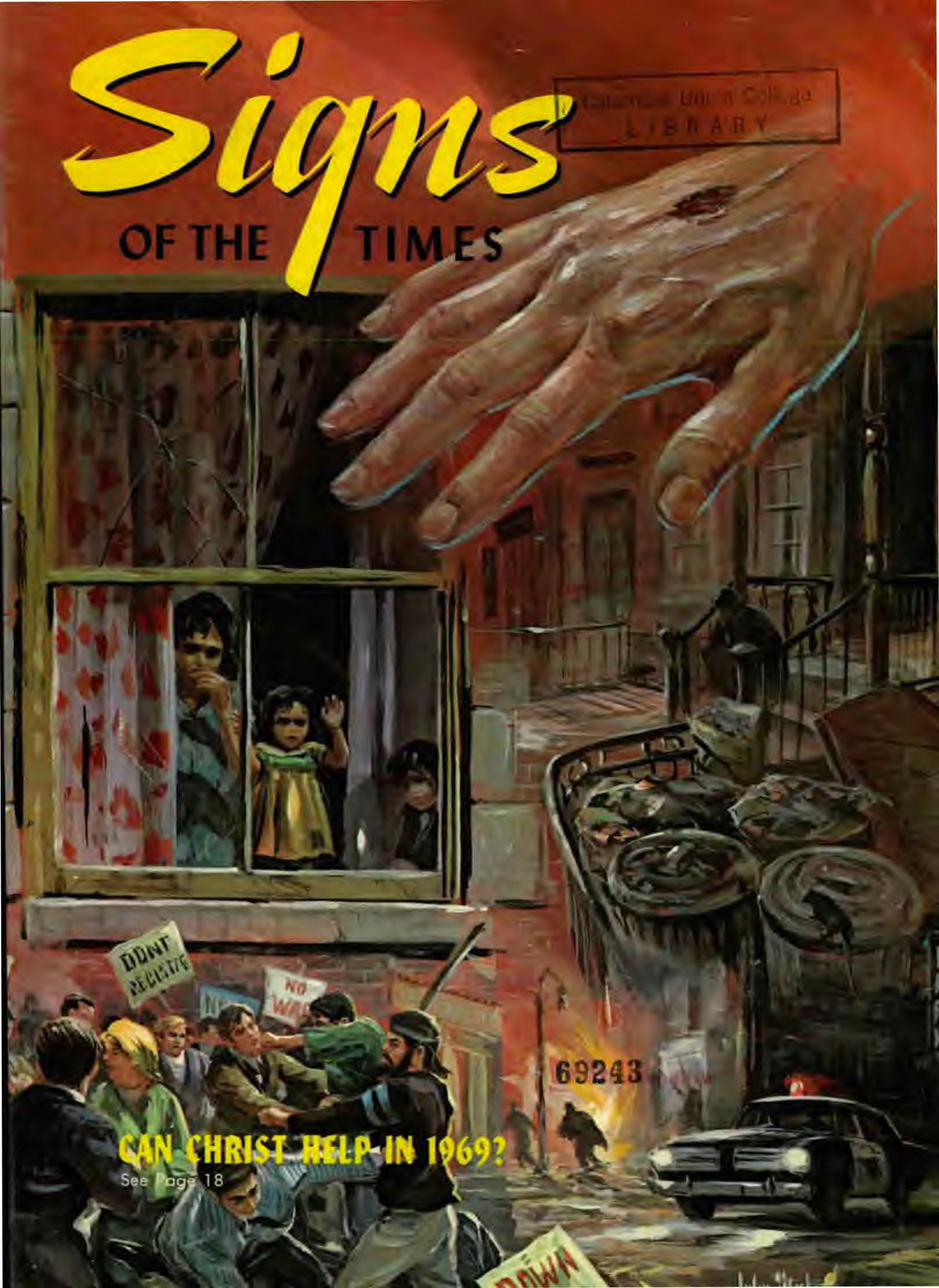


Signs

OF THE TIMES

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CAN CHRIST HELP IN 1969?

See Page 18



new year's gift

by Jan Evans

Ashamed, he brought the scrawled-up page to me,
And helpless tears ran down his freckled face.
"I goofed again," he said. "The lines aren't straight,
And I sort of tore it, trying to erase."

I threw the smudgy sheet into the fire;
I hugged him close, and wiped his tears away,
Then handed him a paper smooth and clean.
"I know you'll do much better, Son, today."

Thus God, my gracious Father, offers me
This fresh, bright year; a chance to start anew.
The old year's painful failures and its tears
I leave to Him; there's nothing I can do.

But joy shines on these months which lie ahead;
I give myself, that God may have His way.
He smiles at me; I feel His tender love.
"I know you'll do much better, child, today."

In This Issue



With this issue we start our 96th volume, which means that the centennial of the *Signs* is now but a little way ahead. Nearly ten decades have elapsed since James White founded the *Signs* in 1874 to proclaim the imminent return of Jesus Christ.

This fact gives special interest to the article by Theodore Carcich on page 13, "Is the Second Advent Relevant to Our Day?" Has modern science made this great truth meaningless, or is it of greater significance than ever?

Our cover, painted by John Steel, depicts some of the major problems of our time, and R. Allan Anderson, famous evangelist, raises the question, "Can Christ Help in 1969?" See page 18.

There are several new features in this issue. T. R. Torkelson begins a series on "Our Sick Society," the first showing how it has taken a turn for the worse. See page 7.

In place of the question-and-answer Bible study, J. R. Spangler introduces a "Bible Dialogue" in which discussions will be held with men of Bible times on various themes. The first, on page 16, raises the question, "Was Jesus Christ God?"

A third new feature replaces the old "Signs Counsel Corner" and is entitled "Can You Answer This?" It will deal particularly with questions youth are asking today, which will be answered by C. Mervyn Maxwell, chairman of the department of church history at Andrews University.

Looking forward to our February issue, we are happy to announce the following fine articles: "Hope for a Hopeless World" by Theodore Carcich, "A Businessman Meets Christ" by Barbara Hand Herrera, "You Can Trust the Bible" by A. Graham Maxwell, "The Second Coming of Christ: Fact or Fiction?" by J. R. Spangler, "What Are You Teaching Your Children?" by John M. Drescher, "Elephantiasis of the Ego" by T. R. Torkelson, "How Dead Is Dead?" by Harold Shryock, and "Rainbow Over Los Angeles" by Carolyn Stuyvesant.

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

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ARTHUR S. MAXWELL — EDITOR

T. R. Torkelson	Associate Editor
Howard C. Larkin	Art Director
Paul B. Ricchiuti	Layout Artist
A. R. Mazat	Circulation Manager

INTERNATIONAL CORRESPONDENTS: W. L. Emmerson, England; Karl Abrahamsen, Norway; Robert H. Parr, Australia; Daniel R. Guild, Singapore.

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Signs of the Times, January, 1969

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WHAT'S GOING ON?

by Lorna Tobler

Adventist Help for the "Inner City"

The biennial world council of the Seventh-day Adventist Church meeting in Toronto approved a five-point program to meet the needs of inner-city and ghetto areas. The program will expand existing work in underprivileged areas, many of which are being served by the church's 700 health and welfare centers. Under the new program, each union conference (there are ten in North America) is asked to establish an inner-city committee for each large city in its territory. Support will come from Adventist churches in the city and suburbs. Each conference (sixty in North America) will operate emergency vehicles for use in disasters. Training classes in disaster aid services will be held in all churches. The council also called for an educational program for preschool and school-age children and for adults to emphasize health, elementary education, and vocational training. Total Adventist aid to disaster victims and needy persons last year was valued at more than \$4,500,000.

League of Red Cross Societies

The League of Red Cross Societies this year celebrates its fiftieth anniversary. All national Red Cross, Red Crescent, Red Lion, and Red Sun societies will mark the event during the year, especially on the occasion of World Red Cross Day on May 8. The League, which coordinates the international relief efforts of the national societies and promotes health and welfare programs, was founded at Paris, May 5, 1919.

General Decline

The Church of England is not the only religious body in Great Britain to register decline. An analysis of the various free churches indicates that they have all registered decreases in attendance and membership. The churches surveyed were: Methodist, Baptist, Congregational, Presbyterian, Union of Welsh Independents, Churches of Christ, Free Church of England, and the Moravian Church.

Timid Apartment Dwellers

Churches and synagogues may be facing their greatest membership crisis because of mushrooming apartment houses, an associate editor of *Together*

magazine claims. Residents in better apartment houses are not "joiners," according to an article by Martha Lane. They insist upon privacy even to the point of not knowing their neighbors. Only 5 to 15 percent of apartment dwellers currently have church membership, and by 1975 half of the U.S. population is expected to live in "high-rises."

Publishing Triumph

The Reader's Digest is today the world's largest-selling magazine. Owned by its founders, DeWitt Wallace and his wife, Lila Acheson Wallace, it now boasts a United States circulation of 17 million. In an age of *Playboy* and the underground press, neither of which gets "digested" by the Wallaces, *The Reader's Digest* has done very well. It has increased its circulation by 4 million in the last five years alone.

Teamwork Does It

Lorenzo H. Grant, pastor of the Mt. Zion Seventh-day Adventist Church in Erie, Pennsylvania, has set into motion a training program to improve police-community relations at the request of the city of Erie. Interested youth between the ages of thirteen and eighteen accompany officers in squad cars and cruisers during the evening hours till 11:00 p.m. The young men work with the officers about three hours a night. Other youth serve at police headquarters during the same evening hours. A "CPC" emblem sweater is presented to each boy who puts 100 hours or more into the project. The program is being watched with interest by other cities which face similar problems of communication.

