

Signs OF THE TIMES

SEPTEMBER, 1966

50c



**MODERN YOUTH:
WHAT ARE THEY THINKING?**

Arthur E. Sutton

Trees by the River

by Marie Strachan

*God plants us by the river of His love
Where all the Holy Spirit's fullness flows;
By faith our roots reach to this stream whereof
Are all the bounties His rich grace bestows.
With roots in moisture, heat cannot avail
To harm us—persecution, sickness, loss—
Our leaves stay green; their freshness need not fail
However heavy-weighted is our cross.
Our faith may be carefree through years of drought;
No worry, but a song in time of stress;
Knowing full well whose strength will bring us out,
Who will not let us cease from fruitfulness.
Green leaf? New fruit? Until the heavenly call?
O Lord, how great Thy mercy over all!*



In This Issue...

All down the ages there have been people who have claimed to be able to read the future. In Bible times they were called "seers." Today one of the best known is Jeane Dixon, of Washington, D.C., to whom many statesmen and politicians have gone for advice concerning things to come. Her sincerity and charm are generally admitted, but is she a true prophetess in the Biblical sense? Reuben W. Engstrom discusses this fascinating question on page 7.

Doctors never cease to wonder at the marvels of the human eye. Equally wonderful, however, are the eyes of lobsters, clams, flies, and bees. See "The Miracle of Vision," on page 9, in which Harold W. Clark produces new and incontrovertible evidence of the wisdom and power of the Creator.

This month's Bible study, by R. H. Libby, deals with the highly controversial subject of the ultimate fate of the wicked. See "Man's Last Enemy," on page 16.

The youth of every generation have been the worry and often the despair of their parents, and the current teen-age madness is not much different from that which afflicted young people in years gone by. We asked our correspondent Arthur E. Sutton, widely known for his articles in the *Reader's Digest* and other national magazines, to conduct a one-man inquiry into the causes of the present unrest. Be sure to read "Modern Youth: What Are They Thinking?" on page 18.

Few people today doubt that Jesus Christ once lived on this earth, though there is much discussion as to His real place in history. Did He come merely to heal the sick, teach moral lessons, and set others a good example? Or was there another reason? See "Why Jesus Came," by John A. McMillan, on page 21.

Looking forward to our October issue we are pleased to announce the following choice contributions: "Teen-Agers Aren't All Bad," by Lois Christian Randolph; "Did Bees Evolve?" by Harold W. Clark; "Pattern of Love," by Paul B. Ricchiuti; "Hope Glows Again," by Spencer G. C. Maxwell; "Verdict of the Scrolls," by W. L. Emmerson; "Bandit Missionary," by Daniel R. Guild; "Dead Center," by Kenneth Wilson; and "Vines of Error," by Sanford T. Whitman.

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The World's Prophetic Monthly

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

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New Standards for New Countries

"Westerners had predicted that emerging national governments in Africa would be forced to lower educational and medical standards from colonial levels, but quite the opposite has proved true," a missions administrator recently declared. Robert H. Pierson, former president of the Trans-Africa Division of the Seventh-day Adventist Church, told a medical missions convocation at Loma Linda University that seventeen newly nationalized countries in his church administrative territory "not only are not falling behind established African countries but in most cases are raising accreditation standards" in both education and medical practice. Adventists operate schools, hospitals, and clinics in southern and central Africa.

Education and Marital Status

Men who marry early, as a group, have less schooling than those who marry after the middle twenties, according to information based on the 1960 census of population in the United States. For women, the relation of education and marital status is quite different. As a group, single women have more schooling than the married at every age level. Whatever their marital status, women have more formal education, on the average, than men. In 1960, forty-five percent of American women over twenty years of age had at least a high school education. The corresponding proportion for men was a little over 41 percent.

Baptists Around the World

Baptist membership around the world stands at 27,127,983, according to a report by Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance. The increase in 1965 over 1964 was 1,300,000.

Vatican-Yugoslavia Agreement

An agreement reestablishing diplomatic relations, after a lapse of fourteen years, and providing for an exchange of official representatives, has been signed on behalf of the Vatican and the Yugoslav government. After the ceremony, which took place in the Federal Executive Council

building in Belgrade, it was announced that an "apostolic delegate" would arrive soon from Rome to take up his duties in Belgrade. The delegate will have a double function as the Vatican's liaison to the Catholic Church in Yugoslavia and as its representative to the Yugoslav government.

Commentary on the Torah

A *Commentary on the Torah* (the five books of Moses) designed to "meet the problems and perplexities the Bible poses to modern man" is being compiled under sponsorship of the Union of American Hebrew Congregations. The *Commentary*, to be in English and Hebrew, is being prepared by the commission on Education of Reform Judaism and the Central Conference of American Rabbis. Rabbi Roland G. Gittelsohn, the educational commission's chairman, said the volume, "while drawing richly on the insights offered by traditional interpretations, will seek to reinterpret the Bible in the light of contemporary scientific discoveries."

Cigarette Advertising Curtailed

Britain's government has persuaded major cigarette manufacturers to curtail their advertising. Radio ads will be dropped as contracts run out, and newspaper and poster advertising will be cut sharply. Cigarette advertising on television ended last year.

Spanish "Catholic Action" Barred

The Permanent Commission of the Spanish (Catholic) Episcopal Conference has ordered all meetings of Spanish Catholic Action on the national level to be cancelled until further notice. In issuing the order, the commission voiced disapproval of conclusions reached at the recent national convention of Catholic Action leaders held in Madrid. They had called for the elimination of political considerations on the part of the Franco regime in exercising its privilege of recommending candidates for vacant bishoprics, for an end to political activity by key members of the hierarchy, and for an open dialogue among all Catholics in Spain.

Decline in Belief in God

Belief in God has declined in the United States during the last fourteen years, according to a nationwide survey conducted by George Gallup. Only 93 percent of the people interviewed in 1966 had "a confident faith," as compared with 97 percent in 1952. The greatest loss of faith was registered among Jews, the survey held. In 1952, 70 percent of Jews interviewed said they were certain of God's existence. Today only 39 percent say they are certain of it.

U.S. Catholic Membership

Membership in the Roman Catholic Church in the United States, including infants, is reported by the 1966 Official Catholic Directory at 46,246,175, representing a 605,556 increase over the previous year. The 1966 grand total includes all Catholics in the fifty states, members of the Armed Forces and their families in this country and abroad, and the personnel of the diplomatic corps and other American services overseas. The directory reported the lowest number of converts to Catholicism in twelve years, with 123,149 entering the church in 1965. This was a 3,060 decrease from the previous year. Infant baptisms numbered 1,274,938, a drop of 35,475.



Cobo Hall Arena, where thousands gathered from all parts of the world.

J. BYRON LIGAN

THE FLIGHT OF TIME



UNUSUAL CONVENTION

During the month of June twenty thousand people converged on Detroit from all parts of the world to take part in a most unusual convention.

Not a wisp of smoke was to be seen during any session, nor were there any smoke-filled committee rooms. Not one nickel found its way into the cigarette vending machines.

No liquor was consumed at the bars, and the police had their lightest assignment in years. So did the maids at the hotels where the delegates stayed. There were no bottles to remove each morning.

Present were thousands who, by the grace of God, had won total victory over smoking and drinking and a variety of other harmful habits.

There were former headhunters who don't hunt heads anymore, and former witch doctors who no longer practice occult arts.

There were followers of Mohammed who are now servants of Christ, worshipers of Buddha who have found peace in Christ, sons of Abraham who have discovered the Messiah in Christ.

There were thousands of former Catholics who had become Protestants and thousands of Protestants—former Lutherans, Presbyterians, Methodists, Baptists—who had found in the Advent faith the satisfying truth they had long been seeking.

COLUMBIA UNION COLLEGE

LIBRARY

TAKOMA PARK, MD.

It was all integrated, too. Totally. And most happily. Detroit had never seen anything like it. Nor had any other city for that matter. For here was a "carousel of color" indeed, with men of every race and hue greeting each other as brothers—sitting together, praying together, worshipping together, with never a thought that color is a reason for cleavage.

Nor were there any political or national barriers. Delegates from Poland and Czechoslovakia mingled cheerfully with those from East and West Germany, as did Indonesians with Malaysians, Chinese with Vietnamese, and Rhodesians with those from South Africa.

And how they sang together! There were a Japanese choir and a Negro choir and a mixed choir; and when, with the congregation, they sang the theme song in unison—"We Have This Hope"—only strong construction kept the roof of Cobo Hall from being lifted several feet heavenward. Well may listening angels have wondered if this were not a foretaste of the scene upon the sea of glass when the songs of the redeemed will seem "like the noise of rushing water and the deep roar of thunder." Revelation 14:2, N.E.B.

The occasion was the quadrennial session of the Seventh-day Adventist Church, called to transact the business of this worldwide religious organization, to elect officers and hear reports from leaders of various departments. Though many new appointments were made, younger men replacing those who had borne heavy burdens for many years, there was no electioneering such as often goes on at such times. Instead, dedicated men merely transferred their responsibilities to others—with great grace, albeit at times with no little sadness.

Business was submerged in brotherhood, in mutual gratitude for the astonishing advances of the church around the globe, and in challenging plans for greater progress in days to come.

For two weeks Heaven came close to Detroit. The city which gave the world the automobile caught a glimpse of the greater blessings God is giving mankind in the great second advent movement.

A. S. M.

ADVENTIST EXPLOSION

Figures released at the recent quadrennial session of the General Conference of Seventh-day Adventists at Detroit reveal remarkable growth in many parts of the world.

At the close of December, 1965, the total membership was 1,578,504, a net increase of more than 200,000 during the quadrennium 1962-65.

In the same period the number of workers, evangelical and institutional, grew from 48,078 in 1961 to 62,224 in 1965, an increase of more than 14,000. The largest increase in personnel was in medical institutions, which showed an increase of 6,154. Evangelistic workers increased by 4,504 and workers in educational institutions by 3,899. Meanwhile the number of churches grew by 1,282.

Seventh-day Adventists carry on a global work, and 75.9 percent of their membership is now outside North America. Of the 236 countries and political subdivisions of the world they have organized work in 200, representing 99.3 percent of the world's population. Only a few small territories have not as yet been officially entered, although their borders have often been crossed by literature and the radio messages of the Voice of Prophecy.

The fastest growing section of the church was the South American Division with an increase of 38 percent during the past four years. The Far Eastern Division was second with 32 percent, and the Inter-American Division (embracing the West Indies, Mexico, and parts of South America) was third with a 31 percent increase. In the Trans-Africa Division 54,000 persons joined the church, bringing the total for that area to 245,101.

At the close of 1965 Seventh-day Adventists were operating two universities, 632 advanced and secondary schools, 136 hospitals and sanitariums, 167 clinics and dispensaries,

16 medical launches and airplanes, 44 publishing houses, 14 health-food companies, and 35 homes for senior citizens.

All these institutions showed considerable growth during the quadrennium. In the elementary schools the number of students increased from 245,764 in 1961 to 294,352 in 1965. In secondary and advanced schools the number of students grew from 54,739 to 73,912.

In their various medical institutions the number of physicians and nurses increased from 3,385 to 4,567, while other employees increased from 9,650 to 14,084. House patients treated increased from 270,696 to 391,966 and outpatients from 2,970,428 to 3,918,578.

In the publishing work the number of literature evangelists increased from 5,365 to 6,107, while the value of literature sold expanded from \$24,933,769 to \$33,567,248.

Similar increases were seen in the church's radio and TV activities, the number of radio stations broadcasting the advent message growing from 1,217 in 1961 to 1,958 in 1965. Meanwhile the number of TV stations using Adventist programs increased from 180 to 277.

To support this global program vast sums of money are needed; and the basic source of supply is the members' tithe, which increased from \$61,000,000 in 1961 to \$81,000,000 in 1965. Besides this, of course, were freewill offerings from members and friends which, with the tithe, brought in a total income of \$142,894,000 in 1965. This is a lot of money for a comparatively small group to provide, especially as the majority of the members live in low-income areas.

To sense the full impact of the figures given above one needs to remember that it is only 103 years since the first General Conference session was held. At that time there were but 3,500 Seventh-day Adventists altogether, all of them in North America. No other country had been entered. Not a single missionary had been sent overseas. The number of delegates attending that first meeting was twenty, and the General Conference Committee consisted of three members!

In 1966, 103 years later, the more than 1,500 delegates who attended the fiftieth General Conference session represented nearly 1,600,000 members in 200 countries, using 928 languages. The General Conference Committee now has 280 members.

