adults are also lacking in immunity to tetanus. This is nothing but sheer neglect.

### Proper Care of Wounds

With all the modern emphasis on outdoor living, and with accidents increasing on every side, the danger of contracting tetanus is only too real. We need to use intelligent first aid.

Every wound should be thoroughly cleansed, preferably with soap and water. You may apply antiseptic solutions as well if you desire, but in most cases thorough cleansing with soap and water and generous flushing with clean water to remove all dirt will do much to prevent tetanus and will also aid in healing.

In addition, be sure you are thoroughly protected against tetanus. If you need a booster shot, by all means get it without delay. Wounds should not only be cleansed but protected against further infection. Cuts, lacerations, and abrasions should be covered by sterile gauze to which some suitable medication may be applied. The area should then be firmly bandaged to keep the dressing in place and prevent further contamination and infection.

Do not be afraid of a little bleeding. This may be nature's way of cleansing the deeper parts of the wound by removing the germs and dust. Deep puncture wounds made by stepping on a nail or other sharp ob-

ject are likely to harbor germs and dirt, including the spores of tetanus. Such wounds do not bleed readily and must therefore be given special care, preferably by your own physician. Wide and deep lacerations should be thoroughly cleansed and the skin sutured together, not only to control bleeding, but also to avoid ugly scars and serious secondary infections which might otherwise occur.

Above all, be sure you and your family are fully protected against tetanus. Lockjaw is a hideous disease and so unnecessary today. If you do not have this protection, see your family doctor as soon as possible. Now is the time to do something before it is too late. [END]

# YOUR HEALTH QUESTIONS ANSWERED

BY YOUR RADIO DOCTOR

CLIFFORD R. ANDERSON, M.D.

## OLIVE OIL AND GALLSTONES

**Q.** *Is it possible to pass gallstones by using olive oil, or is surgery necessary?*

**A.** True gallstones are formed in the gallbladder, a small muscular bag attached to the under surface of the liver and lying just above the stomach. Only one small duct leads away from the gallbladder, its inner diameter being not much larger than the lead in an ordinary pencil. It is difficult to imagine how a fairly large gallstone could pass through such a tiny tube. Any such stones passing through would probably be not much larger than a grain of sand. The common bile duct into which the cystic duct from the gallbladder flows is much larger. Occasionally stones formed in the liver will pass, but they may then become blocked at the sphincter of Oddi where the common duct joins the duodenum. The patient may then have a complete obstruction of the common bile duct, resulting in severe jaundice, and pancreatitis may also develop. Most so-called "stones" found in the stool are usually not true gallstones, but are believed to be stonelike masses formed of oil or fat united with certain substances in the bowel. These might

easily be mistaken for gallstones. However, if the gallbladder itself becomes inflamed and then adheres to the small bowel, a stone from the gallbladder may erode through and pass into the bowel. Such conditions are rather rare and really have nothing to do with one's using olive oil. However, olive oil is a very useful adjunct in the diet, being beneficial to the stomach and bowel. On the other hand, it is wiser to have a badly diseased gallbladder removed by surgery, for in some cases cancer may develop in that organ and spread to the liver.

## PUMPKIN SEEDS

**Q.** *In a recent issue of "Prevention," the author recommended using pumpkin seeds to prevent and cure prostatic trouble. More recently a doctor in Portland, Oregon, stated that pumpkin seeds "won't help your eyes or anything else, so let the birds eat them." What is your opinion?*