New Commission

The evangelistic task of nineteenth- and twentieth-century missionaries has now passed to the "younger churches" around the world, in the opinion of Dr. Eugene L. Stockwell, assistant general secretary of the United Methodist's world missions division. Other missions now have a new role, he says—"to work for the humanization of men and of societies." The United Methodist world missions division will have four main "areas of concern" during the next quadrennium—"peace and international order, hunger and national development, urbanization, and the laity abroad."

Inside View

A tiny camera the size of a bullet, when swallowed by a patient, is helping doctors quickly and more accurately to diagnose stomach disorders, according to Assistant Professor of Medicine Martin Pops, of the University of California. With the aid of a connecting tube, the doctor taking the four-millimeter photographs can push the camera to various positions, thus assuring a complete examination of the stomach's interior. The major advantage of the gastroscope lies in differentiating a gastric cancer from a benign ulcer. A review of Japanese medical literature (the camera was invented in Japan in 1950) shows that camera diagnoses of ulcer, later confirmed by surgery, exceeded the number demonstrated by X ray.



THIRD OF A CENTURY

That's how long it is, almost, since we journeyed west to take over the *Signs of the Times*. In those days people were worrying about Hitler and Mussolini and the possible outbreak of a second world war. They were concerned over the devaluation of money, having but recently come out of the Great Depression. They were troubled about growing crime and violence and the lowering of moral standards. But they hadn't seen anything yet.

International tensions finally reached the breaking point, and World War II broke out, leaving millions dead, Europe in ruins, and half the world's shipping at the bottom of the sea. Since then there have been minor wars in many places, from India to Korea, from Palestine to Vietnam—like lesser tremors following a major earthquake, or possibly betokening the approach of a mightier catastrophe.

As for law and order, how peaceful the world of thirty-three years ago seems now! Then a college riot was a scandal and a race riot was rare. Since then we have learned the hard way how fearful is the modern bent to lawlessness.

It has been the same with crime. In those far-off days we used to think the annual crime reports bad enough, but they were nothing to what they are now, with thefts, bank robberies, rapes, and murders occurring with fearful frequency, and no one traveling city streets at night if he can avoid it.

As for moral standards, they have disappeared. Even the movies which seemed so shocking in 1936 appear terribly tame today, so much has everyone been "conditioned" by a constantly growing barrage of immorality not only in moving pictures but in books, periodicals, and the daily press. As in Israel long ago, every man does that which is "right in his own eyes." Judges 21:25. And as it was in the days of Noah, so now "every imagination of the thoughts" of men's hearts is "only evil continually." Genesis 6:5.

The past third of a century has seen almost total moral collapse, with a rapid descent towards anarchy. Respect for law—any law, any restraint of personal freedom—is vanishing fast.

Not many days ago we asked a policeman at San Francisco airport why so many cars were parked illegally. "We can't do anything about it," he said, adding almost prophetically, "pretty soon no law will mean anything anymore."



UNITED PRESS INTERNATIONAL

Sound-producing device called "Aquapulse" is lowered into sea by a Western Geophysical crew to gather information on the location of underwater oil deposits for the international petroleum industry.



UNITED PRESS INTERNATIONAL

"Deep Ocean Work Boat" of General Motors AC Electronics-Defence Research Laboratories completes its final test run in a descent of 6,420 feet to the floor of the Pacific Ocean. The crew has 360° "vision" through optical consoles in both domes of the seventeen-foot hull.

That's the road to ruin, and mankind is rushing blindly along it. It is the road to anarchy, civil war, and tyranny. Down this road, too, lie international conflicts and final nuclear war which could destroy the world.

What we have been witnessing these past thirty-three years have been signs of the end—ever multiplying evidences that the last days of history, foreshadowed by the prophets of old, are upon us.

As 1969 begins, we would do well to remember that the final climax is fast approaching and that sooner than we think "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16.

In that epochal day the Lord of history will take over world affairs, bringing in His reign of righteousness and peace, which good men have ever longed for and so far have never found.

A. S. M.

NEW NAME FOR PRAYER LIST

It was late at night. Mr. Johnson had just made one of those agonizing decisions that Presidents have to make. No one was around with whom he could share his deep concern except Luci, and to her he could not divulge all. But he did unburden his heart enough to tell her of a bombing plan he had just sanctioned, a plan which he said might turn the whole world into a holocaust. This fear he went on to express in a statement later made famous as his "World War III remark": "Your daddy may go down in history as having started World War III; you may not wake up tomorrow."

Then it was that Luci suggested prayer, and she and her father prayed together. Many will remember the story, though now it is nearly two years old.

This month a new President reports for duty. He too will pace the floor at midnight weighing the pros and cons of consequential issues. He too will need the support prayer can give.

Few can realize the ordeal often involved in making decisions on high official level. Former President Eisenhower once explained it this way: "One man must conscientiously, deliberately, prayerfully scrutinize every argument, every proposal, every prediction, every alternative, every probable outcome of his action, and then—all alone—make his decision."

President Kennedy, addressing the General Assembly of the United Nations in 1962, spoke in similar vein. He evaluated decisions he and his fellow statesmen had to make as decisions which "may well decide the fate of man for the next ten thousand years." Earlier, just prior to his inauguration in January, 1961, he said, "I need your help and your prayers as I embark on this new and solemn journey."

If that's the way the situation looked to these men and to Mr. Johnson that night when he and Luci prayed, how must it look to men taking office today? Problems seem more unmanageable now than ever. The nation's thirty-seventh President faces unprecedented defiance of authority. He must cope with lawlessness on an appalling scale. Situations complicated

by restlessness of youth, race hatred, and economic enigmas demand superhuman skills.

What, then, can we do for the new President soon to be inaugurated? Some can do more than others, but all can at least pray.

Dean Rusk said it well in a speech at Boston University some months ago: "Think of it in terms of what you would do if you were President of the United States [a solicitation which could have been made equally well in behalf of heads of state everywhere]. And perhaps out of it would come a little sense of what I mean when I say that those who make these decisions need your prayers and not your imprecations."

To this we say, "Amen!" Let's add a new name to our prayer lists.

T. R. T.

EXPANDING MOVEMENT

During 1967 nearly 150,000 persons joined the Seventh-day Adventist Church around the world, the equivalent of one new church of 100 members every six hours, or four new churches every day of the year.

This announcement was made at the recent business session of the church held at Toronto, Canada, and was indicative of the rapid growth of this religious body.

The total world membership on December 31, 1967, was 1,747,614, of which number 401,970 live in the United States and the rest in 190 countries around the world. The grand total rose to 1,780,671 by June 30, 1968.

Among the more interesting facts brought out at this meeting were the following.

1. The proportion of Adventists to total population in Australasia is now one to 214. In South Africa it is one to 298, in North America one to 538, in South America one to 688, and in the Far East one to 1,782.

2. Taking North America alone there is one Seventh-day Adventist to every 140 people in the Northwest, one to every 228 in California and nearby states, one to 401 in the Central States, and one to 535 in the Southern States.

3. Through its health and welfare services Seventh-day Adventists helped 8,289,968 individuals during 1967, distributing items valued as follows:

Clothing and bedding	\$ 752,716.00
Food	985,765.21
Medical supplies and equipment	1,036,438.16
Miscellaneous articles	129,474.93
"CARE"	500.00
Appropriations	58,012.79
Total value	\$2,962,907.09

4. During 1967, forty-four Seventh-day Adventist publishing houses around the world distributed literature to the value of over \$38,000,000, printed in 260 languages. These publishing houses employed 2,213 workers.

All the figures presented revealed vigorous growth, making clear that the hand of God is over this movement as it presses on its way to carry His last message of warning and mercy "to every nation, and kindred, and tongue, and people."

A. S. M.



UNITED PRESS INTERNATIONAL

Our Sick Society

For twenty-five hours and thirty minutes one tragic week last June the nation, and with it the world, kept vigil as a wounded presidential candidate fought for life in a Los Angeles hospital. Tension marked faces upturned to read medical reports periodically flashed on bulletin boards.

At first it was not known how seriously Senator Robert F. Kennedy had been hurt by the assassin's bullet. At least his heart was still beating; and, according to reports, he had been conscious enough after the shooting to speak a few words. These signs inspired hope.

Terse statements issued by the doctors throughout the night and Wednesday forenoon, though professionally noncommittal, encouraged this hope. "Breathing is good and unassisted." "His heart is good." "Life signs remain good—respiration, pulse, blood pressure."

Mrs. Kennedy's smile when she heard her husband's heartbeat through a stethoscope reassured others.

When the three-hour-and-forty-minute surgery was over, one of the doctors said the patient had "stabilized pretty well." An electroencephalogram showed regular brain waves.

Then came a turn for the worse. Wednesday afternoon and into Wednesday night reports from inside the intensive care unit became more foreboding. The patient's condition had changed from "critical" to "extremely critical," then to "extremely critical as to life." Finally the press secretary appeared with a short announcement: "Senator Robert Francis Kennedy died at 1:45 a.m. today, June 6, 1968."