Figures, of course, are not a safe guide to quality. Bad enterprises sometimes grow faster than good ones. But when Adventism explodes, as it is doing today, it is a matter of great significance. For no one can be an Adventist unless he believes in a personal God, in Jesus Christ as a crucified Saviour and coming King, in the inspiration of the Bible, and in the vital importance of the Ten Commandments. He must be willing to observe the seventh day as the Sabbath of the Lord, to return a tenth of his increase to the church, and to give up alcohol and tobacco and other harmful indulgences. When a million and a half people take such steps to express their love for God, and when 50,000 more from every race and nation take a similar stand year by year, it is obvious that something of vast importance is taking place.

Surely God is gathering His remnant people, calling them out of "Babylon," out of all nations and denominations, to witness for Him, His truth, and His delivering power in these closing years of time.

A. S. M.



T. K. MARTIN

Paul Piari, a New Guinea pastor, now preaches the Word of God to his countrymen, many of whom still pursue the way of life Pastor Piari portrays (above, left), bristling with weapons and ornaments of war.



MARTHA CORNIOLA

Is Jeane Dixon a True Prophetess?

How Does She Compare With the Great Seers of Bible Times?

by Reuben W. Engstrom

Eleven years before that black Friday, November 22, 1963, when President John F. Kennedy was assassinated, a young woman of Washington, D.C., minutely foretold the tragic event. In 1952 she saw in her crystal ball a tall, blue-eyed young man with a shock of brown hair who would be elected President in 1960 and would lose his life by violence while in office.

In the summer of 1963, after the death of the infant Patrick Kennedy, she said, "I still see a large coffin being carried into the White House. The President will meet death elsewhere, and his body will be returned there for national mourning." Quoted in the *Reader's Digest*, July, 1965. This was one of the last of many premonitions and outright predictions that Mrs. Jeane Dixon made about his untimely death. Her prophecies were mentioned in many periodicals.

This is just one of a long line of weirdly true predictions made by this modern seeress. Bill Davidson, writing in the November, 1965, *Ladies' Home Journal*, points out that she foretold intimate details of the Russian government and saw Sputnik years before it ascended into the skies. She prophesied the reelection of President Truman, the death of Franklin D. Roosevelt, and the 1952 victory of Dwight D. Eisenhower at the polls. On the lighter side she even revealed a top secret of the day—Mr. Eisenhower's golf score.

At present Mrs. Dixon is the subject of a best seller, *A Gift of Prophecy*, by the newswoman, Ruth Montgomery.

A large proportion of her predictions, reports Davidson, concern tragedies and disaster, such as the 1964 Alaska

earthquake, the plane crash that killed Dag Hammarskjöld, and Marilyn Monroe's suicide.

At a time when national leaders are faced with unsolvable problems, Jeane Dixon's mysterious powers of prescience have made her a much-sought-after personality. The *Ladies' Home Journal* article states that she is besieged by individuals begging for her counsel. Her telephone rings at all hours; and although she refuses payment of any kind, there is no limit to the demands made upon her. Among the hundreds of appeals are such personal ones as "Who murdered my uncle?" or "Where can we find our lost dog?" Many believe her to be divinely inspired.

Jeane Dixon, wife and copartner of a Washington, D.C., realtor, is a devoutly religious woman, according to writer Davidson. He further reveals that she believes she was born with one of the Bible gifts, namely, the gift of prophecy. She says she receives visions, but that she also gets much of her information through a deck of cards, from a crystal ball, and often through the vibrations coming from touching the fingertips of a subject. In her \$8,000 crystal ball she sees many strange visions which she likens to the color pictures on a television screen.

It is but natural for many to ask: "Is Jeane Dixon really a prophetess?" Let us see.

Whatever one's estimate may be of her ability, the fact stands out that all her predictions are in a different category from the thousand or more foretellings found in the Bible. The ancient Hebrew seers foresaw the great sweep of events covering earth's history to the end of the world and the beginning of eternity.

After the entrance of sin into a perfect world, prophecy became the means by which God revealed His will to men. It is said that every mother in Israel hoped her son would become a prophet. To be a prophet was esteemed a greater honor than to be a king. About one third of the Bible is prophetic. Many of its prophecies are extremely intricate and detailed.

In the book of Isaiah the author, himself one of the greatest prophets of Holy Writ, tells how God Himself proves His existence and divinity by the prophetic gift. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:21-23.

Ability to predict the future is here set forth as infallible evidence of the true God. "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:9, 10.

Bible prophecy is amazingly accurate. Of the numerous prophetic utterances in this Book, the Old Testament contains no less than three hundred definite predictions about the life, death, and resurrection of Jesus Christ, all fulfilled in Him.

The apostle Peter goes so far as to say that Bible prophecy is more reliable than what we see with our eyes. "We have not followed cunningly devised fables," he says, "but were eyewitnesses of His majesty," immediately adding, "We have also a *more* sure word of prophecy"—more certain than the evidence of our senses. See 2 Peter 1:16, 19.

When Christ came to this world, many of His utterances were prophetic. Likewise, prophecy played a major role in the writings of the apostles. Approximately three hundred prophecies in the New Testament point to the second coming of Christ, and the Bible ends with the greatest prophetic book of all—Revelation.

Among Christ's many predictions of His second advent one says, "There shall arise false christs, and false prophets." Matthew 24:24. He admonishes us to be on our guard, lest this phenomenon lead us into deception.

The apostle Peter defines the source of true prophecy when he says that "holy men of God spake as they were moved [or directed] by the Holy Ghost." 2 Peter 1:21.

The Holy Spirit does not make mistakes. This is why there is no record of a single failure in the fulfillment of Scriptural predictions. Often the Bible prophets "went out on a limb," making predictions so detailed that there could be no double meaning or more than one fulfillment. In spite of this, not one has failed.

By comparison, Davidson reports, Jeane Dixon has had an average of about 60 percent fulfillment of her prophecies. Some of her most dramatic foretellings have failed entirely. She said, for example, that Communist China would plunge the world into World War III in October, 1958. She said that Walter Reuther would actively seek the Presidency in 1964. She predicted that de Gaulle would surrender his powers in 1964, that Communist China would be admitted to the UN in 1959, and that Nixon would defeat

Kennedy in 1960. She also stated that no new national legislation of any consequence would be enacted in 1965—the year of Medicare, Civil Rights, Education Aid, and Anti-Poverty Acts!

She flatly says that the Republicans will win in the 1968 national election, but adds that she sees this in the left side of her crystal ball which means that the prophecy might not come true. If she saw it from the right side it would be sure.

In contrast to Mrs. Dixon's 60 percent accuracy, one well-known American commentator and columnist, who makes no claim to mystic sources of information, has an 80 percent accuracy in his political predictions.

In other words, much so-called prognostication can come through native talent, keen perception, and intellectual ability. If the Holy Spirit were the source of these predictions, 40 percent failure would not be possible. On the basis of Holy Writ and its crystal-clear description of a prophet, Jeane Dixon does not bear the impress of a divinely inspired prophetess.

Bible prophecy is also of an entirely different nature from hers, embracing the broad sweep of world history and focusing on that great, far-off event toward which all creation moves, the second coming of Jesus Christ. This is in marked contrast to the eerie prophecies of murders, deaths, and catastrophes that abound in her visions. We must ask in all sincerity, "Of what real value is the ability to predict such things?"

Bible prophecies are invariably presented to strengthen faith in the ultimate triumph of God's eternal purpose and to point us to the glorious tomorrow.

Because of Mrs. Dixon's fame in forecasting certain events, much attention is now being given to her favorite prediction—one that is attracting considerable notice in many circles. Mentioned in both the *Reader's Digest* and the *Ladies' Home Journal* articles, it concerns the coming of a "savior" in our time. This is perhaps the most dramatic of all her foretellings. She says the world will get worse until finally, in the 1980's, a world holocaust will shock mankind into a spiritual revival. She says a child was born just before 7:00 a.m., E.S.T., on February 5, 1962, in the Middle East, who will eventually unite all of the warring creeds and sects of this world into one all-embracing faith. This individual, she says, was born of humble peasant origin, but his power "will grow mightily" until the year 1999, when he will truly bring "peace on earth, and to all men good will."

In the light of Christ's prophetic utterances concerning the latter days of the Christian era, this prophecy cannot be true. Nowhere in the Sacred Word do we find any indication that a "savior" will come other than the Lord Jesus Himself, who was destined from the beginning to return the second time "without sin unto salvation." Anyone else would be a "false christ."

One Bible prediction after another ends with the second coming of Christ in the clouds of heaven with power and great glory. Over and over again this event is spoken of by the Bible prophets as the grand climax of the gospel age and the "blessed hope" of the church.

Anyone who foretells an event out of harmony with these inspired assurances cannot be a spokesman for God.

[END]

How the Eyes of Clams, Lobsters, Flies, and Bees
Declare the Wisdom and Power of the Creator



BOB GEPFORD

THE MIRACLE OF VISION

Suppose we are looking at an amoeba under the microscope, and the light is somewhat dim. Then, let us shine a bright light on one side of the slide, and watch what happens. At once the amoeba will begin to move away from the light.

But how, we may ask, can it do this? It has no eye nor any sign of a pigmented spot that might serve as an eye. Yet the bright light set up a movement in the protoplasm of this simple little cell. What has happened?

The amoeba consists of a mass of thin grayish protoplasm that has the power of throwing out what we call *pseudopodia*, or "false feet." The cell wall seems to weaken in places, allowing some of the protoplasm to flow out in fingerlike projections; and the cell moves in whatever direction the flow is the strongest. When the strong light shines on the cell, investigators have learned, it causes the region nearest the light to thicken, and the pressure forces the substance to flow the other direction, or away from the light.

Now all this sounds very simple. But it is not so simple as we might think. True, we have learned how it works. But why? That is another matter. Why should it act just that way? Why did the light not thin down the protoplasm instead of thickening it? Had it done so, the results would have been exactly the opposite. How does it happen—really, does it *happen* at all—that the tiny bit of jelly-like substance reacts in such a way as to place the cell in a more favorable situation—that is, to cause it to retreat from a light that was so strong as to threaten to do it harm? It is a miracle of science how such adjustments are made.

by Harold W. Clark



A very important rule that the zoology student learns when he studies these little animalcules is that their reactions are always such as to place them in the optimum, or most favorable, environment possible. They act as if they were intelligent—which, of course, we know they are not. But if not, where is the intelligence that planned it all that way? For surely it cannot be a mere accident.

Perhaps while we are looking at the amoeba, we might be so fortunate as to see a euglena swimming about in the drop of water on the slide. This tiny creature is shaped like a slipper. At the heel end is a small gullet, and near the bottom of this is a dark spot known as the stigma, or "eyespot." Projecting from the mouth of the gullet is a long flagellum, a hairlike appendage that waves about and causes the euglena to move.

If direct sunlight is allowed to shine on the euglena, the stigma controls the beating of the flagellum in such a way as to cause the animal to move away from the light. On the other hand, weak light attracts it. And the movements are all under the direction of this tiny bit of pigmented material. Other protozoans respond similarly, showing us that there is something in their mechanisms designed to keep them oriented with respect to light.

Now let us go down to the beach at low tide, and dig for clams. Some kinds, such as the famous Pismo clams of California, or the quahogs of the Northwest, lie buried some distance down, and extend a long funnellike neck, or siphon, to the surface of the sand. Through this siphon water is drawn in and thrown out, bringing food to the clam down in the sand.

As we search for these clams, we must be very careful in our movements, or they will suddenly draw their siphons down out of sight. Our shadow falling across the outer end of their siphons causes a quick reaction in the muscles within them. Studies on these siphons show that, imbedded in their substance near the outer ends, are many nerves, connected with tiny light receptors. As the light changes, by our shadow cutting off the sunlight, these receptors produce chemicals that stimulate the nerves, causing them to initiate contraction in the siphon muscles. Simple, isn't it? And yet, how did this all happen to come about?

Some relatives of the clam, such as pecten, mollusks with shells like that used as the symbol of the Shell Oil Company, have more than mere light-sensitive spots. They actually have eyes around the margin of the mantle, the soft tissue that protrudes from between the valves of the shell. Another close relative, the common garden snail, has

eyes on protruding stalks. These eyes possess a cornea, lens, and retina, like the eyes of higher animals. The squid and the octopus have eyes that compare in complexity with those of vertebrates. It is indeed remarkable that a group of animals so low down in the scale of existence as are the mollusks should have such complex eye structures.