**A.** We should be careful in assuming that because certain animals or birds can utilize this or that particular substance we, too, should make use of it as a part of our regular diet. Horses, cows, and elephants can eat large quantities of green stuff, which

they are able to utilize to supply their bodily needs. The human digestive tract is somewhat different, being about midway between the herb-eating animals and those that subsist largely on flesh. In the first chapter of Genesis, verse 29, a diet of grains, nuts, and fruits was given to man. This is still his best diet, for it provides all that he needs. In verse 30 the rest of the animal creation was given "every green herb for meat." As for pumpkin seeds being able to cure prostate trouble or diseases of the eye, this is really claiming too much. However, a careful scientific evaluation indicates that the *edible* portion of the pumpkin seed does contain both unsaturated fat and protein of good biological value, better in some respects than roasted peanuts, but still inferior to watermelon seeds and soybean flour. Peanuts are more easily used for food, and the same is true of potatoes, whole wheat, and soybeans, all of which have a higher biological value than pumpkin seeds. For many centuries, people of the Orient have used watermelon seeds, evidently with some benefit, even though these seeds are usually thrown away by Western peoples. Someday we might find an easy way of procuring the useful part of pumpkin seeds so that we can add it to the diet. But even so, let us not be fooled about prostate trouble. If this is your problem, you had better see a urologist. If you have eye troubles, you had better see an ophthalmologist. Meanwhile, be sure to include a wide variety of foods in your diet, avoiding as far as possible those more highly refined foods that contain large quantities of sugar. Natural foods are always best, and the fresher they are, the better they will be in building a healthy body and a sound mind.

A beautiful display they made, they did indeed—Super-Star, Damask, Peace, Gloire de Dijon, and many another. Shrubs and standards, they bloomed in profusion, each as perfect and well-trained as concentrated interest and attention could make it.

Their owner was busy with his clippers. He was always busy with his clippers. Such perfection could hardly have been maintained otherwise. But it *was* perfect. If ever a garden anywhere justified the care and effort put into it, that one did.

A friendly neighbor stood and filled his lungs appreciatively. "Wonderful!" he breathed. And then, "They make a fine show, don't they, Bill?"

"They should," came the reply; "they cost enough."

Somehow there didn't seem very much to be said after that.

The man called Bill was right, of course. His garden of roses had cost. You can't buy such beauties for nothing. And the time—his time. There was no doubt about it, he knew what he was doing, and a good gardener's time is valued highly these days. Considering all that he had spent, in time and money, it would have been a poor

return to have had anything but "a fine show." But it *was* a fine show; and, being so, such a bonus of beauty did heaven bestow as should have tended to make any outlay seem insignificant in comparison.

We are of course enjoined by no less than Jesus Himself to count the cost.

"For which of you, intending to build a tower," He said, "sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke 14:28.

There was a time in our missionary experience when we visited regularly an African town where were upreared the walls of a massive cathedral. But it had no roof. Whether those same walls do now support a roof, I do not know, but if they do, there was entailed a colossal amount of repair. Unprotected year after year from tropical rains and burning suns, the roofless structure constantly deteriorated. New cracks continually appeared and old ones grew longer and wider, until it seemed certain that the great building would be a ruin long before it ever reached completion. Its designers had failed to estimate the cost.

One can imagine that there were many to whom those crumbling walls meant a great deal of heartburning. Let there be waste and loss, and how bitterly we regret our expenditure—effort, time, or money. But let our efforts succeed, let our edifices reach completion, let our roses come to full and magnificent bloom, let the cradle not be prepared in vain, and we remember no more the anguish, the cost—for joy, for very JOY.

We need to be like the finder of the treasure in the field (Matthew 13:44), who, "for joy thereof," went and sold all that he had so that he might buy the field and thereby possess the treasure. Like Paul also, Pharisee of Pharisees, pupil of Gamaliel and free-born Roman citizen. From the worldly point of view it was no inconsiderable sacrifice he made when at last he did decide to follow the Lord. Loss of prestige, constant harrassing and persecution, flogging, prison, stoning, shipwreck—not many men have suffered so. But what matter? For Christ's sake, he said, "I take pleasure in infirmities. . . . I am become a fool in glorying." 2 Corinthians 12:10, 11.



ROBERTS

## JOY BEYOND THE CROSS

by Mary J. Vine

"For His sake I did in actual fact suffer the loss of everything," he wrote to the Philippians, "but I considered it useless rubbish compared with being able to win Christ." Philippians 3:8, Phillips.