Next day as shock waves of dismay, anger, and sorrow went round the world, the feedback added up to a consensus that America is sick. Comments in newspapers dated June 6 and 7 made dismal reading—like medical bulletins on a sinking patient, a patient discerningly recognized by some spokesmen as more than a single nation.

A Turn for the Worse, but One Sure Cure

by T. R. Torkelson

WITHDRAWN

Signs of the Times, January, 1969

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ALAN CLIBURN

"The world has gone mad," hand-wringing statesmen kept repeating. Others burst out with "Terrible!" "Indescribable!" and "Horrible!"

Sean McBride, secretary-general of the International Commission of Justice, termed the shooting "a symptom of the lawlessness and brutality of our world." Medical terminology laced many other speeches and writeups.

Religious leaders, assessing the problem, used the expression "virus of violence." They saw in the Kennedy shooting and in other recent upheavals and deaths a moral sickness and smoldering hostility pervading American society. "Something's wrong with us, something blind, hard, and wanton, which triggers the fury and the fanatic's bullets," they said.

"We're sick, sick, sick," cried Rev. Robert McNamara, a Fordham University sociologist, reminding listeners of a similar statement by Pope Paul VI regarding the state of the world in his fifth encyclical *Populorum Progressio*, issued in March, 1967.

No one could pinpoint the day when modern society's moral illness began. Maybe a generation ago, or even two. Some might date it back as much as a century, when popular acceptance of evolution began to nullify man's traditional belief in a Creator, leaving *Homo sapiens* classified as simply a product of natural selectivity, without dependence on God or obligation to Him or His laws.

But whatever the beginning date, the patient took a turn for the worse last summer. His violence chart showed a sharp upswing early in June, when 199 other Americans were killed by gunfire during one tragic week. And there was Martin Luther King before that.

James Reston, writing in the *New York Times* of June 6, 1968, on "World Morality Crisis," spoke for many when he said: "Robert F. Kennedy is only the latest victim of a modern world that has turned loose greater forces than it can control. . . . There is something in the air of the modern world: a defiance of authority, a contagious irresponsibility, a kind of moral

delinquency, no longer restrained by religious or ethical faith."

Dr. Robert E. Fitch, outstanding authority on morality in today's America, replying to questions in a six-page interview for *U.S. News & World Report* (June 10, 1968) entitled "Is America Really Sick?" left no doubt as to his diagnosis. "Yes," he said to the question, though he qualified his answer by describing the illness as probably not terminal.

Now six months have gone by, and the patient still languishes. A committee of consultants has been at work since then, commissioned by the President to study the causes of violent aberrations in society and to suggest possible cures. Its report will give clinical teams insights necessary to deal with the patient's symptoms. Hopefully, they may be able to restore some degree of normalcy. For a while the patient may appear better, his symptoms being at least partially relieved. But unless the disease itself is cured, flare-ups are bound to recur.

In the practice of physical medicine, doctors don't attack disease by merely masking out symptoms. Eczema can't be cured by cosmetics, nor malaria by blankets.

Likewise in spiritual medicine. Violent behavior comes forth from the heart, as Jesus once pointed out about murders, blasphemies, and the like. Matthew 15:18, 19. Even mothers who wash out little boys' mouths with soap recognize their therapy to be only symbolic.

Moments after Senator Kennedy was shot in Los Angeles, a clergyman called out over one of the microphones, "Is there a doctor here?"

His words seemed to voice the appeal of all humanity. It was a cry similar to Jeremiah's in the Old Testament: "Is there no balm in Gilead; is there no physician there?" Jeremiah 8:22.

Must the question go unanswered? Must the brokenhearted, sin-ravished, guilt-ridden, remain unhealed? Is there no cure for human depravity?

The scientist finds it hard to accept a helpless role

in the search. Has not modern man split the atom and transplanted hearts? Why not, then, find a cure for moral illness? A way to transform personalities?

Confident of success, specialists consider fantastic proposals, like screening chromosomes of babies to detect latent abnormalities—including a possible tendency toward aggressive behavior.

Patients found defective could be registered and watched. Pills could be prescribed for them. Anti-hostility pills. These pills, taken whenever the individual felt a spell of aggressive behavior coming on, could ward off the attack.

Or the defective could wear a good-behavior aid. At a recent UNESCO conference in Paris—a conference on brain research—a university professor explained how men and animals possess circuits in the brain which upon stimulation produce either aggressive or peaceful behavior. A cat, for instance, in one experiment, when one part of its brain was stimulated, attacked a rat; when another part was stimulated, it ignored it.

Likewise humans could be controlled. They could be fitted with individual power packs with a button to press to offset attacks of excessive hostility. That's what the man said.

Meditation, a word currently being tossed about a lot, makes some behaviorists starry-eyed with hope. Just get rid of the tensions, they say. The method's most popular proponent declares that half an hour's meditation every morning and night by only one percent of the world's population would suffice to dispel the clouds of war for thousands of years.

Thus men philosophize and experiment. But in the meantime the patient goes from bad to worse.

In the country long famous for the meditation nostrum lived Pandit Jawaharlal Nehru. Before his death a few years ago he addressed members of the Indian Parliament about the state of his country. What he saw disturbed him. He spoke of "disruptive tendencies," "unseemly race for office," "bitterness generated amongst comrades," "a deterioration of standards," "a certain coarseness and vulgarity coming into our public life." In another context he spoke of hostility rampant in the nation.

"What is one to do?" Mr. Nehru went on to ask in his speech that day. Then answering his own question he said, "Frankly, I do not know."

But surely someone must know. There must be some solution. There is; but men will never find it until they recognize the true nature of their disease.

Our illness does not stem basically from background, environment, or culture. It doesn't matter whose genes you inherit, who lives next door, what color your skin may be, or whether you speak with a brogue. You may live on either side of the tracks, in Africa, Europe, or America. These things do not determine spiritual health.

The problem is not where a man lives or what he has, but what he is. Stratifications in society and inequalities have always existed. Take these away, and men still behave immorally and hatefully toward one another. The ugly fact basic to the problem is

man's sinful nature. The carnal self with which we are born persists in defying God's laws. Of itself it possesses no capacity to love either God or man, that is; to love the unselfish, elevated way.

The Old Testament prophets described man in his natural, depraved state as sick—the whole head sick, the whole heart faint, Isaiah 1:5. That is our problem; and no ideology can cure it, nor any artificial manipulation of chromosomes or circumstances. Every gene passed on from one generation to the next carries the same sin-polluted characteristics. And every place we go to live we take with us the same unsanctified self.

But the God who made us and knows our dilemma has done more than pity us. He has provided a cure for our disease—a "nature" cure. He offers a new character with built-in capacities for rightdoing—for noble, creative, loving behavior. That is Heaven's cure for the disease of sin, and it is the only cure known—man's only hope. But one cure is all we need when it is the right one.

Years ago before Pasteur's treatment for rabies had become generally available, a mad dog in a remote community bit a young man and a young woman. To obtain treatment would require a long, inconvenient trip to a distant city. The owner of the dog offered both of the two victims the trip to the city for treatment with all expenses paid, or a lump sum of \$500 each in settlement.

The young woman decided to go for treatment. She wanted to be sure.

But the young man, thinking of all he could do with the money, chose the \$500. He would take his chances.

Now, with rabies, too, there is only one cure. And to be effective it has to be administered before the symptoms occur. The period between an infectious bite and the appearance of symptoms may vary from two weeks to four months or longer. So safety requires administration of the cure without delay.

Imagine the young man's despair when after two weeks he began to experience difficulty in swallowing. Could this be the beginning of rabies? Then came muscle spasms and paralysis—sure symptoms of the disease. No mistake about it now; he had gambled and lost. Finally mania ensued and a horrible death.

Why would a man take a chance like that?

And why would a man take a chance with death today? Why try quack remedies to cure disease of the soul when at best they can only relieve the symptoms?

Someone far greater than Pasteur is here. Why not give Him a chance with your sin problem? In future articles we shall do some clinical studies on specific soul maladies, pinpointing how in the divine healing art Christ matches a remedy to every disease. He knows exactly what to do.

All He needs is the patient's consent. Why wait till you take a turn for the worse? Grab a mike now—the mike of prayer. It's always hooked up to Heaven's system. A doctor in the house? Yes, indeed! The greatest of them all. Why not consult Him today?

[END]

Why Finding God Is the Most Important Discovery Anyone Can Make

by H. L. Rudy

MODERN MAN AND GOD

The story has been told of "The Man Who Would Be God." The truth is, we are all that man. Wherever there is the denial of the true God there is self-worship.

No one has stated this truth better than the apostle Paul when he described men who "did not like to retain God in their knowledge." Romans 1:28. "Professing themselves to be wise," he said, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Verses 22, 23.

Modern man has lost himself in

thinking that it is no longer meaningful to believe in the existence of God; that man "has come of age" and knows enough to be his own god; that he is the complete master of his being. He has organized and arranged science in such a manner that there is no room for God. To believe in the existence of God simply is "not scientific," and therefore it is no longer possible to retain God in his knowledge.

Furthermore, man today holds that it is no longer necessary to believe in the existence of God. The inventions he has perfected are "serving him better than the God of religion." Divine assistance "is not needed" when man's technology provides him with all the aids his carnal being requires.

But man's spirit does not come to rest under this self-asserted estrangement from God. Thomas Curtis Clark has expressed man's predicament in these lines:

We who have cast out God,
Conquerors of the earth—
Fools are we, fearing to die,
Cursing the day of our birth!