Many worms are sensitive to light, even though true eyes are unknown in this group. It seems that the Creator has equipped even the lowliest of His creatures with mechanisms whereby they may react to light and place themselves in the most favorable relation to their surroundings.

Of all the *photoreceptors*, as the scientists call them—that is, the "light-receivers"—the most remarkable, perhaps, are the compound eyes found in the phylum Arthropoda, which includes the crayfishes, lobsters, and insects. These are well worth investigation, as they reveal the wondrous works of Him who is perfect in knowledge. Let us look at the eye of a fly or a honeybee.

The first thing we notice is that it is very large in proportion to the size of the head—in fact, a fly's eye may seem to cover almost the entire side of the head. A closer examination, even with a low-power lens, will reveal the fact that the eye is made of thousands of facets. It is, in reality, a composite of thousands of separate eyes. Let us examine one of them in detail.

Possibly the best way to try to gain an idea of the structure of one of these separate eye sections would be to attempt to model it. Let us take a sheet of light cardboard and make a hollow tube about fifteen inches long. It must be about five inches in diameter at one end and about three inches in diameter at the other. Now this conical tube should be creased from end to end with six evenly spaced creases so that, viewed from either end, it will have the shape of a hexagon rather than of a circle. Next trim the smaller end of each side into a triangle so as to form a pyramidal point. If we were to let a small cord hang out of this pointed end, the effect would be more realistic, this representing the nerve leading to the brain. Across the larger end we should place a transparent plastic lens to represent the cornea. Inside we might paint the sidewalls black about half or two thirds of the way up to represent the retina. Now we have a fairly satisfactory model. But we would have to make 10,000 of these and stick them together to get an idea of what the eye of a honeybee is like.

With so many tapering facets glued together, the com-



LUDMA, E. BOOTH

plete eye would be more or less convex in shape, just as we observe in the bee or the fly. No wonder it is hard to surprise a fly, when he has eyes pointing in every direction. In fact, a single eye of a fly has a range of about 200 degrees, or more than a half circle. With two such eyes, there is hardly anywhere he cannot see all the time.

Did you ever look through a stereoscopic viewer and see the two pictures on the card take on a three-dimensional appearance? Such pictures are taken by a camera that has two lenses spaced like the two eyes. The angles of vision are slightly different—that is, objects pictured by one lens have a slightly different alignment from those pictured by the other. Then when the lenses of the stereoscope superimpose them, we see as we would actually see if looking at the scene directly, and the pictures take on a reality that is astonishing.

The impulses sent from our two eyes to the brain have to be interpreted, and by experience we learn to recognize distance of objects by their angular relationships. What would it be if we had many eyes? What kind of vision do you suppose a fly has? How do objects appear to him? We can only guess.

A very interesting application of this stereoscopic principle was used during trench warfare in World War I. Planes flying over the trenches took photographs at intervals a quarter or a half mile apart. When these were printed and mounted on cards and viewed with stereoscopic lenses, the viewers got the effect of looking down with eyes that far apart. The results were that trenches looked like canyons, and soldiers' helmets appeared to be great domes. Details were easily picked out that otherwise would have been impossible to recognize.

Let us imagine three different facets of a fly's eye, one pointed straight toward a beam of light, one at quite an angle to one side, and a third at an angle the other way. The beam would shine straight down the center facet, but would strike the sides of the others. Now, the slightest movement in any direction, sideways, away, or toward the eye, would change the angles at which the light would strike, and change the pattern of vision. The brain of the fly, accepting impulses from thousands of such facets, would detect even the very least motion, and would be instantly aware of approaching danger.

The crayfish and the lobster have the same kind of eyes, but they have one additional feature—the eyes are located on stalks so that they can be turned about to look in any direction. Surely this is another remarkable adjustment to

enable the animals to be instantly aware of any danger that might approach from any direction.

Now what is the point to all this recital of the marvels of sight—the miracle of vision? Just this: How did it all happen, anyway? Can anyone imagine how the sensitivity of protoplasm to light could accidentally be increased by having some pigment collect at a certain spot, just where it was needed? Can one imagine how such pigmented cells in slightly higher animals could be arranged in cups, then furnished with lenses and finally developed into complex retinas, and connected to brain cells capable of interpreting the impulses that come from them—all this by pure chance? It is too fantastic to imagine.

Take the matter just referred to, the interpretation by the brain. How could groups of cells in the brain tissue interpret the messages they receive from the retinas in these compound eyes? All the nerve impulses flowing up the optic nerve strands are alike as far as we can tell. These nerve fibers all have to be connected in such a way that the pattern of impressions coming to them somehow takes on meaning. How could such a complex mechanism ever develop by natural means?

Have you ever been inside a telephone central station and watched the switches operate? It is fascinating. Suppose your number is 965-2477. Impulses coming from the phone being dialed activate a battery of ten switches, and close number 9. The next turn of the dial goes through this line to the next battery of ten, and closes switch number 6. Next the battery of ten has number 5 closed. And so it goes until the whole number has been used up, then the ringing mechanism is set into operation on the line emerging from the end of this series. It is all so simple, isn't it? And yet, how could such a system ever just *happen* to fall into line?

And now, consider the brain mechanism that interprets all these sensations coming from the eyes and the other sensory endings in any animal or man. It has been said that if we had to process all sensations through a computer instead of through a brain, the machine would have to be many times as big. Perhaps this fact will help us to appreciate better the wisdom of the Creator when He brought these remarkable structures into existence and gave them their appointed functions in the animal kingdom. To think that it all could have come about by automatic processes is so far from the realm of possibility as to be nothing but utter foolishness. Surely, "The fool hath said in his heart, There is no God." Psalm 14:1. [END]

At Vacation Bible School alert and active young minds receive the impact of Bible truths that will never be entirely forgotten.

Often a short walk in the fresh air and sunshine is included in the program. At such times a rope is used to keep the group together. ▼



VACATION BIBLE SCHOOLS

Signs Picture Story

by
Eric Kreye



▲ The boys and girls listen with rapt attention to Bible and other character-building stories.

▼ Many boys and girls learn for the first time to love their new Friend, Jesus, and talk to Him.



"Helen, we are conducting a Vacation Bible School next week at our church. Why don't you let Jimmy come? I'm sure he would enjoy it," said Mrs. Jackson to her neighbor.

"Well, I don't know, Arlene. You know how Jimmy has been since his father died. He doesn't care for church; in fact he has no interest in anything. If only I could find something that would bring him out of this depression."

"Think about it anyway," said Mrs. Jackson. "There will be games and Bible lessons besides interesting crafts. I really think he would have a good time."

To his mother's surprise, Jimmy decided to go and thoroughly enjoyed each moment. He liked the singing of children's choruses, the Bible stories, and the picture boxes. Soon the sadness faded from his face. The love of Jesus reached his heart and touched a responsive chord. As a result he and his mother began attending church regularly.

The basic elements of this experience are repeated many times each summer. Churches in all parts of the world conduct Vacation Bible Schools during the school vacation.

In the United States alone, over forty million children under the age of fifteen have very little to do during the

▼ The children learn the profitable use of time and talents as they work in the crafts class, and they are justly proud of the results.

It is well stated that children remember 10 percent of what they hear, 50 percent of what they see, but 90 percent of what they participate in. Therefore the children are encouraged to take part in finger plays and other activities of the program.



At the end of a Vacation Bible School, Mrs. Bonnie Blythe of the Palo Alto, California, Seventh-day Adventist Church presents certificates of achievement.

How Some Christians Are Meeting the Needs of Idle Children and Thereby Helping to Solve the Problem of Juvenile Delinquency

summer months and become restless. Idleness leads to mischief, much of it inspired by influences via television, movies, and comic books.

Vacation Bible Schools not only give children something to do, but they provide an opportunity to impress young minds with the great principles of Bible truth—in particular the story of Jesus. For many children this may be their only contact with God's Word. Often over 75 percent of the children are from homes where the parents make no pretense of church attendance.

Vacation Bible Schools offer experiences that will influence children's characters for good in years to come.

[END]



Competent teachers direct and assist the children in activities geared to individual abilities.



THOMAS AGNEW AND SONS.

WHEN THE ADVENT HOPE FADED

Heralds of His Coming—Part 3

by Spencer G. C. Maxwell

In the days of the early church the iron monarchy of Rome ruled the world, and the deified occupant of the throne of the Caesars brooked no rival for world power.

At that time the apostle John dared to portray the coming of another King who would descend the skies, followed by the armies of heaven—One who had "on His vesture and on His thigh a name written, King of kings, and Lord of lords." See Revelation 19:11-16.

The proclamation of the gospel message demanded a definition of loyalties to these two kings. Knowing the consequences, but animated by the blessed hope, untold numbers of Christians paid the price of loyalty to the coming King of kings. In various parts of the empire the fires of persecution burned. Not only did Christians perish in the arena, with faces radiant with the blessed hope, but their churches were given over to destruction, and the precious parchments containing their writings were cast to the flames. Thus the evidence of the heralds of His coming in the first three centuries of the Christian Era is very brief.

The first authentic witness following the death of the apostles comes to us in the writings of Justin Martyr, who died about A.D. 165. In his *Apology* for the Christian faith he contends emphatically for the two advents of Christ, with the second as the climax of all prophecy.

Shortly after this herald had finished his witness, God

raised up another in the person of Tertullian. He was the first truly Latin father of the church, though he lived at old Carthage, in North Africa. This was when North Africa led the Christian world. It is not only credited with the first Latin translation of the Bible, but its theology molded Christian thought for centuries. With this backing, the writings of Tertullian kept the advent hope before the church. He threw in his lot with a new sect called the Montanists. This group purposed to restore what they considered the original standards of Christianity. They lived with the coming of Christ uppermost in their minds.

Of equal note was the testimony of Hippolytus, called by some the bishop of Rome. He spent most of his life in Rome and its vicinity. He was a prolific writer and shared with Tertullian the honor of being a herald of Christ's second coming. His interpretations of the great prophecies of Daniel paralleled those of modern Bible students. He was a profound believer in the doctrine that Christ would return in glory to raise the sleeping saints, destroy the antichrist, and give to His people their eternal dominion. Tertullian was followed by another witness in North Africa, Cyprian, bishop of Carthage. He was the greatest bishop of the third century. Though not an exponent of prophecy like Hippolytus, he was a firm believer in the second advent. His latter days coincided with the persecutions of the emperor Decius. In these he saw the fulfillment of the Saviour's great prophecy in Matthew 24, and he exhorted the church to prepare for His speedy coming. His witness was brought to an end by the emperor Valerian, who caused him to be beheaded in A.D. 258.

But while the testimony of the heralds continued, the opposition of the great apostasy became stronger. Other leaders of the church arose to whom the advent hope offered no satisfactory solution. The names of Origen, Eusebius, and Augustine have to be recorded as dimming the blessed hope before the eyes of the church.

Origen, who came from Alexandria in Egypt, spiritualized the resurrection and allegorized the prophecies. He was a brilliant student and a prolific writer. But instead of bringing the heathen mind up to Christian standards, he brought the Christian mind down to the level of pagan philosophy. By so doing he thought to make the teachings of the church more acceptable to the heathen. There is scarcely a false teaching that has troubled the church which cannot be traced to this man. As a result of his writings, the advent hope, which had shone so brightly for three centuries, began to wane.

His spiritualization of the prophecies prepared the way for Augustine and his concept of the City of God on earth. But before this happened an epochal event occurred in the history of Rome and the church of Christ.

The era of persecution by the Roman emperors had run its course, having culminated in the decree of Diocletian (A.D. 304), which sought to obliterate the church, its members, its writings, and its buildings from the earth. Then suddenly all was changed. The Edict of Toleration issued by Constantine in A.D. 313 caused persecution to cease. By the time the new emperor summoned the bishops to meet him at the Council of Nicaea in A.D. 325 the whole picture had changed.

No longer was the church in fear of royal disfavor. Confiscated buildings were returned and reparation for damage made. Christians were allowed to occupy positions of trust in the state. The church was now on the popular side. It was paganism's turn to be in disfavor. Multitudes found their way into the church as "easy converts." Its organization prospered, its allurements multiplied. But what happened to the advent hope?

At the Council of Nicaea a creed was produced which was to become the standard for all Christendom to the present time. It included this statement: "He [Christ] . . . suffered and was buried, and the third day He rose again; . . . ascended into heaven; . . . and He shall come again, with glory, to judge the quick and the dead." This makes clear that at the beginning of the fourth century the majority of Christians believed, at least in theory, in a literal interpretation of our Lord's second coming.