We all know by heart the story of Jesus' threefold trial in the wilderness, but someone has imagined a fourth. It is well within the range of possibility that the dying Saviour was thus assailed.

It was at the third hour that the soldiers drove home the nails and, with callous disregard for its burden, upreared the cross and dropped it heavily into the place prepared. It was at the ninth hour that the shroud of darkness lifted and the triumphant cry arose that the battle was finished and victory won. Six long, cruel hours. His friends had remained afar off; not so His enemies. They must still have their fling. They remembered that He had called them whited sepulchers, sayers and not doers, blind guides, hypocrites and children of hell. But then He had been surrounded by a sympathetic populace, and His enemies had been afraid of Him. Now they had Him where they wanted Him, alone and in their power, and despite His anguish, despite His helpless position, they gave full vent to their spleen.

And then—so someone has imagined—

In that dark hour of tortured gloom,  
Dreadful precursor of the tomb,  
Came e'en again the evil one,  
In desperate bid to trap God's Son.

Came and with whispered word intent,  
Deplored the lifeblood all but spent  
On worthless objects such as they  
Who jostled round His cross that day.

Tried all he could to bring regret  
Into that heart so hard beset,  
Told Him He'd paid too high a price,  
Man was not worth such sacrifice.

Thanks be, the Saviour didn't think at all in terms of how great a price He was paying, nor how chill had always been that dreary shadow of the cross on which He now hung. No, the roses were more than worth the outlay. When the going was hardest, He could still talk of Paradise. "For the joy that was set before Him [He] endured the cross, despising the shame" (Hebrews 12:2); and the day is not far distant when "He shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11.

What a glorious thought it is that He, the Lord of glory, looking fondly and proudly at us, even you and me, will be in no wise tempted to consider how great a price He paid, but will in fact "rejoice over thee with joy;" indeed, "He will joy over thee with singing." Zephaniah 3:17.

May that same joy be given to us in all our giving and doing. Then indeed it will not only bring us satisfaction, but it will without doubt bring benefit and happiness and inspiration to others also.

[END]

by Kenneth W. Wilson

### Evidence of Near-Contemporary Records

**IN OUR** present sophisticated age increasing skepticism is being shown toward the supposedly great deeds of historical heroes. Scholars glory in "debunking" such tales as George Washington's cherry tree and John Smith's encounter with Pocahontas.

Even Christ Himself is under attack. "Where," ask the critics, "is the proof that He was more than a mythical character like Hercules or some other folk hero?"

We shall concern ourselves here with four important considerations.

1. Is the reliable information about Jesus scanty, as the critics charge?

Dr. Albert Schweitzer, in his controversial book *The Quest of the Historical Jesus*, makes this statement: "It must be admitted that there are few characters of antiquity about whom we possess so much indubitably historic information, of whom we have so many authentic discourses." Then he makes a specific comparison with a well-known teacher of ancient Greece. "The position is much more favorable, for instance, than in the case of Socrates; for he is pictured to us by literary men who exercised their creative ability upon the portrait. Jesus stands much more immediately before us, because He was depicted by simple Christians without literary gift."—Page 6.

2. Is there evidence in contemporary and near-contemporary records to support the claim that Jesus lived in Palestine during the reigns of Augustus and Tiberius?

There are few references to Jesus in contemporary non-Christian records. Actually, this should not be surprising. Jesus was not a publicity-seeking individual. On the contrary, He avoided any self-exaltation and discouraged the attempts of His followers to promote Him to positions of honor. Roman records of the time have scant mention of any but officials of the empire; and even such men as Pilate, a provincial governor, received scarcely any notice. Jewish records of the period were largely destroyed with the city of Jerusalem in A.D. 70. About the only factual information about Jewish affairs is in the writings of Josephus, who wrote shortly after the fall of Jerusalem.

Josephus mentions both Jesus and Pilate in this matter-of-fact statement: "Now, at this time there appeared a certain Jesus, a wise man, . . . and He drew to Himself many Jews. . . ."