After all the recent "God is dead" talk, man is beginning to realize that in his present situation he is bestowing upon God man's attributes, man's will, and man's moods. By denying the existence of God he is ignoring his own deepest emotions. As William Hamilton has



CLAYTON GREEN

Rudy, Seventh-day Adventist minister

ALWAYS

by Della Adams Leitner

"I know that Thou hearest me always"
In sorrow, in sickness and pain;
These words of the Master have helped me,
Brought comfort again and again.
"I know that Thou hearest me always"
In moments of trembling and doubt;
When fear and temptation assail me,
This knowledge will put them to rout.

"I know that Thou hearest me always."
Death or anguish has never deferred
The help Christ assures as He answers
Our prayers by His life-giving word.
"Come forth" from the grave and its bondage;
Come forth, be renewed, and be free;
"I know that Thou hearest me always";
New life is now flowing through me.

said, "We are not talking about the absence of the experience of God, but about the experience of the absence of God." Man is vainly trying to ignore his own inherent attraction toward God. Robert J. McCracken stated the case by saying, "People may deny God with the top of their minds, but they believe Him at the bottom of their hearts."

Man's estrangement from the Father of eternity is the direct result of his self-willfulness and refusal to turn to the source of divine enlightenment—the Word of God. One reasonable glimpse of God as revealed in Holy Scripture at once destroys the commonly accepted ideas of the nature and character of God. In Holy Writ God appears entirely different from the pictures in stained-glass windows and in the images of superstitious imaginations.

When we face the God of Holy Scripture, we find Him to be "the Lord the King of Israel, and his Redeemer the Lord of hosts." Isaiah 44:6. We find Him always present, reminding everyone: "I am the first, and I am the last; and beside Me there is no God." We are faced, not with a changing God, but with a progressive realization of His true nature and being. We discover how more and more His unchanging goodness has pressed down upon the human soul, even against terrific pressures of enmity toward Him. Yet He remains the One with

whom there is "no variableness, neither shadow of turning." James 1:17.

The changes are in us. It is because we keep running on through the varied experiences in human life and history, and from them gazing out at Him, that we wonder what God is like. We are like people staring through the window of a high-powered car or a jetliner. It is not the scenery that is moving. We move. Our moods and attitudes are forever changing. But there is no change with God. Despite our liberal attitude toward sin and justice, God is always the same, loving, yearning, waiting to draw us to Himself.

Why then does man persist in pretending that God does not exist? The real answer is the presence of the sin of pride in the human heart. The problem is not so much whether or not God exists, as man's rejection of the idea that he is sinful at the center of his being, in the exercise of his will. This is what the apostle Paul had in mind when he said, "Since they considered themselves too high and mighty to acknowledge God, He allowed them to become the slaves of their degenerate minds." Romans 1:28, Phillips.

But our age is not alone in its estrangement from God. In every age man has refused to be a "miserable sinner," standing in need of pardon. Man's "hatred of grace"

—the true form of original sin—flares up in his passionate desire to assert his innocence as well as his rights. In every age the assertion of one's own integrity is naturally paired with unworthy imputations against God and against his fellowmen.

There is another dimension of sin, namely, the moral and social. This naturally follows when men refuse to acknowledge God and have become "slaves of their degenerate minds." The results of this phase of sin upon men, as the apostle Paul described them in his day, was that "they became filled with wickedness, rottenness, greed and malice: their minds became steeped in envy, murder, quarrelsomeness, deceitfulness and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters." Verses 29, 30, Phillips. The moral and social aspects of sin are the same today as they have always been. If anything, they are more drastic.

Sin is not a private matter. It affects all mankind; it is public, social, universal. Man's predicament is common the world over. Everywhere he is faced with the same question: "Is there a way out?" Man, estranged from God, is plainly afraid and in desperate search for security. The misery and doubtless the real agony of modern man is that, for all his imputations against others, he does not

succeed in reassuring himself. The more he proclaims his innocence, the less he succeeds in convincing himself of it. He must be told, not what he can quite well tell himself, but what he does not know, and yet unconsciously seeks.

Obviously, man needs light—"the true Light, which lighteth every man." John 1:9. The light of the gospel is something very different from that which man desires or thinks about. It is contradictory to his human conceptions. But just where it contradicts his thoughts, the gospel really fulfills his deepest expectations. For what man really desires is not what he thinks or imagines he desires; it is what, according to the will of God, he needs. The prophet Micah spoke eloquently to this point when he said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

Now, we read in Holy Scripture concerning the light of God: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus." 2 Corinthians 4:6. Jesus Christ reveals not only the true man, but also the only God for man to adore and worship. Harry Emerson Fosdick relates the story of "a young British lad, whose father had been long away from home during the war, that stood in front of his father's picture and said to his mother, 'I wish that Father could step out of the frame.'" Then Fosdick commented: "As Christian faith sees it, God in Christ did step out of the frame, made Himself manifest, so that when we say 'God' we mean something definite and describable, and when we believe in God, we believe in someone real and commanding."—*A Faith for Tough Times*, page 43.

There is no shadow with God. Viewed in the light of the face of Jesus, we may boldly claim the assurance that "God is faithful, by whom ye were called unto the fel-

lowship of His Son Jesus Christ our Lord." 1 Corinthians 1:9. We can also rest assured that "no one who believes in Him . . . will ever be disappointed." Romans 10:11, Moffatt. Therefore, "O man," when you turn at last from the prejudices which have narrowed your soul, and from the wrongs that have blistered it, remember, "God is faithful." He is there waiting for you. When you get down on your knees, give up self, and pray, He is there waiting for you. No matter how you feel when you get up, you can be sure that God was there, near you, listening, hoping, and willing all the time to save you.

This is what C. S. Lewis experienced. We quote him in part, as he relates how God "melted" him: "I was going up Headington Hill on the top of a bus. . . . I became aware that I was holding something at bay, or shutting something out. . . . I chose to open, to unbuckle, to loosen the rein. . . . I felt as if I were a man of snow at long last beginning to melt. . . . The fox had been dislodged from Hegelian Wood and was now running in the open, hounds barely a field behind.

"Really, a young atheist cannot guard his faith too carefully. . . . You must not even try to do the will of the Father unless you are prepared to 'know the doctrine.' . . . For the first time I examined myself with a seriously practical purpose. And there I found what appalled me: a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion.

"My Absolute Spirit still differed in some way from the God of religion. . . . My Adversary waived the point. . . . He only said, 'I AM the Lord,' 'I AM that I AM,' 'I AM.' Total surrender, the absolute leap in the dark was demanded. The reality with which no treaty can be made was upon me. The demand was not even 'all or nothing.' The demand was simply 'all.'

"You must picture me alone in that room in Magdalen, night after night, feeling whenever my mind lifted even for a second from my

work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: that night, the most dejected and reluctant convert in all England. . . . Who can duly adore that Love which will open the high gates to a prodigal, who is brought in kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape? . . . The hardness of God is kinder than the softness of men, and His compulsion is our liberation."—*Christianity Today*, March 29, 1968, pages 14, 15.

That is God. He is faithful both to His love and to His justice. He does not tolerate sin, but He loves the sinner. He meticulously guards the delicate balance between love and justice. He plainly says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. But His heart recoils within Him at the sight of one soul perishing. He is not interested in revenge or destruction. He ever remembers that He is the Lord, the "Holy One of Israel," our Saviour. Isaiah 43:3. With great emphasis He wants us to know that "He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deuteronomy 7:9.

That God really is *my* God and that He has established covenant relations with *me* is the most exciting news in the world. That He is not willing to leave me alone, orphaned, drifting helplessly through the storm of life into oblivion, is indeed tidings of great joy. This is the good news that gives life meaning, that awakens my highest sense of being—the sense of praise to the Almighty. With the saints of all time I can now raise my heart and say, "Great is the Lord, and greatly to be praised." "Great is our Lord, and of great power: His understanding is infinite." Psalms 145:3; 147:5. [END]

Is the Second Advent Relevant to Our Day?

Has Modern Science
Made It Meaningless?