The church came forth from the catacombs to bask in the sunlight of the emperor's favor. Christianity became his religion and, some forty years later, the only recognized religion in the empire. It did not supplant paganism. It married paganism. The church became the bride of the state.

The advent hope had been the sustaining strength of the martyr church. Now, secure from worldly enemies and assured of imperial favor, the church allowed the advent hope to grow dim.

Under the teachings of Augustine the earthly rule of the church took the place of the blessed hope. In his book *City of God*, he develops the thought that the millennium had come without the antecedent advent of Christ and the concurrent resurrection of the saints. Actually there was no sign of a millennium of peace, for the Roman Empire in the West collapsed before the onslaughts of the barbarian nations, and Europe was plunged into untold misery.

The church continued to add to its wealth and glory. Church leaders strove for supremacy. The advent hope declined as this struggle for primacy advanced.

Much truth had by now been sacrificed. With the dimming of the advent hope went the observance of the seventh-day Sabbath. In its place came the elevation of the pagan first day of the week, dedicated to the worship of the sun. Constantine's Sunday law marked a phase in the erosion which had taken place in the thinking of the church regarding the divine law.

When the western half of the Roman Empire collapsed, the church became more powerful than ever. Its leader, the bishop of Rome, ascended the throne of the Caesars. Taking the title of Pontifex Maximus, the pope became Caesar's successor.

Darkness settled upon Christendom. Few and far between were the voices which heralded Christ's coming. The church no longer felt the need of this hope. The Bible, which gives clear testimony to this hope, was withheld from the people. Ignorance of its promises prevailed.

But were the heralds of the second coming all dead? Had the time finally passed for the proclamation of this glorious truth?

(Continued next month)

MAN'S



LAST ENEMY

What Happens After Death

by RAYMOND H. LIBBY

How many times must everyone die?

"It is appointed unto men once to die." Hebrews 9:27.

Note: "It is reserved for all mankind once to die." Weymouth. "The wages of sin is death." Romans 6:23. As descendants of Adam we all live in the land of sin and death and none can escape this experience. 1 Corinthians 15:22.

Is there another death besides the one with which we are all familiar?

"And death and hell were cast into the lake of fire. This is the second death." Revelation 20:14.

Note: Some people will die twice. The Bible teaches that there is a "second death" which will be annihilating in its effect.

Will all men live again after dying the first death?

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Note: All men, whether good or bad, will live again. Jesus declared that both will be raised from the dead. But the evil will die again.

What is this fearful "damnation" of which Jesus spoke?

"Whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15.

Note: The apostle John says that this lake of fire causes the second death. Malachi declares that this final annihilation will be so complete that only ashes will remain. Nahum the prophet assures us that as a result "they shall be as though they had not been."

Why is not the first death sufficient to accomplish God's plan?

"It is appointed for men to die once and after that to be judged." Hebrews 9:27, Moffatt.

Note: While men live in this present world, they choose the characters they want for eternity. Then comes the end of this probationary choosing time. Men die. God then reviews their cases to satisfy the universe that the reward or punishment accorded them is unquestionably just and right. He will not risk another rebellion. When this world ends, sin must never raise its ugly head again. "For God shall bring every work into judgment." Ecclesiastes 12:14.

Where will this examination of records take place?

"One like the Son of man came with the clouds of heaven, and came to the Ancient of Days." "And the Ancient of Days did sit: . . . His throne was like the fiery flame. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:13, 9, 10.

Note: This scene takes place around the throne of God.

The judging proceeds with the records of all men who have lived on this earth from the dawn of history to the end of time.

How do we know that it is the dead whose cases are reviewed?

"Before this throne, in my vision, the dead must come, great and little alike. . . . And the dead were judged by their deeds, as the books recorded them." Revelation 20:12. Knox.

Note: No man can be rewarded or punished until his case is heard in this heavenly court.

Where are the dead now, those who have died the first death?

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

Do the minds of the dead cease to function in death?

"The dead know not anything." Ecclesiastes 9:5.

Note: When men die, they become unconscious. "In that very day his thoughts perish." Psalm 146:4. They sleep in an unconscious condition until world's end.

When will consciousness return to those who die?

"This at least I know, that One lives on who will vindicate me, rising up from the dust when the last day comes. Once more my skin shall clothe me, and in my flesh I shall have sight of God. I myself, with my own eyes; it will not be something other than myself that sees Him. Deep in my heart is this hope reposed." Job 19:25-27, Knox.

How does the Bible describe this awakening at world's end?

"For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first. Then we, the still living who remain [on the earth], shall simultaneously be caught up along with (the resurrected dead) in the clouds to meet the Lord in the air." 1 Thessalonians 4:16, 17, Amplified Bible.

Note: How simple is the Bible explanation! Men live their life-span here. At life's end they sleep unconsciously, awaiting resurrection. They are unaware of what transpires in heaven or on earth. Then when the work of examining the books of record is complete, Christ will return in glory. The righteous dead will be awakened to life eternal. Later, at the second resurrection, the wicked will live again. Then those who have rejected salvation will be destroyed in the second death, from which there will be no resurrection.

What beatitude is pronounced on all who make Christ their Saviour?

"Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labors; and their works do follow them." Revelation 14:13. [END]

MODERN YOUTH: WHAT ARE THEY THINKING?

Modern youth!

You watch them screaming, half hysterically, as their idols-of-the-moment appear on stage, or fervently demonstrating for various social reforms or at antiwar rallies, or roaring up and down the streets and highways of the nation in high-powered sports cars or on noisy motorcycles.

You watch, adult outsider that you are, occasionally in mild amusement, more frequently in frank amazement. For the world of today's youth is a special society within a society, a unique subculture with its own language, behavior patterns, dress, and accepted way of life. It is a world into which our children disappear at an increasingly early age and from which they are manifestly reluctant to emerge.

As David L. Yunich, president of Macy's in New York, asserts: "Children become 'teen-agers' earlier every year. They date earlier, drive earlier, drink earlier, rebel earlier. . . . And since so many of them continue from high school to college to graduate school, they seem to stay 'teen-agers' psychologically longer as well."

What motivates them? What do they think about, these long-haired girls in their short skirts and black stockings? What do they talk about, these tall, lanky young men in madras button-down shirts and continental slacks?

"Don't ask me what goes on in their heads," wearily sighs a well-educated California mother. "I don't know what to say to Sandra anymore. She's just

The campus is "home" for an increasing number of American youth. As educational standards keep rising, more and more young people are remaining longer and longer on the campus. First, college, then graduate school. It is not uncommon for an individual to invest eight or ten years in acquiring the skills to compete successfully in modern society.

"There's plenty of pressure on young people today. You've got to get a degree to make it anywhere. You've got to get decent grades, or the draft catches up with you. You've got to find your way in what seems too often to be a crazy, mixed-up world. Am I worried? Not really. But then I'm a pretty self-confident chap." So says twenty-one-year-old Joe McKenzie, of Los Angeles, California.



"I find life very exciting. Lots of people—older ones, mostly—worry about the future. Maybe I will too someday. But for right now, the important thing is to find yourself as an individual, discover what has meaning for you, and let the future take care of itself." This, says Cathy Lohman, a twenty-two-year-old university co-ed, "is my philosophy."



"I want to see the United States maintain its position of leadership in the world. So I don't go along with all the draft dodgers and their efforts to get out of military service. I see communist ideology as a real danger in our future." This is the viewpoint of Cesar Cesareres, a twenty-three-year-old graduate student in political science.



like a stranger to me. So moody and unpredictable! One minute she's quietly studying her homework. Then, suddenly, without any cause, she jumps up, slams the front door, and leaves the house in a tantrum. I won't see her for hours. So often, she's hostile. I'm just about at my wits' end."

Sandra, a pert, attractive nineteen-year-old freshman at U.C.L.A., reflects a different picture.

"In recent months Mother has simply become an emotional basket case," she says quite matter-of-factly. "The poor dear means well, but she bugs me. She's just another frustrated middle-aged housewife trying to recapture her lost youth. I try to be patient; but when she starts prying into my personal life, I get so fed up I could scream!"

As with many young people her age, Sandra tends to interpret everyday experience in psychological terms. To her, a person is not just moody or lacking in poise. Rather, he is "emotionally maladjusted" or "socially inadequate." Dates are not simply pleasant boy-girl occasions, they are "necessary periods of psychological release." Occasionally spats with her younger brother are airily dismissed as "sibling rivalry."

But there is really nothing particularly new or different about conflict between the generations. Parents have always, it seems, thrown up their hands in helplessness at the antics of the new generation. It has always been difficult to communicate across the chasm of years and experience. There seems to be, however, something unique about what is happening to today's youth.

In a recent *Harper's* article, Dr. Glenn J. Gray explains it this way: "[Youth today] are more affluent than we were, are more comfortably housed and better equipped with the materials of scholarship. But their life is also more impersonal and competitive, less humane."

Above all, continues Dr. Gray, when many young people reach the age of reflection, they begin seeking ways in which to accent their own individuality, to differentiate themselves from the mass. Their goal? Authentic individuality—a state he describes as "freely choosing what is one's own in behavior, attitude, and mode of living, however singular these may appear to others."

It is, perhaps, this search for authentic individuality which leads some youth to adopt various behavior patterns, patterns which cover the whole spectrum from growing a beard and assuming a beatnik philosophy to acquiring a taste for "new left" ideology and civil rights demonstrations to being a detached observer, a cool, aloof intellectual.

"To me, belief is the important thing," says a twenty-two-year-old physics major at the University of Southern California. "As a human being, I must have it, must place it in someone or something. For me, as for Nietzsche, God is dead. Are you shocked? That's the way I really feel. So, intellectually, I am denied the traditional outlet for my faith. What can I do? I turn inward, to my own resources. I place my faith in my own intelligence as a human being. It isn't that I don't believe in God. Rather, it's that such belief has come to be a meaningless attitude for me."

This is not a particularly unusual comment among today's youth. Worldly-wise, encased in a slick veneer of unsurpassed affluence, this generation enjoys a serene self-assurance that has never been tested by the shattering reality of world war or the personal tragedy of economic destitution. For the most part, they face the future with a degree of bland confidence startling to older observers.

"The way I see it," says Joe McKenzie, a slender graduate student in political science, "we've learned to control economic cycles. I doubt if this country will ever again have another serious economic collapse. The Government would not allow it to occur. As for war, there'll always be these small brush-fire wars. But world war? Most unlikely. Not with our stockpile of atomic weapons."

These slick, self-confident products of our middle-class culture have few worlds to conquer. And this is, quite possibly, providing their incentive to rebellion, says Irving Kristol, vice-president of Basic Books. "American students," he points out, "amidst reasonably general prosperity and under a liberal administration that is expanding the welfare state more aggressively and successfully than anyone had thought possible, feel more 'alienated' than ever before."

Why such feelings of alienation? According to Kristol, whose provocative article "What's Bugging the Students?" appeared in a recent *Atlantic*, it is because "they are bored."

Today's young person sees his life laid out neatly before him. He sees himself moving, almost effortlessly, on the treadmill of soft, comfortable American life from graduate school to corporation and from corporation to retirement and, eventually, death. It is all so cushioned against the harsh realities faced by most of the rest of his generation abroad.

"One of the unforeseen consequences of the welfare state," concludes Kristol, "is that it leaves so little room for personal idealism; another is that it mutes the challenge to self-definition. . . . It is not, perhaps, too much to say that

"Talking about God just makes me feel all cold and goose-pimpling inside. Not that I'm scared or anything. It's just that most of the time I'm too busy to be bothered. I'm not exactly sure God exists. Only every once in a while, I find myself thinking, 'There's got to be someone out there running the show.' I mean, there's just got to be, don't you think?"

From an interview with an eighteen-year-old high school senior in San Marino, California.

mass picketing on the campus is one of the last convulsive twitches of a slowly expiring American individualism."

Yet, as a group, today's youth are brighter, more capable, and certainly richer than almost any previous generation. Economists estimate the youth market today as possessing a \$15-billion-dollar bonanza in disposable cash, an amount available each year for a host of shiny products ranging from individually styled bedroom furniture ("with the bright, new accent on youth!") to GT-350 Mustangs ("the power to make you fly").

"[Young people] are estimated to own 9 percent of all new cars and an uncouth number of used ones," observe Grace and Fred M. Hechinger, in their recent report on youth in the United States. "They account for more than half the attendance at all motion pictures, buy more than 40 percent of all records and cameras and more than one fourth of all cosmetics."

Despite the easy availability of such material things, today's young person seems more keenly aware than his elders of the futility involved in the endless effort to acquire the larger car, the bigger house, the more expensive furnishings.