"Now when, at the instigation of our chief men, Pilate condemned Him to the cross, those who had first loved Him did not fall away."



# WAS

# JESUS REAL?

REVIEW PICTURES

However, this was written about A.D. 93, almost two generations after the time of Christ, so that Josephus was dependent on other than personal observation for his information.

We must turn to a completely impartial chronicler of Roman affairs for the most unquestioned reference to the historic person of Christ. Tacitus, a pagan Roman historian, writing in A.D. 64 mentions Christ as a specific individual. This man, a contemporary of the early apostles, who wrote only thirty-five years after the crucifixion, stated, "Christus, the founder of the name [Christian], had undergone the death penalty in the reign of Tiberius by sentence of the procurator Pontius Pilatus, and the pernicious superstition was checked for a moment." A few lines farther on he referred to the "members of the sect," stating that "vast numbers were convicted, not so much on account of arson [the charge of firing Rome] as for hatred of the human race."

Here we have a cold, factual observation by a casual historian. This kind of statement is of the highest value in establishing the reality of a person's existence.

Another interesting fact about the Tacitus statement is the assertion that only thirty-five years after the checking of the "pernicious superstition . . . for a moment," this Man's followers were counted by "vast numbers" in the city of Rome alone. This certainly is eloquent testimony to the power of His influence and the energy of His followers—an energy which drove these heralds of the gospel to every corner of the empire and to lands beyond.

In connection with the phenomenal spread of Christianity, we have the record of one more pagan Roman who wrote about twenty-five years after Tacitus. In A.D. 111 Pliny, propraetor in Pontus and Bithynia under Trajan, reported to the emperor about the growing numbers of Christians in his region and about his measures to curb the spread of what he called "infatuation." He used the name Christian repeatedly to identify the sect he sought to suppress.

Thus, we have a few direct statements from unimpeachable and impartial sources to establish the fact that Jesus was recognized as a real Person by writers of close succeeding generations.

3. How does the existence of Christianity relate to the reality of Christ?

It may strike the reader as more than paradoxical that One who excited so little publicity in His own time

should have become the Founder of the greatest religious movement of all time. Notice how Kirby Page expresses the unbelievable marvel of Christianity:

"If it had not actually happened it would be regarded as utterly impossible. That the religion of an obscure teacher in a conquered province, who Himself was crucified as a common malefactor, should spread within three centuries, in spite of vigorous opposition and bitter persecution, so rapidly that it became the religion of the mightiest empire of all the earth: this is simply incredible."—*Jesus or Christianity*, page 53.

The continued virility of Christianity down through the centuries is indeed one of the greatest mysteries of history. How could a religion based on a command to "love one another" make headway in a world filled with hatred? But it did make progress—phenomenally.

Christianity itself is convincing testimony to the reality of Christ. No other religious leader has ever brought about such profound changes in humanity. Cunningham Geikie says, "The influence of His life, His works, and His death, have, from the first, been like leaven cast into the mass of humanity. He made religion spiritual instead of ceremonial; universal instead of local. He gave us the magnificent dowry of a faith in One Common Father of the whole human race, and, thus, of a worldwide brotherhood of all mankind. . . . All that love to our fellowmen can prompt finds itself only a copy of that Life which was spent in continually doing good, and the noblest self-sacrifice for others finds itself anticipated by Calvary."—*The Life and Words of Christ*, Preface.

4. What place does the historic Jesus have in the personal affairs of the twentieth-century individual?

The mighty force of Christianity, even though often twisted and mutilated at the hands of misguided men, has exerted an influence upon civilization beyond all reckoning. But the most significant proof that Jesus Christ was a real Person is found in a far different setting—in the heart of the individual Christian.

Wholehearted response to Christ's invitation "Come unto Me" has brought unfathomable peace to countless harrassed, sin-oppressed souls in all ages and in all lands. Won't you, dear friend, listen to His gentle voice now as He says, "Here I stand knocking at the door. If anyone listens to My voice and opens the door, I will be his guest and dine with him, and he with Me." Revelation 3:20, Goodspeed. [END]

# Your Bible Questions

## Answered

by CHARLES D. UTT



### JESUS AND THE GENTILES

I have been told that Jesus did not preach to the Gentiles. Is witnessing to the woman at the well proof that He did?  
Mrs. R. L.