by Theodore Carcich

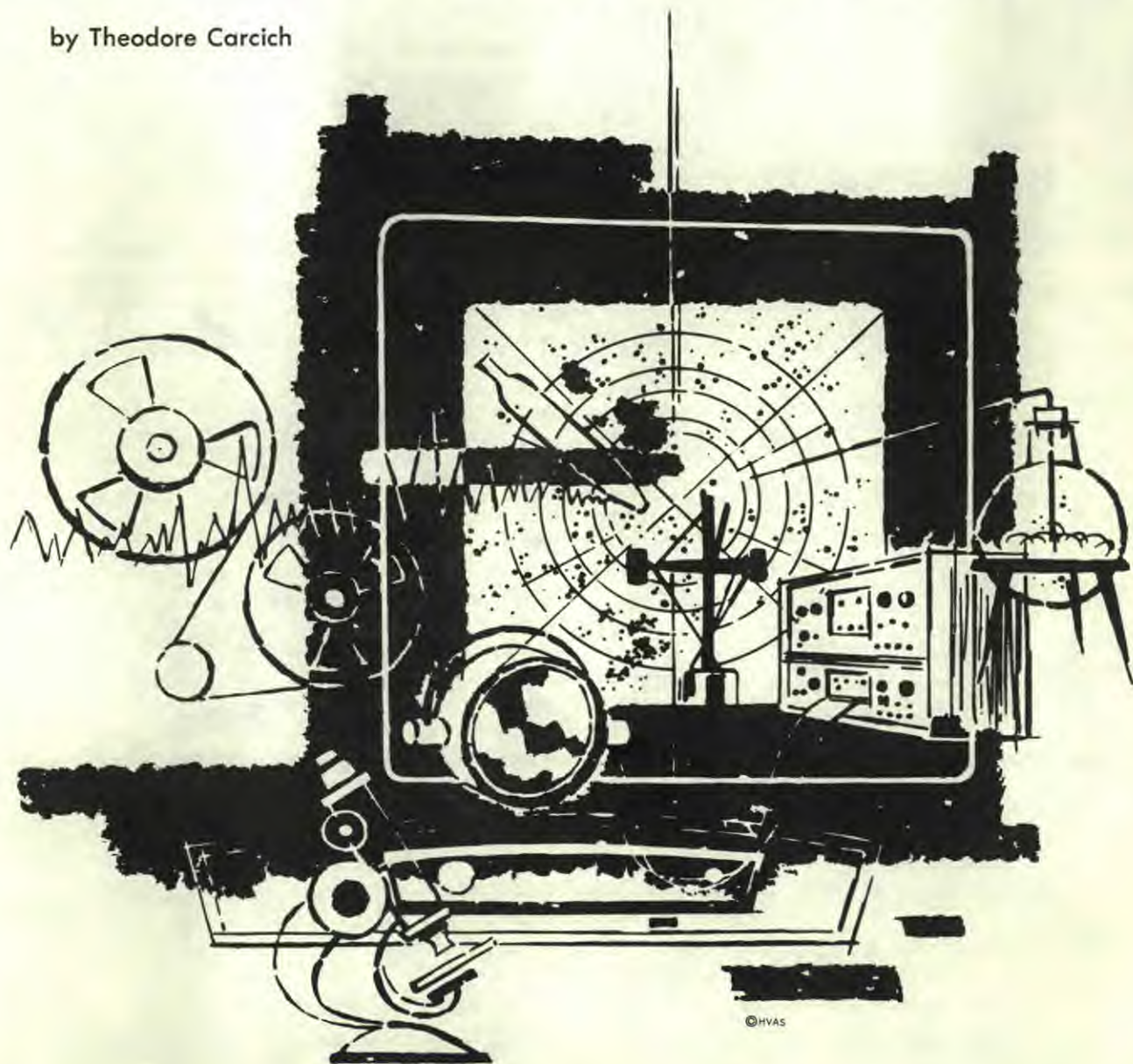
For many centuries now Western man's thinking has been dominated by Christian theology. This has led to the interpretation of history in terms of a conflict between the forces of good and evil, between the earthly kingdom of men and the eternal kingdom of God. This conflict was to be resolved, not by the gradual improvement of man, but by the direct intervention of God in human affairs—by the second coming of Christ.

Unfortunately, religionists during the centuries conceived the idea that preparation for the coming kingdom could best be achieved by either a partial or a complete withdrawal from the world around them. To be fully Christian, they argued, one must withdraw from an un-Christian society.

Thus churchmen did not seek to save the world but to flee from it. Their primary objective was their

own salvation, not that of others. And, if the world is evil and soon to be destroyed, why be concerned about its improvement? No doubt this slanted emphasis, besides contributing to the rise of monasticism, also tended to discourage any initiative toward social progress and human betterment.

Undoubtedly the religionists of the Middle Ages were not aware of the unfavorable concept that such teachings awakened in the minds of men. Rationalism, a system of Greek philosophical belief asserting that human reason unaided is competent to attain objective truth, had already taken hold of men's thinking. By an easy extension of meaning, the church's inflexible position caused the word "rationalism" to signify also a skeptical or antireligious attitude, leading to the later charge that the church and its doctrines were irrelevant to man's needs.



As an illustration, by the sixteenth century the forces unleashed by the Renaissance were radically changing the current of man's thinking. Scholars such as Copernicus, Galileo, Bacon, Hobbes, Descartes, Lock, and Newton inspired men to look not only upward but around them.

On many the effect was both compelling and amazing. Columbus, Henry the Navigator, and Magellan pushed their way into uncharted parts of the world. They blazed the trail for others to follow from Spain and Portugal and, in later years, from England, France, and the Netherlands. Never before had so much of the earth's surface been penetrated and controlled by any one group of mankind, practically all from so-called Christian Europe.

As the growth of science mushroomed, man's knowledge and mastery of his physical environment attained colossal dimensions in the nineteenth and twentieth centuries. Although the unshackling of the human mind was in no small degree the outgrowth of Christian faith and in a large part the work of devout Christian scholars, it did pose a major threat to Christianity. The threat was that men might now regard Christianity and its interpretation of history as untenable and irrelevant. Untenable because it appeared to be contrary to reason; irrelevant because what men esteemed as the chief good, namely, food, clothing, shelter, knowledge, health, peace, could now be acquired through other means than by the blessing of God and His direct intervention.

Today, having nearly conquered the earth, and now reaching out for worlds beyond, modern man not only feels but thinks that he has no further need for God. The idea that Christianity's Founder

will soon return to earth is utterly foreign to his thinking. Having neatly adjusted the Biblical doctrine of creation to his satisfaction, he finds it increasingly difficult to accommodate his life to the supervision of a supernatural God—let alone to look forward to a climactic intervention outside of history whereby the now somewhat unnecessary God miraculously achieves the goals of history.

After centuries of painful and costly experimentation, man considers himself to be at the threshold of complete self-sufficiency. Apparent obstacles to his relentless progress toward the mastery of the earth have disappeared with the magic wand of scientific genius and technology. All he needs is the formula for creating life and more advanced techniques for indefinitely postponing death, and the universe will be his—without God.

How has man's scientific progress affected theology, in particular Biblical eschatology, or the doctrine of last things? Both the Old and New Testaments clearly set forth the idea that God is directing history toward a divinely planned goal in the Messianic kingdom of Jesus Christ. Modern theology challenges this fundamental Biblical doctrine, as illustrated by one of Europe's greatest theologians, Rudolf Bultmann, who finds meaning only in man's existential historicity, thereby surrendering the Biblical interpretation of history and its divinely appointed goal. This surrender of the Christian philosophy of history has prepared the way for other fantastic surrenders of faith, such as the "God is dead" heresy. For if God is not coming back, why bother with Him at all?

On the other hand, the Bible clearly sets forth God's relation to human affairs in the following passage: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined

the times before appointed, and the bounds of their habitation." Acts 17:24-26.

The observations of a deeply spiritual Christian author on this point are significant. She writes: "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will." "All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order."—Ellen G. White, *Education*, pages 173, 178.

When man declares his independence from God, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." Psalm 2:4, 5.

Before the climax of human history God will remind the human race of His absolute sovereignty in a message that shall resound through all the earth. Here it is: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and



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the fountains of waters." Revelation 14:7. In the light of this message the second coming of Christ will become relevant and meaningful to every person on earth.

Whether the secularists who have long since discarded the Biblical perspective of history wish it or not, man will be compelled to heed God, on God's terms; for God has never relinquished His claim to this world, which is His by right of creation and redemption.

Listen to the apostle Peter: "But the day of the Lord will come; it will come, unexpected as a thief. On that day the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that is in it will be laid bare.

"Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live! Look eagerly for the coming of the day of God and work to hasten it on; that day will set the heavens ablaze until they fall apart, and will melt the elements in flames. But we have His promise, and look forward to new heavens and a new earth, the home of justice." 2 Peter 3:11-13, NEB.

History's greatest problem centers not in nations, empires, races, or political ideologies, but in a Person—the Person Jesus Christ. Who He was, what He was, how He came the first time, and how and why He will come the second time are prime questions, and they will never lose their interest or relevancy with humanity, simply because the destiny of mankind is bound up in Jesus Christ.

Jesus Christ is in fact related to all history. Just as surely as creation was followed by the fall of man, and the fall led to the incarnation, and the incarnation led to Calvary, (Continued on page 30)

BIBLE DIALOGUE

Discussions With Men
of Bible Times on Vital
Themes for Our Day

1. Was Jesus Christ God?

by J. R. Spangler

Editor, "Ministry" Magazine

My first question is directed to the apostle John. Tell us, John, what was your concept regarding the person of Christ? Does it make any difference what we believe about Him?

"By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already." 1 John 4:2, 3, RSV.

Now a question to Paul. John indicated that Christ came in the flesh. Do you have any comment as to who this Christ was before He came in the flesh?

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

In your Gospel, John, didn't you concur with Paul on this point?

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." John 1:1, 14.

Paul, in your letter to the Philippians, didn't you make it clear that Christ was God, but by His own choice He clothed Himself in humanity in order to save us?

"Although He was God, He decided not to take advantage of His being equal with God as though it were stolen goods, but He emptied Himself, made Himself a slave, became like other human beings, and was seen to have the ways of a man. He became obedient and humbled Himself till He died, yes, died on a cross." Philippians 2:5-8, Beck.

Note: Consider the following steps how God the Son became man the servant: (1) Christ was God. (2) He laid aside His divine form. (3) He became a slave or servant. (4) He became like other human beings. (5) He was obedient. (6) He humbled Himself. (7) He died on the cross.

I would like to ask Jesus Himself for an explanation of His nature.

"I and My Father are one" (John 10:30), He replies.

John, you were there when Christ made this statement. What did the people do who heard it?