"Perhaps it's because I've always had anything I really wanted," says a University of California coed, "but getting new things really doesn't turn me on like it seems to do some people. I can take it or leave it."

For Howard Dunbar, a twenty-year-old history major from Wichita, Kansas, the problem of material affluence is a philosophical one. "I mean, like this can't be the end, can it? It's all too absurd. You kill yourself to make money, and who really makes out? The Government and your kids. The rat race's not for me, thank you. Life has simply got to be more than getting a new car every other year."

But when pressed to explain his personal concept of the meaning of life, Dunbar could do little more than shrug and say, with a puzzled look in his eye, "Who knows, man? I mean, who really knows?"

Awareness of the emptiness materialism holds does not apparently prevent most young people from, as Dunbar phrased it, "getting caught up in the rat race." In spite of their early hopes and dreams, most seem to find themselves, soon enough, muttering with Wordsworth: "The world is too much with us; late and soon, getting and spending, we lay waste our powers." For it is affluence, the selfish concentration of goods for personal pleasure, rather than religion, that is the opiate of this generation.

In a golden society of increasing ease and luxury, why bother to think of heaven? In an age of intense space exploration, astronauts reflect a greater reality than an abstract God "up there somewhere." And, as cynics point out, if one persists in being missionary-minded, there's always the Peace Corps.

Perhaps the most notable reaction which an observer receives after talking with representative members of the current generation is the lack of meaning any religious experience has for youth today. The need for spiritual experience is ever present. But the current methods of presenting a spiritual philosophy of life appear far too simplistic for members of today's more sophisticated young people.

"Primitive societies require gods, a religious belief that is highly emotional. It's their only way of explaining events and happenings which, to them, seem supernatural. But our civilization is a highly skilled one. We have, if you'll pardon the phrase, outgrown the need for God." So says Jerry Weisler, an earnest student of anthropology at California State College at Los Angeles.

In time, caught up by the demands of making a living and participating in the dreary status race, a large percentage of today's youth will doubtless imitate their elders and concentrate on producing the next generation. They will leave to them, as did their parents before, the search for adequate answers to the problems of human existence, the basic questions of "Why are we here?" and "Where are we going?" that have haunted humanity since the dawn of time.

But is this enough? As belief in spiritual values erodes, as materialism threatens to engulf us all, can we be this haphazard?

Most young people appear to be sincerely searching for answers. But these, to find acceptance, cannot be presented in wornout, clichéd terms. The old-time religion is not good enough for today's generation. Spiritual truth must be given in the context of the age, a time in which youth are more sophisticated, better educated, and less gullible than at any other period in history.

For too many, young and old alike, life has become "a tale told by an idiot, full of sound and fury, signifying nothing." Unable to accept the reality of a living God, youth tends to place its faith in humanism, untouched by Christian values. This, perhaps more than any other single factor, accounts for the doubt and confusion reflected by otherwise intelligent young people as they attempt to create for themselves a workable, effective philosophy of life.

This is an exciting generation to meet and talk with. One wonders what it could accomplish if cynicism could be shed and, in its place, a genuine commitment made to Christian virtue.

To meet this challenge effectively, the church must meet and deal with youth on their own terms, in the framework of their busy, contemporary lives. To do this requires that it rethink the traditional approach to youth evangelism, updating the language, altering the manner, revamping the "packaging" of spiritual truth.

The product is unchanged and unchanging. But the philosophy and methodology of its marketing must remain current, vital, alive! This is of special importance if the goal is to capture the interest of a generation exceptionally impatient with the manners and mores of the past.

God is not dead. And in their hearts, most of today's youth are intelligent enough to know it. But, it must be admitted, for many young people, even those from Christian homes, He is far from alive.

To make God live, to tell the Christian story in terms meaningful to today's world, to close the gap between religious precept and everyday practice—this is the task confronting the church today. It is no small and simple goal. But today's youth demand nothing less as they view traditional belief with a critical eye.

[END]

WHY JESUS CAME

Was It Only to Heal the Sick, Teach Moral Lessons, and Set Us a Good Example?

It is very clear from the Gospels that the main mission of Jesus was not to teach, or to heal the sick, or to raise the dead, but to lay down His life as an atoning sacrifice for the sins of mankind.

As Jesus Himself declared, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28.

This is the reason why the Gospels give so much prominence to the death of Christ. His was not an ordinary death, nor even the death of a martyr, but the death of the Son of God as a divine Substitute for mankind. The life of Jesus was the light of men, but the death of Jesus brought salvation to men.

The testimony of the Scriptures is consistent on this vital point. "Christ died for our sins according to the Scriptures." 1 Corinthians 15:3. "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Galatians 1:4.

Said Jesus, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man

take it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John 10:17, 18.

Again, "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.

With this great truth in mind the apostle Paul wrote to the Corinthians, "God . . . hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:18-21.

From this wonderful passage it is clear that God does not love us because Jesus died on the cross for us, but that Jesus died on the cross as our sin offering because God

by J. A. McMillan



loved us and, in His Son's atoning sacrifice, reconciled us to Himself.

Did man need such a sacrifice? In what was a "reconciliation" necessary?

The Holy Scriptures make it clear that man is a sinner by nature, and that God has in love made adequate provision for his sins to be forgiven and his nature to be so changed that he may once again be in harmony with Heaven.

Isaiah wrote: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6.

This is rightly called the universal text. It begins and ends with "all." "All" have sinned without exception, and someone called "Him" has made expiation for all—without exception.

The psalmist confessed: "I have gone astray like a lost sheep." Psalm 119:176. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Romans 7:18.

The apostle came to the same conclusion as Isaiah, "For all have sinned, and come short of the glory of God." Romans 3:23. In his analysis of human sin he showed that Jew and Gentile, despite many differences, have one thing in common—a nature hostile to God, antagonistic to Heaven's law. Both are alike open to condemnation. His conclusion: "We have . . . proved both Jews and Gentiles, that they are *all* under sin." So "*all* the world became guilty before God." And since death came by sin, "so death passed upon *all* men, for that *all* have sinned." Romans 3:9, 19; 5:12.

D. L. Moody tells the story of a couple who began to read the Bible before retiring to sleep. As the man read, he turned to his wife and said, "My dear, if this Book is true, we are lost." He continued to read, then he said once more, "My dear, if this Book is true, we may be saved." And this is precisely what the gospel is all about.

All through the Old Testament, hints are given that One would come to save mankind from their sins. In the New Testament all the types and allusions of the Old Testament find fulfillment in the person and ministry of Jesus Christ. "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21.

Here at the outset of the gospel narrative the purpose of God is revealed: Jesus would save His people—not from Roman domination, but from their sins. Whatever other benefits might grow out of His coming, this was paramount. He came on a spiritual mission—to release men from the slavery of sin.

That Jesus understood this to be His mission is evident from the statement He made when He presented Himself to the people of His hometown, Nazareth. Reading from Isaiah 61:1, 2, He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"And He closed the book. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:18-21.

We can add nothing to what God in Christ has done for us, except to acknowledge the atonement and accept its provisions of reconciliation and salvation. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18.

Salvation has been purchased for every soul by the death of Christ. The price is tersely expressed by Peter thus: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him from the dead, and gave Him glory; that your faith and hope might be in God." 1 Peter 1:18-21.

All that God asks of us is that we accept His forgiveness, His reconciling love, in the atoning sacrifice of Christ. This requires faith, as Paul confessed, "I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

"What must I do to be saved?" asked an alarmed and rudely awakened Philippian jailer. Back came the prompt reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31.

Another way of emphasizing this great truth is to ask the question, "What must I do to be lost?"

Not only a deliberate rejection of God's Word, or a wicked persistence in wrongdoing, but merely a careless attitude toward the wondrous provision of salvation will lead a soul to ruin. Multitudes will be lost through neglect.

The Bible is replete with examples of the sin of neglect. Most significant is the fact that when the Flood threatened to overwhelm the ancient world, all that a man had to do to be saved was to enter the ark. But multitudes neglected this simple but effective means of salvation and perished. "The Flood came, and took them all away."

This tender appeal comes to everyone acquainted with the gospel: "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Hebrews 12:25.

When the Israelites, because of their disobedience, were plagued by poisonous serpents, God instructed Moses to make a brazen serpent and erect it on a pole and then to place the pole in the midst of the camp. Whoever was thereafter bitten by a serpent was advised to look to the brazen serpent, and the poison would lose its deadly power. The look of faith meant life; neglect meant agonizing death. Centuries later Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

If you feel the venomous poison of sin coursing through your system, look to Jesus! "There is life for a look at the Crucified One; there is life at this moment for thee."

[END]

THE BOOK THAT LIGHTS THE WAY

by Ernest Lloyd

One of the greatest proofs of the inspiration of the Bible is the way it fits man's varied needs. It is equal to every occasion.

Many books go out of date within a decade. They are dead and will have no resurrection. But the Bible lives on. Within its pages shines the eternal light to guide the soul of man. In the blackness of night it declares, "The morning cometh."

The Bible is the Book of comfort. Time may mitigate a sorrow; the distractions of the world may help us forget; friends may cheer and support; but only God can comfort hidden agony. And "the God of all comfort" speaks best to the heart through the cheering messages of the Bible.

To know that the Bible is such a book brings assurance, peace, and satisfaction to every sincere reader of its blessed pages. The Bible is the Book for any emergency. It is abundantly adequate to every situation.

The Bible is the Book of hope. Millions of men and women are disturbed and confused today. They need something positive, some great message of hope to fill their hearts. Where can they find it? In the Bible. This is the greatest discovery anyone can make.

If men would turn to the Bible in this crisis hour, they would find not only peace of mind but also a revival of spiritual vitality.

Man's future is clearly outlined in the Bible, bringing hope of the establishment of a kingdom of everlasting peace and righteousness; the hope of freedom from sorrow, pain, and death; the hope of eternal life. All these are linked with the second coming of Jesus Christ, "that great divine event toward which the whole creation moves." Preparation for this should be our supreme concern today. And the Bible provides the help for such preparation.

[END]



STANDARD PUBL. CO.

TEST YOUR "WORD" POWER

by Richard H. Utt

Music is as old as the earth. The Creator asked Job, "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" Psalms, the longest book in the Bible, is really a collection of poems designed to be sung. When Christ was on earth, it is recorded that He sang hymns. Here are ten questions on music in the Bible. See how many you can answer correctly, choosing your answers from the list at the bottom of the page.

1. Who experienced such sadness that "they hanged {their} harps upon the willows," refusing to play them? _____
2. Who routed their enemies with a sudden blast of trumpets? _____
3. Who was "the sweet psalmist of Israel"? _____
4. What king ordered worship of a pagan image to proceed as an orchestra of "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music" began to play? _____
5. Who acquired every luxury he could think of, including "men singers, and women singers, and . . . musical instruments, and that of all sorts," yet gained only "vexation of spirit" from it? _____
6. What prophet, in vision, heard "harpers harping with their harps"? _____
7. Who instructed Christians to use "psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"? _____
8. What ancient musician "was the father of all such as handle the harp and the organ"? _____
9. Whom does the Bible describe as "sounding brass, or a tinkling cymbal"? _____
10. Who, after supper, "when they had sung an hymn, went out into the Mount of Olives"? _____

David; a person without charity; Gideon's three hundred men; Israelites in Babylon; Jesus and His disciples; John; Jubal; Nebuchadnezzar; Solomon; the apostle Paul.



SIGNS COUNSEL CORNER



ADULT AND TEEN-AGE PROBLEMS

Answered by
William A. Fagal

Director, "Faith for Today"
TV Program

POTENTIAL KILLER

QUESTION: My brother-in-law has actually tried to kill my husband, my daughter, and me, as well as his own mother and father. He has a terrible temper and seems to hold strong feelings against anyone he believes has crossed or opposed him. What is the Christian way to treat him?

ANSWER: If this man has tried to take your life, you had better recognize that you are not dealing with a normal person. Normal treatment will not necessarily bring about normal responses. By all means take all necessary measures for self-protection, recognizing that his unbalanced mind may lead him to make a more successful attempt later. Perhaps he should be committed to a state hospital where he can receive treatment and be kept from harming others. Being Christians does not mean we should take unwise risks.

CARING FOR RELATIVES

QUESTION: I left a good job about four years ago to return to my hometown to care for my invalid mother and uncle. I am on twenty-four-hour duty, since the only one who could help me is a sister-in-law whom I do not trust to care for any situation which arises. At night my sleep is often disturbed in responding to their needs, and there is far too much to do in the daytime to allow for any rest. All this is taking its toll on me, but I want to do what God expects of me in caring for relatives.