The incident of Jesus' preaching to the Samaritan woman at the well and to her people is recorded in John 4. The Samaritans probably should not be called Gentiles, as they were a partly Jewish race which resulted from the assimilation of certain Gentiles into the Israelite population following the captivity of the northern kingdom in 721 B.C. The kings of Assyria brought people from a number of distant places and settled them in Samaria. See 2 Kings 17:24-34. These people were the ancestors of the Samaritans in the time of Christ. They worshiped the God of Israel and accepted the books of Moses as their Scriptures.

If by "preach" we understand "minister to," Jesus did preach to Gentiles on a few occasions. One was to the Syrophenician woman whose daughter He healed. She "was a Greek, a Syrophenician by nation." Mark 7:26. In response to her faith He granted her request, and commended her for her faith.

Another contact with non-Jewish people came a few days before Jesus' crucifixion. It is recorded that some Greeks came and sought an interview with Him. To their request, "We would see Jesus," Jesus responded, "The hour is come, that the Son of man should be glorified." Christ's imminent death was to open the door of salvation to the whole world, and here were representatives of the Gentiles ready to enter in. See John 12:20-23.

During His earthly ministry Jesus' work was primarily for the Jews—"the lost sheep of the house of Israel." Matthew 10:6. Yet He had in mind "other sheep" who were not of the Jewish

fold. John 10:16. The training He gave His disciples in preaching the gospel to their own people was a preparation for their world ministry after His resurrection and ascension. See Matthew 28:19-20; Acts 1:8.

### DOES GOD CREATE EVIL?

In Isaiah 45:7 God declares, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." It puzzles me that God creates evil. I thought that evil was the work of the devil.  
V. T.

In this verse opposites are contrasted: light and darkness, peace and evil. The Hebrew word translated "evil" denotes either moral evil or evil in the sense of that which is painful—wretchedness, afflictions, calamities. Here evil is the opposite of peace; hence it would mean war and calamity.

The creation of evil can be attributed to God in the sense that He endowed man with a moral nature and the free-

dom of choice, and evil was the result of man's wrong choice. Man's life seems filled with evil, which he attributes to God, when, in truth, he has brought it upon himself. God permits him to suffer and may turn man's suffering to his good. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Psalm 76:10. In the Scriptures God is sometimes said to do what He only permits. He lets men follow their own course of action so that they may see the results of their wrong ways.

In the preceding verses God speaks to Cyrus, king of Persia, whom He had chosen to be the conqueror of Babylon, where the Israelites had been taken captive. There is doubtless in this passage a reference to the Persian religious belief which held that there were two supreme and opposing forces in the world, Light and Darkness. The former bestowed happiness and good on men, the latter misery and evil. God would have Cyrus know that He controls both Light and Darkness.

Though Cyrus had not known God (Isaiah 45:5) and his conquests might have seemed to bring evil upon the world, the result was in God's hands and He would turn the evil to good for His people. Cyrus was the first Persian king to decree the rebuilding of the city of Jerusalem and the temple. Ezra 1:1-3; Isaiah 44:28.

### DOUBTS ABOUT JESUS

From time to time I have had doubts concerning Jesus put into my mind by people. One is that He claimed to be the Messiah because He wanted power, and another is that He wanted to be loved and worshiped. How can I answer such objections?  
R. L. P.