"Then the Jews took up stones again to stone Him." John 10:31.

Did You say anything to the people, Jesus, when they started to stone You?

"Many good works have I showed you from My Father; for which of those works do ye stone Me?" John 10:32.

Since you were an eyewitness of this violent scene, John, what response did the people give?

"The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33.

Master, one day You were preaching to the people, and You made a statement about eternal life which provoked the throng of people who were listening. What was that statement?

"If a man keep My saying, he shall never see death." John 8:51.

Strange that this statement should get the crowd so angry—what did they say to You?

"Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?" John 8:52, 53.

Well, Master, that last question was a most interesting one. How did you answer it?

"If I honor Myself, My honor is nothing." "Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8:54, 56.

That answer made it clear that You were a contemporary of a man who lived 1,900 years before You came to this earth. This must have caused quite a stir. What did they say to You?

"Thou art not yet fifty years old, and hast Thou seen Abraham?" John 8:57.

Didn't this rather ticklish question put You on the spot? How did You reply?

"Verily, verily, I say unto you, Before Abraham was, I am." John 8:58.

Moses, back in your day didn't God use this term "I AM," which is a form of the verb "to be" in both Hebrew and English, as a name for Himself to show His eternal, self-existing qualities?

"And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent Me unto you." Exodus 3:14.

Now, John, surely for Jesus to date His existence

Test Your Bible Knowledge

prior to Abraham's day, plus using the term "I AM," would have made Him equal with God the Father. Tell us, what happened when He made this point?

"Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." John 8:59.

Master, didn't You use the term "I AM" on a number of occasions?

"I AM the good shepherd." John 10:11.

"I AM the living bread." John 6:51.

"I AM the way, the truth, and the life." John 14:6.

"I AM the Light of the world." John 8:12; 9:5.

"I AM the door." John 10:9.

"I AM the resurrection, and the life." John 11:25.

"I AM the true vine." John 15:1.

Didn't You indicate to Your disciples while praying with and for them that You shared the Father's glory even before the world began?

"And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." John 17:5.

Philip, one time you heard Christ say, "If you had known Me, you would have known My Father also; henceforth you know Him and have seen Him." John 14:7, RSV. When He said this, what question did you ask Jesus?

"Lord, show us the Father, and we shall be satisfied." John 14:8, RSV.

What did Jesus answer you?

"Have I been with you so long, and yet you do not know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father?'" John 14:9, RSV.

Luke, we have given some of the evidence to indicate that Christ was fully God. Would you be the first to develop the theme that Christ also was fully man? For instance, as a child, was Jesus subject to ordinary laws of human development?

"The child grew big and strong and full of wisdom." Luke 2:40, NEB.

In your letter to Timothy, Paul, I believe you identified Christ as a man.

"For there is one God, and there is one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5, RSV.

John, would you please quote for us from your writings several statements indicating that Christ exercised instinctive principles which belong to a normal human being?

"I thirst." John 19:28, RSV.

"Jesus, wearied as He was with His journey, sat down beside the well." John 4:6, RSV.

"Now is My soul troubled. And what shall I say?" John 12:27, RSV.

"He groaned in the spirit." John 11:33.

"Jesus wept." John 11:35.

Paul, you have eloquently written on this tremendous theme. Please show us why Christ became fully man.

"For what the law could not do, in that it was weak through the flesh,"

(Continued on page 31)

The quiz below is based on the "Bible Dialogue" beginning on the opposite page. If you have not already read this unique presentation of the Holy Scriptures, we suggest you read it before beginning to answer the quiz. You will also find it helpful to study the texts accompanying each question. Check the phrase (or phrases) which accurately complete each sentence.

1. Before Jesus Christ came to live among men, He existed as
☐ Elijah ☐ God
☐ an angel (John 1:1, 14)
2. At His birth Christ assumed the status of
☐ king ☐ priest
☐ ordinary man (Philippians 2:5-8)
3. Jesus said of Himself that He was the
☐ reincarnation of Abraham
☐ eternal I AM
☐ prophet of His day (John 8:58)
4. In expressing the relevance of His divinity, Jesus declared:
☐ I AM the living bread
☐ I AM the light of the world
☐ I AM the door (John 6:51; 8:12; 10:9)
5. In His task of mediating between God and men, Jesus identifies with
☐ men ☐ angels
☐ God (1 Timothy 2:5; Hebrews 2:17)
6. While fully God, Christ became fully man in order to
☐ change the law ☐ condemn sin
☐ condemn men (Romans 8:3)
7. Men may become children of God by
☐ keeping His law
☐ accepting Christ's redemption
☐ doing good (Galatians 4:4, 5)

WHAT TO DO NEXT

When you have completed the quiz, cut it out and add your name and address, and mail to "Signs of the Times," 1350 Villa Street, Mountain View, California 94040. We will return your quiz to you duly marked, together with additional material on the same subject—all "free," of course.

Can Christ Help in 1

He
Surely
Can
—
But
on
His
Own
Terms



"How do you make this thing work?" asked a frustrated mother, in the familiar story, who had gone to the store to get something for her little boy. She found what appeared to be an ideal puzzle game. But after trying to work it she came to the clerk and said, "How can you sell this for a child? I've tried to fit it together, but nothing works out."

Replied the clerk, "Oh, lady, that is the way it is meant to be. You see, this is an educational toy to teach a child how to live in our mixed-up world. No matter how you try to put things together, nothing comes out right."

Sobering picture of our world today!

Statesmen, educators, politicians, and journalists are all alike bewildered. Truly nothing seems to work out right. Civilization is like a runaway truck, racing downhill at breakneck speed, gaining momentum with every yard, yet having neither brakes nor guidance. If

only someone could spring into the driver's seat and take control! Never has the world needed leadership so desperately.

To witness over TV the sickening succession of riots, lootings, destruction of property, and brutality, all on a scale hitherto unknown in America, causes people in every walk of life to ask: Where are we heading? What is the future of our nation? What can save the world from universal disaster?

As the New Year dawns, some are timidly asking, Can Christ help in 1969? Yes, dear friend, He can. But it will have to be on His terms. Before revealing what those terms are, let us think a moment of our need. It is good to view the dilemma, for then we begin to realize what divine help can mean.

Many years ago, before the days of medical anesthesia, a man whose hand had been badly smashed was brought to a famous London surgeon. As the doctor examined the

wound, he saw that the man was about to faint. Quickly reacting, the surgeon said, "Take a good look at the wound; then look at me." Looking at the wound could bring only fear. But looking at the surgeon would inspire confidence and courage. For a moment let us consider what has caused the widespread fear of our time.

When in 1945 science plunged us suddenly into the atomic age it was self-evident that the world would never be the same again. The bomb which ended World War II also ended all hope of permanent peace and made "a world without fear" impossible. Sir Winston Churchill was right when he said, "Mankind now possesses for the first time the tools by which he can accomplish his own extinction." Tragic that science, which has done so much to alleviate pain and suffering, which has enabled our generation to conquer diseases which for centuries have ravished the race, has also made possible our total annihilation. Contemplating

by R. Allan Anderson

1969?



UNITED PRESS INTERNATIONAL, ACME, DEVAHEY

the future, men stand aghast at the potentialities of evil. It has been well said that "our generation produced DDT to kill bugs, 2, 4-D to kill weeds, formula 1080 to kill rats, and $e=mc^2$ to wipe out populations."

With the barometer of international affairs pointing to "stormy" and the needle still falling, it is little wonder that fear fills every horizon. General Omar Bradley, with commendable candor, stated a sad truth when he said: "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. We have grasped the mystery of the atom and rejected the Sermon on the Mount."—*The Reader's Digest*, November, 1962.

Nevertheless these things which cause such consternation to the world should bring confidence to those who love and serve the Lord. Jesus clearly foretold that as the end of human history approaches, rebellion against law and order

will be worldwide. He said conditions will parallel those in Noah's day. And the Bible records that in his day "the earth was filled with violence." Genesis 6:11.

In many so-called civilized countries crime is not only big business but the biggest of all. In the United States crime costs the nation more than all educational and welfare programs combined. City streets have become jungles of terror and death. Yet these things tell us that the day of man's muddled misrule is at an end. Man's knowledge has outstripped his wisdom. But instead of becoming discouraged let us heed the words of the Master: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. He also said, "Be assured, I am with you always, to the end of time." Matthew 28:20, NEB.

Turning to the question, Can Christ help in 1969? let us see *how* He can help. In God's Word we read, "He that cometh to God must

believe that He is [that He exists], and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Many today do not believe that God exists, except perhaps as an abstract influence. They give as their reason that they have never seen Him, asking, How can anyone believe in Someone he has never seen? Yet they study the writings of men like Plato, Aristotle, Spencer, and Bertrand Russell, though they have never met any of these men. They are familiar with the teachings of Socrates and Francis Bacon, yet the only evidence that Socrates ever lived is through the works of Plato. Strange that people can believe this man lived and taught, and yet this belief depends on the statement of just one man, except for a Greek playwright named Aristophanes, who briefly mentions him. Strange that scholars accept the story of Socrates, yet many of them doubt the story of Christ's life and ministry, declaring that the account of His resurrection is only a myth.

Another scholar of ancient times, Saul of Tarsus, not only had doubts, but was positive the whole story of the cross and the resurrection was a fabrication. Then one day as he was on his way to Damascus to arrest the Christians there, he came face to face with the living Christ. Overpowered with the majesty of His presence, Saul fell to the ground. "Who art Thou, Lord?" he inquired. "I am Jesus whom thou persecutest," came the answer. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness." Acts 26:15, 16.