ANSWER: If you are constantly on duty and getting insufficient rest, the time will come when your own health will break down. This may come sooner than you expect, for no human being can work around the clock and survive. Your mother and uncle may even outlive you and then have no one to care for them. You must be willing to trust someone else to care for your loved ones for a time each day so that you can be temporarily released from your responsibilities. Even though another's care may not be quite as good as yours, accept it gratefully in order to care for your own health. Jesus set us the perfect example when, during His earthly ministry for others, He told His disciples, "Come ye yourselves apart into a desert place, and rest awhile." Mark 6:31.

HOW MUCH TO GIVE

QUESTION: I do not fully understand what Jesus meant when He called upon us to give. We would all give much more if we did not buy so many things we do not need, like stereos, television sets, two cars, boats, jewelry, et cetera. Jesus said that if we have two coats and someone doesn't have one, we should give one to him. Do you

think it is a sin to own luxuries such as I have named, or is it all right as long as one gives a tenth of one's income to the Lord?

ANSWER: Without doubt all of us could give more generously to God's work than we do, for many purchase unnecessary items and squander funds on harmful extravagances. However, I would hesitate to name items which I consider unnecessary, for this would make me a judge of the lives and practices of others. A critical spirit is exceedingly harmful to anyone who indulges it and may be far worse in God's sight than extravagances. What may be right and proper for one may not be for another who lives under entirely different circumstances. Therefore we would do well to remember Paul's words to the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Romans 14:4. Then let us each give to the best of our ability to the work of God, "not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Corinthians 9:7.

"INTOLERABLE" SITUATION

QUESTION: There is so much hate in the office where I work that sometimes I actually come home ill. With all this petty bickering the place is becoming intolerable. Is there anything I could do to change a situation like this?

ANSWER: It is my belief that the very worst situation can be improved if even one person will actively work to better it. Without doubt others in your office are as unhappy with this disagreeable situation as you are. You will help no one with a spirit of criticism. This will only encourage the tense atmosphere which exists. Try introducing a completely different spirit by remembering the words of Jesus, "A new commandment I give you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples." John 13:34, 35. Try to speak well of those about you. Show a loving, understanding spirit. Your positive, hopeful outlook, expressed sincerely to those around you, is bound to influence others to some degree. Stay where you are and ask God to help you change the situation for the better.

CHANGING CHURCHES

QUESTION: I have always believed that the Sabbath should be observed on the seventh day. Though my church does not teach this, I now feel that I must do something about it. But is it necessary for me to change my religion in order to worship on the seventh day rather than the first?

ANSWER: I share your conviction that the seventh-day Sabbath of the Bible should be observed, and I commend you for wanting to observe it. Loyalty to the church in which one has been brought up is often given as an excuse for not obeying all the commandments of the Bible. May I suggest, therefore, that you decide first of all that you are going to live up to all of the light God has given you in His Word no matter where this leads you. Let the matter of church membership be secondary, for it will take care of itself as you find yourself wanting to associate with those who believe as you do and who preach the Word of God in a way which you know is true. Thus, this matter will adjust itself without difficulty once you begin to obey the Lord.

CRIPPLED BOY'S PROBLEM

QUESTION: I am a boy in the sixth grade, and school hasn't been very happy for me lately. I don't seem to have any friends except eight boys in my grade. The rest of the boys and all the girls don't seem to like me at all, maybe because I am crippled. I wish I were in the eighth grade, because all of them seem to like me there.

ANSWER: You must be a worthwhile boy to know, or you would never be able to count eight friends in your grade. Not many boys your age have that many. You are discovering that human beings can be thoughtless and even at times unkind, for apparently some of your schoolmates have made you feel that they do not like you. Often such people do not mean to act in an unfriendly way. Sometimes they are so absorbed in their own problems that they fail to be sympathetic with you in yours. The best way to deal with situations like this is to be completely thoughtful and friendly yourself. Since you have suffered slights from others and know how bad they can hurt, be sure that you take precautions to be especially considerate. This will win permanent friends for you and will make you socially accepted by all. Try to forget your handicap and act toward others just as if it did not exist. This will help them to forget it too, and help them to accept you for the real person you are inside.

SHOULD CHRISTIANS GO ON SINNING?

QUESTION: My sister's husband has accepted Jesus and reads the Bible every day. However, he claims that once you have accepted Christ you can still go right on in sin. He says you can commit adultery, steal, lie, curse, or anything, and you simply go home and get on your knees and you'll be forgiven of that sin. He quotes Christ as saying that we are forgiven seventy times seven. I reminded him that Christ also told a certain woman in the Bible to "go and sin no more." Who is right?

ANSWER: While God's forgiveness is unlimited, if your brother-in-law believes that a Christian's life differs from his non-Christian former experience only in that he concludes his riotous living with a request for forgiveness, he has certainly missed the whole purpose of Christianity. Rather than coming to save us *in* our sins, Jesus came to save us *from* them, and to give us power over them. John the Baptist's message to the world was, "Bring forth therefore fruits meet for repentance," or as the New English Bible expresses it, "Then prove your repentance by the fruit it

bears." Matthew 3:8. A true Christian's attitude will be, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8.

GODFATHERS

QUESTION: Recently a lady asked me to be godfather for her child. I refused, telling her that I had never read of godfathers in the Bible and that I considered the custom of infant baptism, with which godfathers are usually connected, to be unscriptural. Now she is angry at me, and I wonder if I did the right thing. Can you help me?

ANSWER: You are correct that godfathers are not mentioned in the Scriptures and that this practice is usually associated with the unscriptural one of infant baptism. However, in some countries the custom of appointing godfathers means something different from what it does in others. In these lands a godfather agrees, in case the parents should die, to take upon himself the responsibility of bringing up the child, providing not only spiritual direction, but also the material necessities of life. This is an important consideration in lands without adequate child-care programs and where orphans are often neglected. I would see nothing wrong in your agreeing to bring up this child should it be left an orphan, and, incidentally, providing not only material but spiritual care as well.

HEALED BY PRAYER

QUESTION: Have you personally known of anyone who has been healed of an incurable disease through faith in God?

ANSWER: Yes, I have. The Bible gives specific counsel regarding prayer for the sick in James 5:14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I have seen numerous cases where sick Christians, anointed with oil in the name of the Lord, have been raised to health. It was my privilege to participate in such a service a number of years ago in which a frail cancer patient was healed to live for an additional fifteen years. Her illness had been diagnosed positively in connection with previous surgery, which allowed no room for question. There is no doubt in my mind but that God can and does heal if this is His will.

REBAPTISM

QUESTION: I was baptized when I was thirteen years old, but since then I have lived a very sinful life for many years. I am now forty years of age, and I recently had a new experience with God. Do you think I should be baptized again?

ANSWER: Rebaptism is mentioned in the New Testament and was practiced in the early church for those who had not known all of God's message at the time of their first baptism. Acts 19:1-5. Rebaptism is desirable for those today who discover life-changing truths not known previously. If after forsaking your faith you lived as a worldling for many years, rebaptism would be most appropriate to indicate your new start in the Christian way.

Your Brain and You

The human brain serves as headquarters for the most marvelous of all communications systems. Though weighing a mere three pounds, it receives a steady flow of coded messages from all parts of the body. These constitute the data out of which it constructs a perpetual inventory of what takes place both within and without the body.

Depending on what it is that the sense organs register, the information coming from the outside may pertain only to the immediate surroundings or be so far-reaching as to provide a report of what takes place on the other side of the world or even in outer space.

Some of the circumstances reported to the brain require immediate handling. This the brain is prepared to do by way of issuing directions to certain of the body's muscles or by making decisions which influence the person's conduct at some later time.

Other kinds of information brought to the brain provide information which the brain stores away in orderly fashion in the form of memories. These are available to be used later as occasion may require.

Other items reaching the brain are merely for the purpose of rounding out its awareness of present conditions. Such do not require immediate action or the making of decisions, and they are not important enough to be stored in the form of memories. This third kind of information may be important, momentarily, as it indicates to the brain what is presently feasible with respect to the other matters that are taking place. A great deal of this background information is not even registered in conscious thought, but it has its influence, nonetheless, on other occurrences in the brain.

As an illustration of how the brain serves as the communications headquarters, I am reminded of the CTC (Central Traffic Control) systems which are now in operation on many railroads. It happens that the railroad traffic which passes the town in which I live is regulated by such a system. This particular unit controls the movement of trains between Colton and Indio, California, a distance of eighty miles. The freight traffic is particularly heavy over this stretch of the Southern Pacific line. Near the center is a pass between two of Southern California's larger mountains where the railroad attains an elevation of about 3,000 feet. Leading to this pass, both on the east and on the west, are grades which are relatively steep for freight trains.

The CTC headquarters for this eighty-mile stretch of track is located at Beaumont, at the summit. Here there is

a control room with elaborate electronic devices which receive and send many signals per hour. Here there is a large map on which are represented each railroad siding, each switch, each company telephone, and each semaphore.

On the map are many bulbs of different colors which light up to indicate the position of each train in the eighty-mile stretch, the position of every switch whether open or closed, and the color of every signal light be it green or yellow or red.

Close by the map is a panel of electrical connections by which the operator can control all the switches and signal lights between Colton and Indio.

The operator is continuously informed of the position and movements of every train within the section of railroad for which he is responsible. Thus he is able to direct the flow of traffic by the mere touch of the control buttons at his fingertips, so that one train is shunted onto a siding and brought to a halt by a red light while another passes on the main line. Should there be an unexpected delay involving a westbound train, the eastbound train can be required to wait, by the mere closing of an electrical circuit, until the other train is safely ushered off the main line. After a train has left the siding on which it has waited for passing trains, it is the operator in the control room who closes the switch so that the brakeman riding on the train does not even have to touch his feet to the ground.

All the rail traffic along this eighty-mile stretch moves and stops only as directed from headquarters. When an engineer sees a green light, he knows that it is safe for him to make normal progress. With a yellow light staring him in the face, he must reduce the speed of his train in preparation for a stop or for moving onto a siding. When a red light appears, he dare not pass until the signaled instructions change.

The human brain is like the control room just described, only many times more complicated. It is always informed on present conditions both inside and outside the body. On the strength of this information, decisions are made and instructions are sent to one part or another of the body. But there is one feature in which our illustration breaks down. In the control room at the CTC headquarters there is an *operator*—a human being who, using his brain, interprets the signals that come under his observation and makes decisions by which he turns on a red light or a yellow light or opens the switch to a sidetrack. But in the human

**How This Vital Three-Pound Organ Controls
All Thought and Action of the Human Body**

Ninth in the Series, "Marvels of God's Masterpiece"

by Harold Shryock, M. D.



brain, there is no *operator*. And herein lies the difference between the brain and all of the electronic devices, marvelous as they are, on which so many activities of our civilized way of life depend.

In order to further our understanding of how the brain serves as boss both of the body and of the personality, we will notice that it consists, essentially, of three major parts: (1) the brainstem and the hypothalamus in which many of the body's automatic functions are controlled, (2) the cerebellum which deals with the coordination of muscle action, and (3) the cerebral cortex in which the intellectual functions occur. There is a close interrelation among these major portions of the brain so that they carry on their respective duties harmoniously. Just as in a business partnership there is a senior partner and a junior partner, with the senior partner having the controlling influence, so in the brain it is the cerebral cortex that is the dominant member of the triumvirate.

For example, the function of breathing is normally controlled by the brainstem—that portion of the brain which is situated deeply in the back part of the braincase and which connects, through a large opening in the base of the skull, with the spinal cord. It is in the so-called respiratory center of the brainstem that the body's need for oxygen, moment by moment, is balanced against the action of the muscles which expand the chest and thus draw air into the lungs. When there is need for an increase in oxygen, as when a person begins vigorous exercise, the control center for breathing not only causes the diaphragm and the muscles between the ribs to contract more forcibly, thus enabling the lungs to accommodate the larger volume of air, but it steps up the rhythm of breathing so that one breathing cycle follows another in faster succession. Similarly, when the body is inactive, the need for oxygen declines, and the respiratory center exerts the opposite influence so

that the breathing becomes more shallow and less frequent.

As we have just said, the cerebral cortex can even give orders to the other parts of the brain. Continuing our reference to breathing, it is possible for a person to decide that he wants to breathe more deeply or more rapidly, or both. In so deciding, the cerebral cortex is involved, not only in making the decision, but in overruling the respiratory center of the brainstem. It is thus possible for a person to control each breath he takes. He can even hold his breath until the tissues of his body become so much in need of oxygen that he loses consciousness. At such time the cerebral cortex, due to the shortage of oxygen, fails to function. At this point the respiratory center of the brainstem takes over again, and breathing is resumed in time to save the individual's life.