People who raise such doubts about Jesus reveal the fact that they cannot understand unselfish love. The natural heart is full of pride and vainglory and seeks to exalt itself. Those who attribute motives of self-exaltation and

### INTERNATIONAL SERVICE

To meet the needs of the millions in the United States and Canada who speak languages other than English and prefer to read magazines in their own mother tongue, the publishers of the "Signs of the Times" issue similar journals in the following languages:

French: "Mieux Vivre"

German: "Zeichen der Zeit"

Spanish: "El Centinela"

Ukrainian: "Oznake"

Should you wish a free copy of one of these journals, either for yourself or for a friend, address your request to Frank L. Baer, Manager, Foreign Language Division, "Signs of the Times," Mountain View, California 94041.



ambition for earthly power to Jesus are judging Him by themselves and the standards of this world. If Jesus had wanted kingly power, He could have stayed in heaven, where He sat upon the throne of the universe; but He gave all that up to save lost men. Twice Jesus refused worldly kingship: (1) when Satan offered Him the kingdoms of this world, and (2) when the people tried to make Him king. Matthew 4:8-10; John 6:15. For this reason many who had been following Him deserted Him, Verse 66. Similarly today many fail to appreciate the spiritual nature of His kingdom.

It is true that Jesus did seek to draw all to Himself. That is what He came to the world to do, but He did not do this because He selfishly wished to make Himself the center of attention. He invited His hearers to come to Him with their cares and their burdens so that He might give them rest for their troubled minds and spirits. Matthew 11:28-30. If we know from personal acquaintance with Jesus that He does this, we will not let it trouble us when people bring up such an objection. We can tell them what He has done for us, in the hope that we may be the means of bringing to them the happiness that we found when we came to Him.

#### THE DEBT OF LOVE

Please explain the scripture that says, "Owe no man anything."

Mrs. C. P. F.

In verses 1-7 of the thirteenth chapter of Romans Paul instructs Christians respecting their duty to civil government and those who administer it. We perform these obligations from a sense of duty, or conscience. Verse 5. When we have paid our taxes or tribute, we have fulfilled our obligation.

Verse 8 reads, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

We should not neglect our business or legal obligations; but after they are met, there is still a debt that we can never pay in full, the obligation to love one another. This debt is due and payable today and every day of our lives. We cannot love today and cease loving tomorrow.

Love does not supersede or set aside the commandments, but prompts and enables one to keep them. Our observance of them is a practical, visible demonstration of our love. Paul makes this clear in the next verse. "For this," he says, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." When Paul says, "If there be any other commandment," he shows that the ones he has quoted are not rendered obsolete because we "love one another."

The commandments quoted by the apostle are the last five precepts of the

Decalogue, that cover our relationship to one another. Here Paul is not writing about our duty to God as expressed in the first four commandments nor about our duty to parents as expressed in the fifth. Love to God and parents will lead to observance of these five commandments, the same as love for one another leads to observance of the five commandments here quoted, which are summarized in the last clause, "Thou shalt love thy neighbor as thyself."

Anyone who observes the last five commandments because he loves his neighbor will not even wish to deprive him of his life, property, or good reputation, or to trespass on the sanctity of his home. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Verse 10.

#### Answers to "Test Your 'Word' Power"

1. Galatians (2:16).
2. James (2:20).
3. Hebrews (4:14).
4. Philemon.
5. 1 John.
6. Thessalonians (2 Thess. 2:1-4).
7. Timothy (1 Tim. 3:1-13).
8. Ephesians (6:10-17).
9. Romans (1:16).
10. Corinthians (1 Cor. 1:11; 3:3).

#### SCORE

- 9-10 correct, excellent  
 6-8 correct, good  
 3-5 correct, fair  
 0-2 correct, more Bible study urgently needed.

## FREE Bible Course for Busy People

### Check Course Desired (English)

Junior                       Youth                       Senior

The Senior Course is available in the following languages. Check which desired:

<input type="checkbox"/> Chinese	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Portuguese
<input type="checkbox"/> Finnish	<input type="checkbox"/> Italian	<input type="checkbox"/> Russian
<input type="checkbox"/> French	<input type="checkbox"/> Japanese	<input type="checkbox"/> Spanish
<input type="checkbox"/> German	<input type="checkbox"/> Yugoslav	<input type="checkbox"/> Swedish
<input type="checkbox"/> Greek	<input type="checkbox"/> Polish	<input type="checkbox"/> Ukrainian

Name \_\_\_\_\_

Please print

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

- ★ Now available to all SIGNS readers.
- ★ Use your own Bible.
- ★ Study at home. Lessons will be mailed to you.
- ★ Nothing to pay. Nothing to buy.
- ★ Just fill out the coupon and mail to Dept. B.C., SIGNS OF THE TIMES, Mountain View, California 94041.