And what a witness that man became! When Saul the scholar became Paul the preacher, his life's ambitions were completely changed. Rightly to understand his letters to the churches we must study them in the light of what happened that day. From the proud Pharisee of his early years he became the humble follower of the resurrected Christ.

Nothing so clearly reveals the change in this man's life as his statement to the Romans: "For I know that in me (that is, in my flesh,) dwelleth no good thing." Romans 7:18. Remember that this man was truly an intellectual, one of the most highly educated men of his day, a graduate of the University of Jerusalem, and, in his own words, "a Pharisee of the Pharisees." But here he is declaring that in him is *no good thing*. He had made a discovery. Despite the brilliance of his mind and his scholastic attainments, he still was the victim of a corrupt nature. But the Christ he met on the Damascus road completely changed that perverted nature. Speaking out of his own experience he could say, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. What a revolution!

All of us are born with twisted natures. But we can be reborn by the Spirit of God and receive new natures. Then by daily appropriating the promises of God we become "partakers of the divine nature." 2 Peter 1:4.

It is not the fact that one is

a drunkard, or an adulterer, or a drug addict, or an alcoholic, or a thief, or a slanderer, or a liar that makes him immoral. He is born with these tendencies to evil. It is the old nature that causes him to do these things. One does not become a sinner because he commits sin. Rather one commits sin because he is a sinner—born in sin and "shapen in iniquity." Psalm 51:5. Jesus Christ is the One, and the only One, who can deal with the problem.

When once we accept the truth that the Son of God appeared to "destroy the works of the devil" (1 John 3:8), we become eager for Him to destroy these "wicked works" in our own lives.

When the apostle Paul preached to the cultured Greeks in the ancient city of Corinth, he placed the emphasis not on the base immorality that was so much a part of their lives, but on the new life made possible by the death and resurrection of Christ. God was able to take the most tragic and unmitigated iniquity of all time—the crucifixion of the sinless Son of God—and make it the vehicle for the supreme revelation of His love and power. Rehearsing the story of God's love and victory gives new meaning to life. It always has and always will. And 1969 can be a wonderful year if we open our hearts to the grace of God.

Ponder the implication of Paul's statement: "Christ died for our sins. 1 Corinthians 15:3. Note, He "died for *our* sins." That is, for the sins of the preacher as well as for those of the congregation. No one has an edge on grace. It is given to all irrespective of race, color, culture, or condition. The word "sins" includes my sins and your sins, little sins and big sins. The sins of our next door neighbors and the sins of all the men and women living in our street. He died for everyone, in every state, in every country, in all the world.

The sin of that man in another country who in a fit of temper shot his employer; the sin of that workman who took pay for services he had not done; the sin of that businessman who wrongly advertised his goods; the sin of a millionaire

who defrauded another millionaire across the ocean on a property deal; the sin of the assassin who slew a public official—all these sins and a million more.

The sin of that housemaid who stole from her mistress; the sin of that boy who cheated in examination; the sin of that girl who traded her virtue for a little fun; the diabolical sins of men like Hitler and Mussolini; the sins of Paul who once murdered Christians and of Peter who denied his Lord in the judgment hall; even the sins of Judas who sold his Lord for silver.

The sin of Pontius Pilate who gave sentence of death against a Man whom he knew to be innocent; the sins of Moses, of Noah, of Enoch, of Abel right back to the very morning of the world. Yes, "our sins" takes in the whole human race and includes every human being that has ever lived, right on to the end of time. All the sins of all the world, confessed or unconfessed, He carried to the cross. What an overwhelming truth! No wonder it rocked the Roman Empire to its foundations!

In the light of this no wonder the apostle said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Romans 1:16.

What began at Bethlehem culminated at Calvary. Our Lord's humiliation and suffering proclaimed to the universe that there is nothing, absolutely nothing, that can change God's love for us. There is no limit to His compassion and no sin too big for Him to forgive. Let this mighty truth take hold of your heart, and all the world will look different. Even one's enemies look different through eyes cleansed and sanctified by grace.

Do you find it hard to forgive and forget a mean act? It is not easy to do good to those who spitefully use us and persecute us. But it becomes easier when we remember it was far harder for our Lord to be condemned and hanged on a tree for sins in which He had no part. For our sakes "He endured the cross, despising the shame." It was for us that He "endured such

(Continued on page 33)

How Long Were the Days of Creation?

Millions of Years or Twenty-four Hours? Old Question Flares Up Again

by Harold W. Clark

Professor Emeritus of Biology
Pacific Union College



LEE, U.S.G.S.

Probably one of the most influential scientists of the eighteenth century was the Swedish botanist Charles Linnaeus. In his *Systema Naturae* (System of Nature), which went through twelve editions, he named and classified all the known plants and animals in Europe and America. He established the binomial nomenclature, or the system of giving plants or animals two names. Names given by him are still accepted, as, for instance, the mallard duck, *Anas platyrhynchos*. He named the common pear *Pyrus communis*, from the Latin name *Pyrus* and the adjective *communis*, common. Any names given by him in the tenth edition of his *Systema Naturae* in 1758 are now accepted.

Linnaeus believed that he could recognize the original "species" that were created in the beginning.

Thus he set the pattern of thought with regard to the origin of species for a hundred years, until Darwin's *Origin of Species*, in 1859, brought in a new interpretation.

But not all scientists of the late eighteenth and early nineteenth centuries were in accord with Linnaeus. While Cuvier, the outstanding scientific figure in France, believed in creation, his theory of successive catastrophes through long ages of time led many to think in terms of millions of years of earth history rather than the short chronology of Genesis. Lamarck, an associate of Cuvier, in 1809 published his *Philosophie Zoologique*, in which he propounded a theory of evolutionary development. However, his views were not well accepted, and creationism continued to hold sway until Darwin.

At this time one man's ideas, although they were strongly evolutionary, did have a profound influence on the theological views regarding the origin of the earth. This was Georges Buffon, a count in the French court. He was appointed, in 1742, as keeper of the Jardin du Roi (Royal Garden) and of the museum connected with it. In an effort to catalog and describe the plants and animals of the garden, he began what turned out to be a monumental work, the *Natural History*. This went through forty-four volumes from 1749 for about fifty years. While natural history knowledge at that time was meager compared to what is known today, the work was the most comprehensive that had yet been attempted.

That portion of this work in which we are particularly con-

PAUL B. RICCHIUTI



AMERICAN MUSEUM OF NATURAL HISTORY, N.Y.; UNDERWOOD; UNITED PRESS INTERNATIONAL

cerned was written in 1778, under the title *Epoques de la Nature*. Buffon portrayed the earth as having passed through seven epochs of evolutionary development. Although geology was in a primitive state at the time, and there was little evidence to support his views, yet we are told:

"His reputation obtained in other lines of scientific knowledge served to invest with a quasi scientific character this tissue of unscientific speculations, and to fasten on the world for another hundred years the habit of dealing with geology as the scholastics of the Middle Ages dealt with their 'sciences,' from the subjective point of view.

"From this time down, it would seem that practically all writers on geology have never had a doubt that somehow there has been a succession and progression in the types of life which have existed on the globe."—George McCready Price, *The New Geology*, page 691.

Buffon's influence on theologians was profound. Thomas Chalmers, Hugh Miller, and others, while originally attempting to hold to the six-day account of creation, eventually were led to accept the idea of long periods of development. They came to regard the days of Genesis, not as real twenty-four-hour days, but as long periods. Thus there came into theology what is known as the "day-age" or "day-period" interpretation of Genesis.

Doubtless some reader will ask why we bring up these questions at this time. Have not these notions become obsolete by now? Unfortu-

nately they have not. Books are now being written and lectures given that uphold all the major points of these theories, and of successive catastrophes in the past. There is a strong trend, even among many who profess to believe in creation, to regard the days of Genesis as merely mythical, and to accept some kind of interpretation that allows long ages of time in the creation process.

An excellent discussion of the present-day "day-age" theory is given in the book *The Creation*, by Theodore L. Handrich (Moody Press, Chicago, 1953). We shall summarize the main points he gives, and comment on them. It must be noted, however, that these are not his views, for he plainly states that he does not agree with them. He is simply analyzing them so his readers may understand what is involved in this theory.

Buffon called the first epoch the "incandescent" one. Theologians see in this supposed period in which the earth was a molten mass a comparison with the Genesis statement "Let there be light." We would point out, however, that the "evening and morning" of Genesis is without meaning in such a scheme. If it involved only the first day, we might postulate a dark beginning and an increase in volcanic or eruptive action, but when the same statement is applied to the other days, the significance is lost.

The second day, according to Genesis, was concerned with the creation of the firmament, or atmosphere. The "day-age" theory

ascribes the formation of the atmosphere to eruptive action that threw gases out from the molten rock. But there is a serious flaw in this argument, for who ever knew volcanic action to produce oxygen or nitrogen as we have it in the air? Such activity produces sulfurous gases and ammonia and acids, which are fatal to all life.

The Genesis record of the third day tells of the separation of the land from the water, and the creation of plants. The "day-age" theory suggests that perhaps the Paleozoic rocks could have been formed during that "period," thus making land. Great reefs are suggested as the foundation of the land masses. But the theory falls down completely here. It does not fit at all with the actual geological pattern. A few illustrations will show why.