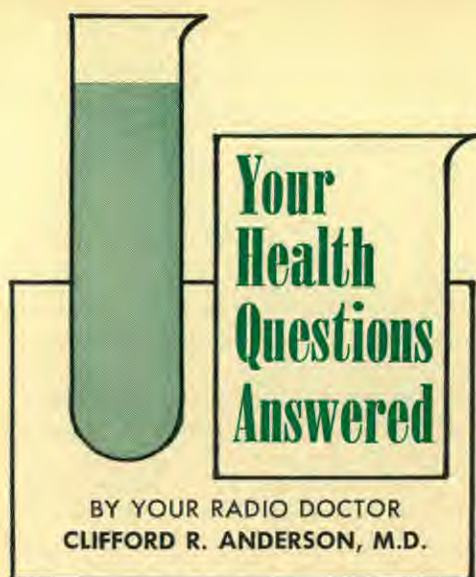
We might say, then, that the usual control of breathing is automatic because the cerebral cortex entrusts this function to the brainstem. The cerebral cortex can intrude and temporarily usurp the control of breathing; but when a person tires of giving conscious thought to each breath he takes, the control is turned back to the brainstem.

We have used the example of breathing to illustrate the manner in which the brainstem and hypothalamus take care of the body's important functions. The rate of the heartbeat is similarly controlled. So is body temperature and the concentration of blood sugar. It is very fortunate that the brain is so organized that many of the vital functions are cared for automatically without the need for conscious supervision. This leaves the cerebral cortex free to concern itself, as far as a person's conscious thoughts are concerned, with other matters than simply taking care of the recurring needs of the organs and tissues.

Next let us notice how the cerebellum—the second of the three parts of the brain we have listed—carries on its work automatically but still under the supervision of the cerebral cortex.

The cerebellum deals with the activities of the body's various skeletal muscles—those muscles that move the arms, legs, fingers and toes; the muscles of the face that provide facial expression; and the muscles of the neck, back, and abdomen—in fact, all of the muscles of the body except those that provide for movement within organs and blood vessels. Every skeletal muscle of the body receives many nerve fibers which cause the muscle to contract, when necessary, and which regulate the strength of the muscle's contraction.

(Continued on page 30)



ALWAYS TIRED

Q. *Every day when I come home from school I feel very tired, and on weekends I sleep most of the day. Do you think this is healthy for a boy of sixteen? I would be very grateful for some advice on this matter.*

A. No, this is not normal for a sixteen-year-old boy, or indeed for anyone else. Eight hours of sound sleep each night should be sufficient for most people. Anything beyond this could be due to bad habits, or perhaps some underlying illness, such as anemia or diabetes. You should have a thorough medical examination, including urinalysis, complete blood count, and a special PBI test to rule out low thyroid activity. There are many different conditions that might contribute to these tired feelings. Certainly your diet should be carefully considered. Many young people habitually swallow large quantities of sugars and carbohydrates. This may give them a source of energy, but there is often a letdown later. A wholesome, well-balanced diet is vitally important in any growing young person. You should also have regular hours of sleep, preferably going to bed at the same time each night. If you have personal worries, perhaps you should talk them out with some understanding friend, such as your family doctor. In other words, tired feelings may be caused by physical illness, some dietary deficiency, or perhaps some hidden mental or emotional stress. In any case you should do your best to unearth the cause of this problem and correct it.

JITTERS

Q. *Do you think the young man mentioned in a recent issue of the "Signs" as having "jitters" could possibly have a pheochromocytoma?*

A. Yes. I agree this should be considered, and he should be given the appropriate tests to rule this out. Any person with serious nervous problems should have a very thorough examination, including all the appropriate means of study now available. If this young man does have a pheochromocytoma or other adrenal tumor, it could possibly be removed. But such major surgery should be attempted only at some large medical center. Thank you for your suggestion and your interest in these questions on health.

CONGESTED SINUSES

Q. *Recently I had a flare-up of sinusitis with a post-nasal discharge which is unusual for me. I try to guard my health carefully and have been using lemonade sweetened with honey, along with other liquids and occasional enemas. Do you think I am doing something I shouldn't?*

A. Probably not. However, most of the congestion in the head probably arises from allergic reactions in the tissues, either because of some infection in the throat or elsewhere, or perhaps from an allergy brought on by the presence of certain dusts and pollens in the atmosphere. Myriads of tiny invisible particles are present in the air we breathe and may contribute to irritation of the tissues in the nose and throat. Some simple antihistamine medicine may be all you need. One very useful medicine, known as Emprazil, is available almost everywhere, usually on prescription. One tablet every four to six hours will relieve the pain and congestion and allow the tissues to drain normally. Hot foot baths and other simple means of physiotherapy are also beneficial in cases like yours. A steam inhalator containing some medication such as tincture of benzoin or even Vicks VapoRub will also help to relieve the congestion in the nasal passages. Always choose a simple diet with plenty of fluids, especially during the times of greatest disability. Avoid excessive use of sugar, for this may only increase the discomfort. It would be wise for you to see a physician who specializes in allergy or in nose and throat disorders, especially if the trouble persists.

CRAVING FOR FOOD

Q. *Is there anything that will help a person control a craving for more food? I am ashamed to admit that I weigh 207 pounds. Yet I continue to crave more food before, during, and after mealtime. What special diet would you recommend?*

A. Let's forget about dieting for the present. First of all you should have a thorough medical examination just to be sure you have nothing physically wrong with you. You should also have tests to rule out the presence of diabetes. These should include a urinalysis, complete blood count, and blood sugar test taken about an hour and a half after a meal. If there is any history of diabetes in the family, you should be all the more concerned about this possibility in yourself. If no diabetes or any other physical cause can be found, your overeating may be due to nervous stress and anxiety, or even a feeling of injured pride. Many people unconsciously have an intense desire for personal recognition and affection. Once they recognize this they can make the necessary adjustments, and having done so, they are then in a position to begin dieting in earnest. But remember, no special diet will ever solve an emotional problem. If you have a sympathetic family physician, you should talk these things over with him. Modern medical science has many ways of relieving these peculiar cravings, but it is useless to consider any particular diet until these underlying problems have been cleared up. Only then will some special diet be of value. Begin first by finding a new and better way of living. Then train yourself to keep your demands for food within the actual calorie needs of your body. Do all you can to trim down to normal size, and then keep yourself at the right weight for the rest of your days. I hope you will succeed.



LAWBERT

EMERGENCY!

The Creator's Amazing Provision for Sudden Damage to the Human System

by Robert A. Dexter, M.D.

The wail of the siren slowed to a low moan and then was lost in the bustle of activity as the ambulance rounded the corner and pulled up to the emergency entrance of City Hospital. Skilled hands carefully lifted the stretcher to the landing dock, wheeled it into the emergency room, and gently moved the patient onto the examining table.

Dr. Jerold Jones, the intern on call, started his examination as the ambulance driver gave him the information available about the accident. "This man was pinned in the wreckage when I arrived, and we had considerable difficulty getting him out," said the driver. "This wallet fell out of his pocket. The driver's license says, 'Allen Mayberry.' That must be his name."

Dr. Jones asked the patient his name and then noted: "Blood pressure 120 over 70, no apparent injuries about the face. Pupils are round, regular, equal, and react to light. Here's a contusion on his lower back and an area of tenderness on the left side of his abdomen next to the lower ribs." Methodically he continued his examination. "Normal movements of fingers, hands, feet and toes; reflexes active and equal in the elbows, wrists, abdomen, knees, and ankles."

The patient had been quiet when he first arrived, but now he was restless and talkative. He complained of the hard table. He found numerous bruises and sore spots and with each movement complained of new pains. The nurse checked the blood pressure and wrote 110/60 on a note pad where the doctor could see it. He reached for the phone to call X ray and then started intravenous fluids.

X rays of the ribs revealed fractures of the tenth and eleventh ribs on the left. Dr. Jones checked the blood pressure again. This time it was 90 over 40. Quickly dialing Dr. Henderson, the surgical chief on call, he waited as the phone rang once and started to ring again. "Dr. Henderson, we have an accident victim with fractures of the left tenth and eleventh ribs, and impending shock. May I start an intravenous pyelogram on him and get some blood ready for a transfusion while you're on your way down to check him?"

"Go ahead, Jerry, I'll be right down," answered the chief.

By the time Dr. Henderson walked into X ray, Dr. Jones had accumulated several more bits of information. A few minutes later the X-ray technician brought out the fourth in the series of films of the kidneys. The two doctors

studied them together a few minutes. The chief was the first to speak: "It looks like your suspicions are confirmed, Doctor. That left kidney is severely damaged and apparently still bleeding. Is the patient conscious?"

Apprehension gave way to unconcealed fear in the patient as the surgeon explained the situation to him. Finally he was able to put his big question into words: "If you have to remove my kidney, Doctor, how can I live? I'm not ready to die. My life has been such a mess!"

"Let me answer your questions in order," answered Dr. Henderson. "We are all made with two kidneys and each of them has almost twice the capacity required to keep us running smoothly. To put it another way: After your surgery you will have only twice as much kidney substance as you need instead of four times as much. Your second question is just as easy. Your life is in the hands of the same Creator who made so many wonderful emergency mechanisms for your body. He foresaw the need for healing broken spirits as well as broken bodies, and He provided the remedy. 'For God so loved the world, that He gave His only-begotten Son' to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.' And He says: 'Come unto Me.'"

As they talked, fear gradually gave way to confidence, and the patient asked, "When do you plan to operate?"

"Surgery is all ready, and the sooner we get at it the better recovery you will make," responded the surgeon. "May we offer a short prayer together before we leave your room?"

As the nurse finished preparing the patient for surgery, the two doctors went up to the locker room, changed, and started scrubbing. By the time they had their sterile gowns and gloves on, the anesthesiologist had the patient peacefully sleeping. A nurse finished the preparation of the operative site and adjusted the table to get the patient into position. The scrub nurse handed a sterile towel to Dr. Jones, then another, then two more. Then she handed the sterile drape to Dr. Henderson.

The operating-room lights shone hot on the back of Dr. Jones's neck, but he had no thought for such trifles. He watched the older surgeon's hands move swiftly and surely. A long incision, clamp and tie bleeders, hold retractors, more clamps, more ties, more retractors. There is the kidney! In a big pool of clotted blood! It didn't look much like a kidney, with that irregular tear dividing it almost into three pieces.

More clamps—big ones this time. More ties—heavy ones. Then sutures. Dr. Jones liked working with Dr. Henderson. In addition to the respect he held for the man's surgical skill he felt a compelling friendliness surrounding the man. He hoped he could be as good a surgeon someday. More sutures, skin clips. There, the surgery was finished. The anesthesiologist broke the silence: "You timed it just right. Your patient is almost awake. And the two pints of blood brought the blood pressure up to 125 over 70."

Their patient safely in bed and resting comfortably under the watchful eye of his special nurse, the two doctors went back to the locker room to get out of their surgical clothes. The younger man couldn't hide his admiration for the skill of the older man. "That patient can surely

thank you for his life tonight," he said. "He couldn't have lived till morning if you hadn't operated so quickly."

The older man was thoughtful for a moment then replied: "You know, Jerry, all the skill we both could have applied would have been useless if the Creator hadn't thought to build in a big safety factor. It's almost as though He had sent the human body with a kit of spare parts because the originals are so hard to duplicate. You really couldn't ask for much better forethought on the part of a Creator, could you?" [END]

Prayer

by Edna F. Turner

*O Lord, our hearts are filled with vain desire
For self alone—and we no longer heed
The emptiness of things that we acquire
Believing them sufficient for our need;
We take for granted blessings of Thy grace,
Nor have our hearts with gratitude been stirred.
Our sins can only hide Thy loving face,
And close our ears unto Thy precious Word.
Forgive, O Lord, our superficial way;
Restrain our hearts from sinning against Thee;
Dispel the dark screen from our eyes, we pray;
Our ears, let hearken in humility.
Our hearts, in knowing Thou did us create
In holy image, help us dedicate.*

Your Brain and You

(Continued from page 27)

It is within the cerebral cortex that decisions are made regarding the use of the muscles. It is here that a person determines when he wishes to walk and where he wants to go. But it is in the cerebellum that the details of the muscle actions involved in walking are controlled. Consider for a moment the apparently simple action of putting the right foot forward as in taking a step as a part of the process of walking. In order for the right leg to move ahead, there must be a relaxation of those muscles that would cause the leg to move backward. Thus it is that certain muscles contract while others relax. It is the cerebellum that takes care of these details.