# SILENT SUFFERING

In the threescore and eight years of his residence south of the river, the old man of the high country had never faced a day with a heavier heart. In his lifetime of church fellowship he had never been so deeply injured nor found it so difficult to restrain his natural feelings. To be betrayed at all, after more than fifty years of forthright Christian living, was a devastating ordeal. But to have the trap baited, set, and tended by a trusted brother in the faith—this was the most cruel and surprising blow of all.

At first he couldn't believe it. Again and again he told himself it was not real. Yet there were the facts: The false accusation. The void created by a loved one who no longer loved. The pain of broken friendship. The peril of an active enemy. The aura of suspicion that reached out to include many mutual and innocent friends.

He tried to understand it, but only became more confused. Weary from a sleepless night, dreading the hours ahead, and now almost distrusting his devoted wife, he opened the family Bible for some word of strength and direction. As he slowly turned the worn pages, his attention was attracted to the words of David:

"What man is he that feareth the Lord? him shall He teach in the way that he shall choose." Psalm 25:12.

Certainly the thought was pertinent. On many occasions God had instructed this man of the soil by highly irregular and unorthodox methods of pedagogy. Record cold had destroyed his orchards and taught him the insecurity of material values. More than once his complaints had been silenced by the removal of cherished blessings. A crippling accident had kept a prosperous neighbor near to God. This present experience, he knew, was in God's providence, divinely allowed for his spiritual benefit.

Grateful for the measure of comfort provided, he closed the Book and went outside. An hour later, while he was cutting brush along the fence south of the house, his ax uncovered a roadside tragedy that checked his breath and swept away the tempest of anger and resentment. Directly under the wire, hidden between two tussocks of orchard grass and partially overgrown with wild roses, were the skeletal bones and wing feathers of a pheasant hen.

What had brought down the bird? A bullet from a hunter's gun? The fangs of a fox? A passing car? He couldn't tell. Whatever it had been, the young hen had been able to reach a place of hiding. Here, unable to go farther, she had remained until death ended her suffering.

Nature abounds with examples of stealth, treachery, cruelty, and silent suffering; and never a day passes without a new chapter in the long and gory tragedy. The silent acceptance of pain, hunger, thirst, cold, heat, fear, anger, abuse, and death so often found among the creatures of the



PAUL B. RICCHIUTI

by Sanford T. Whitman

wild had long wrung the farmer's heart. Now, as he looked at the evidence of suffering and death before him, he was ashamed of his own willingness to complain.

Against this new perspective everything was different. The old resentment was gone. So also the surging discontent and corroding suspicion. Other, better objectives challenged him. His courage and strength were restored, his direction reestablished, his peace of mind renewed. Silently, in real sadness, he took his shovel and covered the remains lying in the pocket of earth before him.

One of the outstanding characteristics of true godliness is the willingness and ability to suffer silently, even when our pain may be entirely undeserved. The earthly life of our Lord will always be the supreme example of quiet endurance, uncomplaining submission. No man was ever more fiercely set upon, more outrageously sinned against, more grossly misunderstood, more falsely accused, more basely betrayed, more heartlessly abandoned. None has suffered more silently. None has endured with less comfort.

Says the prophet of old: "He opened not His mouth." Isaiah 53:7.

He loved until nothing could offend Him. He was ever content to be least. He never contended for His rights. He committed everything to God and lived only for His Father's glory. Resistance and clamor were not a part of His nature or His kingdom.

"Beloved, think it not strange concerning the fiery trial which is to try you: . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter 4:12, 13.