Perhaps we can get an even better idea of how the brain "bosses" the body's activities when we consider the rapid and intricate activities of a pianist's hands and fingers when he is playing a difficult passage of music. We recognize that skill is developed by practice. Sometimes we assume, incorrectly, that a pianist's practice periods are for the purpose of training the *muscles* in his arms, hands, and fingers. The muscles do become stronger as the result of practice. But the real advantage of practice is in developing the nerve circuits by which the brain controls the muscles of the arms, hands, and fingers.

In developing musical skill, the cerebral cortex does

not have time to give individual direction to the action of each muscle as it contracts and relaxes. The musician's conscious thoughts which take place in his cerebral cortex are concerned with the theme of the musical selection, with the expression which he uses in interpreting this theme, with the tempo of the music, and with the sequence of one musical phrase after another. The details of which muscles to move in order to press proper keys on the piano are all cared for by subordinate parts of the brain.

Early in a musician's experience with a certain piece of music, he is consciously aware of the notes and chords that are involved in rendering the selection. As his skill develops, however, his cerebral cortex delegates these details of finger action and muscle coordination to portions of the brain which function unconsciously.

We have already characterized the human brain as the headquarters of the most elaborate communications network known to mankind. Modern knowledge of electronics gives us some insight into the means by which combinations of nerve circuits can give rise to the type of automatic control which the brain exerts over the other parts of the body. It is an oversimplification, however, to compare the human brain to an electronic computer. To emphasize this point, let us notice that the number of structural units (nerve cells) contained within the human brain is in the vicinity of 12 to 13 billion. Each human brain contains five times as many nerve cells as there are people in the world. When we understand that the various possibilities of conscious thought and automatic controls are brought about by variable circuits made possible by changing relationships among the nerve cells, we see that the opportunities for creative thought, in addition to routine control of the body's functions and activities, are beyond computation.

We have noticed that it is in the cerebral cortex that

decisions are made and creative intellectual activities take place. Higher animals have brains which, as far as their anatomical features are concerned, resemble the brain of a human being. There is a cerebral cortex in the brains of horses, dogs, monkeys, and many other animals. But the brains of the higher animals, excluding man, are concerned with the direction of automatic activities, not with the making of major decisions, not with idealism, not with creative undertakings, and not with matters of intellectual advancement or moral significance.

Only man, among the creatures produced at creation, is endowed with the power of choice which he can use as a means of planning his personal future and of carrying out his plans at appropriate times. It is this power of choice, depending as it does on the normal functioning of the cerebral cortex, that makes of man a free moral agent. It is because of this power of choice that man is held responsible by the Creator for the use he makes of his life's talents and energies.

It is because man is able to determine what he does and when, that God has seen fit to make available to him the Ten Commandment law. When man chooses to live in harmony with this law, he reaps the benefits of God's approval, of personal blessings during the present life, and of eternal life in the future as offered to those who choose to take advantage of Christ's atonement for the human race. Using this same God-given power of choice, a man may choose to follow a course of action out of harmony with the provisions of God's law. In such a case, the unfavorable consequences he reaps are still the result of his exercise of free will.

Truly, then, the brain is boss, not only of a person's conduct, moment by moment and day by day, but also of his eternal destiny. [END]

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YOUR

BIBLE

QUESTIONS ANSWERED

by CHARLES D. UTT

"LET GO AND LET GOD"

I am puzzled by something which I hope you can clear up for me. I am always hearing that we should "let go and let God"—that we are supposed to leave things up to Him. On the other hand, it seems to me no evil has ever been changed without the effort of human beings. Can you tell me where the dividing line is? Just what are we supposed to do, and what leave to Him?

G. V. T.

The two points of view are not antagonistic. To gain salvation we must "let go and let God," and, at the same time, we ourselves have a responsibility. Because we cannot save ourselves, we must learn to depend upon God. We must surrender ourselves wholly to Him and let Him control our lives.

On the other hand, we have a personal responsibility. The Christian life is not passive acceptance of salvation to enjoy in relaxation. It is a warfare. Ephesians 6:10-17. Paul pressed toward the mark. Philippians 3:14. "So run, that ye may obtain." 1 Corinthians 9:24. It requires vigilance. 1 Peter 5:8. Jesus said, "Strive to enter in." Luke 13:24.

Paul said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Philippians 2:12. He does not mean that we can save ourselves by a good life or by good works, but that we must be intensely in earnest about our salvation. "With fear and trembling" makes clear the deep concern each must have in view of the many dangers and difficulties in the Christian's path.

There is no dividing line in the plan of salvation. We do not save ourselves up to a certain point and then "let go and let God." Rather it is a co-operative plan, as Paul brings out in the next verse: "For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:

13. Therefore no one need fear failure. If we "let God" work in us, we cannot fail in working out our salvation.

MODE OF BAPTISM

What is the origin of sprinkling baptism, and why did people start sprinkling instead of immersing? In what century was this started? T. H. K. C.

The meaning of the Greek words from which our English words "baptize" and "baptism" are derived makes it clear what the original mode of baptism was. *Baptizein* meant to dip, plunge, immerse, submerge. The dyer "baptized" his cloth in the vat. Ships that sank were said to be "baptized." Water or wine was taken from a vessel by "baptizing" a cup in it. Figuratively, a person overwhelmed with debt or trouble was said to be "baptized" in it. As the name of the religious rite, baptism is used in the ordinary sense of dipping or immersing. It is a type of Christ's burial and resurrection. See Romans 6:3-5. Sprinkling has no such significance.

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Sprinkling (aspersion) and pouring (affusion or infusion) of water on the head of the candidate for baptism originated in early Christian centuries. First it was the exception to the general practice of immersion, used when the person desiring baptism was too ill to be immersed or when an infant was weak and sickly. In the course of centuries what started out as an exception became the usual procedure. This view is confirmed by a prominent Roman Catholic authority:

"For several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion.

"To prove that Baptism by infusion or by sprinkling is as legitimate as by immersion, it is only necessary to observe that, though immersion was the more common practice in the Primitive Church, the Sacrament was frequently administered even then by infusion and aspersion."—James Cardinal Gibbons, *The Faith of Our Fathers* (New York: The Holy Name Society, 1929), pages 277, 278.

The words "attended with less inconvenience" are significant.

(Note: The reader who would like to study baptism in its origin and development will be interested to know of a new book published by the Pacific Press, *Baptism Through the Centuries*, by Henry F. Brown. It is well documented and is illustrated with thirty-two pages of illustrations, including reproductions of ancient paintings of baptisms and baptisteries. An extensive bibliography adds to the value of the work. 120 pages, clothbound, \$3.95.)

THE BOOK OF ENOCH

In the fourteenth verse of his epistle, Jude quotes from the noncanonical book of Enoch (60:8) when he says, "Behold, the Lord cometh with ten thousands of His saints," et cetera. As the Holy Spirit endorsed and confirmed this prophecy, why is not this book of Enoch considered as a part of Holy Writ?

S. G. M.

The book of Enoch is an apocryphal work that originated about two centuries before the birth of Christ. On the authority of Jude the book contains a genuine tradition of a prophecy made by the antediluvian patriarch Enoch. The book deals with a variety of subjects, e.g., the punishment of the sinning angels, geographical and astronomical matters, prophecies at-

tributed to Enoch portraying in a general way the history recorded in the Old Testament, and Enoch's purported travels throughout the universe. The book of Enoch is believed to have been written in Hebrew or Aramaic, but no copy in the original language is known to exist. The book was known in the early centuries of the Christian Era, but it was lost sight of from about A.D. 800 to 1773, when J. Bruce, a traveler in Ethiopia, discovered an Ethiopic translation. Translations have been made from it into English and other European languages.

The verse cited in the question reads as follows: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude's quotation gives inspired sanction only to the truth contained in that passage, not to the whole book. In the same way Paul in Acts 17:28, 1 Corinthians 15:33, and Titus 1:12 quotes from three Greek poets who lived several centuries earlier, but his citing of these writers does not mean that he accepted all that they wrote.

ORIGIN OF EVIL

Why did not God save Himself the trouble of creating this world if He knew from the beginning what would happen to it? Why did He create Satan if He knew all the trouble he would cause?
Mrs. S. B.

We do not presume to understand all the reasons why God permitted sin to

enter the universe; but if we understand that His government is based on the principle of individual freedom of choice, we shall at least have part of the answer and shall see that He could not have done otherwise than He did.

To all the beings He created, both angels and men, He gave freedom to choose between right and wrong, good and evil. He knew that Satan would rebel against His government and later introduce sin into the world. If in His divine foreknowledge He had created only beings who could not disobey Him, He would, in effect, have denied the principle of freedom of choice and action. Thus He would have defeated His purpose to demonstrate to the universe that intelligent creatures can obey Him from choice, from motives of loyalty and love, and not like unreasoning robots. Involuntary obedience would not develop in man the moral character befitting a being created in the image of God. Therefore He endowed Adam and Eve with the power to choose.

A related question is sometimes asked, Why did not God destroy Satan and his angels before they could introduce sin and death into the world? If God had destroyed Satan at once, before his rebellion had time to show its real nature and results, the loyal angels and other intelligent beings in the universe would not have understood Satan's evil character or God's justice in destroying him. They would have served God from fear rather than from love and understanding of His

justice. As time has passed and the dire results of sin are more and more evident in the human race and in the whole creation (Romans 8:22), they can understand the justice of God when He finally destroys Satan.

God still gives men freedom to choose whose way they will follow. Those who enter heaven will have chosen God's way rather than Satan's. They will have seen and experienced the results of sin, and sin will never have any more attraction for them. They will see God's wisdom in permitting sin to exist for a time and His justice in destroying the one who caused it and all who have chosen it.

Answers To "Test Your 'Word' Power"

1. Israelites in Babylon. Psalm 137:2.
2. Gideon's three hundred men. Judges 7:19-23.
3. David. 2 Samuel 23:1.
4. Nebuchadnezzar. Daniel 3.
5. Solomon. Ecclesiastes 2:8, 11. (Solomon is considered to be author of Ecclesiastes.)
6. John. Revelation 14:2. (See Revelation 1:1.)
7. Paul. Colossians 3:16. (See Colossians 1:1.)
8. Jubal. Genesis 4:21.
9. A person without charity. 1 Corinthians 13:1.
10. Jesus and His disciples. Mark 14:26. (See verse 17.)

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- 8-10 correct, excellent
6-7 correct, good
4-5 correct, fair
0-3 correct, more Bible study needed

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CORSON FROM DEVANEY

THE "SKY-WALK"

by Mary E. Rouse

My three-year-old niece had often noticed the many "sky-walks" over the highway as we traveled in a neighboring city. I explained to her that they had been especially constructed for schoolchildren, permitting them to cross the busy highway safely.

Her typical childish response was, "I want to walk on one too." So one day we stopped at the edge of the road and took the time to let her try the sky-walk.

Firmly taking her little hand in mine I started up the steps with her. She was elated. Up, up, higher and higher we went. Looking down through the grating, we could see the cars and trucks zooming along. For me, things began to whirl. Gripping her hand, I literally crept back across the sky-walk to the stairs and escape.

As I reached the stairs, I became conscious of a little voice beside me. Her statement was positive and to the point. "Can't fall, Aunt Mary. Can't fall."

Casting aside my own personal terror, I gruffly reassured the tiny child at my side saying, "Jeannie, it is absolutely impossible to fall from this sky-walk."

As we reached the last step, she let go of my hand and raced back to the car to tell her grandmother of her thrilling

experience. With a sigh of relief I followed her. Suddenly it dawned on me what she had actually meant. She had not been *asking* me if we would fall; she had been *telling* me we couldn't fall!

She had sized up the whole situation. She had sensed my unreasoning fear and had tried to reassure me. In her simple little way she was trying to tell me that I could trust the sky-walk.

Then it crossed my mind that Christians are all too often prone to react in this same way. So many things crowd into our lives. The pressures build up in a feverish crescendo. We glance at the promises of God almost with fear and trembling. We know that they are meant to be the stable "sky-walk" for us to cross over the busy highway of life. Yet we act as though they aren't really meant for us at this particular time.

We forget that at any moment of the day, any day of the week, any week of the month, any month of the year, we can take our stand on God's precious promises, and *they will not give way beneath us.*

"Cast thy burden upon the Lord, and He shall sustain thee." Psalm 55:22.

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