The lower Paleozoic, including the rock designated as Cambrian, Ordovician, Silurian, and Devonian, contain almost nothing but marine fossils, although a few land plants do occur in the Devonian. And it is true that extensive reef materials are found in these rocks. But they are not all made of reefs; furthermore, reefs of themselves do not make land of any consequence, only low atolls or something of the sort. On the other hand, if we look at the land areas that are composed of the above-named rocks, we find that, while the sediments were laid down in the sea, they had to be upheaved by terrific forces in order to form land. Take the Appalachians, for instance. They are made of limestone, shale, and sandstone,



with some reef material, it is true, but a large amount of rock that is not reef at all. These sediments show evidence of having been laid down, partly at least, in strong currents that washed the muddy material over considerable distance.

The greatest problem, however, lies in the upper Paleozoic, the Mississippian, Pennsylvanian, and Permian, particularly the last two. Here we find evidences of violent washing. In the Pennsylvanian strata, along much of the Appalachian Mountains, great deltas have been formed by terrific currents coming from the east. In these Pennsylvanian rocks are the great coal beds formed by the burial of masses of vegetation. Now, these great ferns, trees, and other vegetable materials of which the coal has been formed, had to be growing somewhere already. They could not wait for the gradual build-up of sea bottoms to form land.

A similar picture shows up in the Rocky Mountain region. Thousands of feet of sediment were washed into place from great distances, and eventually strong forces from beneath raised the whole area above the sea, and strong lateral forces caused folding and buckling, while tremendous currents washed away the uplifted sediments and revealed the granite core that had come up from below.

Now let us ask this question: What kind of earth would this be on which God began to create life? Was it a suitable place to establish the first life He had created? No indeed! Rather, it gives evidence of

being a burial ground of both plants and animals already living. More than this, the attempt to correlate geology with Genesis fails here in a still more pertinent way, for Genesis says that plants created on this day were the first living things, whereas rocks clear down to the bottom, the Cambrian, have an abundance of animal life, and by the time the Pennsylvanian is reached, amphibians and other large animals, particularly fishes, have been present also.

The Permian rocks show still greater evidence of violent action than do the Pennsylvanian. The geological pattern of the Paleozoic, from bottom to top, fails to fit any kind of correlation with Genesis.

But if correlation is difficult for the third day, it is impossible for the fourth. Here it is assumed that a long period elapsed with nothing to show except the appearance of the sun, moon, and stars. The only way to account for this is to suppose that fog previously covering the earth cleared away. However, the dense forests of ferns and giant trees to furnish material for the Pennsylvanian coal deposits could not have grown without an abundance of sunshine. Fog for millions of years is fantastic.

The fifth and sixth days in which animal life is supposed to have developed presents many impossible problems. Fishes occur in the rocks as far down as the Devonian, which the "day-age" theory places in the third day; Genesis says that fishes were created on the fifth day. The suggestion that the Mesozoic and

Tertiary rocks were laid down on these days is as difficult, and as full of inconsistencies, as the supposed third and fourth day-ages. These rocks are full of evidences of terrific disturbances, and do not indicate favorable conditions for creation of new life forms.

We quote from Handrich:

"If God according to Isaiah 45: 18 created the earth 'not in vain,' but 'He formed it to be inhabited,' is this true if the earth was uninhabited by any higher beings for millions upon millions of years? To be inhabited cannot very well mean by animals, because a land in which the 'beasts of the field multiply' unchecked is said to be 'desolate' according to Exodus 23:29."—*The Creation*, page 126.

Many more inconsistencies might be mentioned, but space forbids. But the most glaring of all is that the seventh day is supposed to have been sanctified and set aside as a Sabbath. How millions of years with human beings, or sub-humans, could be considered sanctified, it is impossible to comprehend. God told Noah that He would destroy man with the earth because of their wickedness. And He has over and over again reprobated men for their great sins, and has promised eventually to destroy the present state of the earth and make it over new. How inconsistent it is to consider the present reign of sin and death as the seventh day, or Sabbath! The Sabbath commandment is indeed a most important evidence that the days of creation were actual twenty-four-hour days. [END]



Can You Answer This?

Questions Youth Are Asking Today



by C. Mervyn Maxwell

Chairman, Department of Church History
Andrews University

Question. I don't dig this bit about loving God. I believe there's a God and all that, but how can you love someone you've never seen? I can't get myself to love a "being" in any case.

Answer. Love is a complex thing and comes in different degrees and variations.

We feel a different sort of "love" for a pet dog than we feel for our mothers, or again for a sweetheart when we first fall in love with her than for a wife after we have lived with her for many years.

Teen-agers, experiencing for the first time the particular kind of love sweethearts feel for each other, often assume that they are expected to love God with this same type of love. This is not so. The Bible recognizes the different kinds of love when it says we are to "love" everyone, both our "neighbors" and our "enemies," but also says we are to "love" *only one* spouse. The Bible does not expect us to love God in the way that we love our girl friends but more nearly in the way we feel about our parents in our better moments.

Don't worry about God's being a "being." People are human *beings*, and you don't have any trouble loving some of them!

Question. If God made everything as perfect as Professor Clark insists He did in his articles in the "Signs," where did disease germs, poisonous plants, and birth defects come from? Who made them?

Answer. They came from several sources. I'll suggest three.

1. *Mutation.* The carrot and the hemlock are both members of the same plant family, even though the one is a food and the other a poison. The startling difference between them is a result of submicroscopic differences in their genes and chromosomes. Somewhere since creation a mutation took place.

2. *An enemy.* The Bible points its finger at an evil unseen intelligent being which it calls the devil and Satan as the instigator of many of our woes. See Revelation 12:12; 2:10. Jesus presented Himself as sowing "good seed" in the world and Satan as an enemy sowing "weeds." Matthew 13:24-30.

3. *Changed environment.* Mutations and the devil produced changes in nature. Once these changes took place others followed, for it is a commonplace that when the balance of nature is upset, undesirable

changes almost always follow. For example, in Europe rabbits are a vital part of the economy, but introduced into the entirely different environment of Australia they became serious pests. In a national forest deer are a delight to the eyes, but when one forest administration decided to kill the deer's natural enemies, the mountain lions, the result was such a proliferation of deer that they overgrazed the area and became a nuisance. The common germ *Bacillus coli* is harmless in the intestinal tract, but gives considerable trouble when it migrates into a different part of the body.

Question. Preachers tell us we're supposed to love God because He is like a father to us. I don't know how to love my father. Once when I was a kid at home, my father made me walk backward all around the house with a shotgun aimed at my head. If God is like that, I don't know how I can love Him. Mother was good to me, but Dad was a devil.

Answer. The Bible encourages us to think of God as our heavenly Father because ordinarily a father shows a helpful and affectionate interest in his children.

God is not actually *just like* any human father, of course. All men are more or less sinful and more or less limited in their finances, intelligence, and so on. God is completely good, and His resources are limitless. God is different from anybody's dad; He is a much better father than that.

But since God is neither male nor female, you might try visualizing Him as your heavenly Mother. The Bible says He is much better, even, than human mothers: "Can a woman forget her sucking child," it asks, "that she should have no compassion on the son of her womb?" Yes, it replies, rare as such a thing would be, "even these may forget." "Yet," concludes God, "I will not forget you." Isaiah 49:15, RSV.

Question. My husband recently left me, and what he sends me for our small children is hardly sufficient. I try to put a few dollars in the offering, but when there isn't enough for food for the children, does God expect me to pay a full tithe on what I get from my husband?

Answer. When I was a young pastor, it was hard for me to study what the Bible says about tithing with people in financial difficulties; but then I began to notice more clearly just what the Bible does say on

the subject. It tells us that God Himself says, "Bring ye *all* the tithes" into the church treasury, and "I will . . . pour you out a blessing" so great and wonderful "that there shall not be room enough to receive it." See Malachi 3:8-11. Then I began to see that it is poor people even more than rich who ought to pay tithe, because it is they who need to have blessings poured out on them more than there shall be room enough to receive.

I congratulate you on what you have been doing thus far, but on the authority of God's Word I strongly recommend—for your own sake and for the sake of your children—that you cast yourself on the promises of God and pay a full tithe.

It will be exciting to watch the blessings as they come.

Question. I notice that the "Signs" lists protest marches along with rape and homicide as "signs of the times," making it appear criminal or immoral or something. Our principal would never have approved the installation of a snack bar in our student union if we hadn't had a sit-in on his front lawn for a week.

Answer. As a teacher myself I think it is fair to say that most teachers I know are only too pleased to have students show sufficient school spirit to present concrete proposals for the improvement of their school and sound reasons to support their suggestions. They are especially pleased if a student can also present practical suggestions as to how their ideas can be put into effect.

Teachers try to train young people to think, from which it follows that they are not likely to be terribly impressed by students who insist on having their own way but do not present clearly developed, logical reasons to support their positions.

Next time you want some improvement in your school, I suggest you begin where the Bible says to begin: "Go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you." Matthew 18:15, 16, RSV.

Unquestionably there is a wall of professionalism, age, and authority that separates students from teachers. Don't let this wall fill you with fear. Surprising as it may seem to you, many teachers are almost unaware that this wall exists and cannot understand why students do not come to see them.

Go and see the officer in charge of what you want changed. On your first visit, don't "demand" anything; just "suggest" and "inquire."

In a casual way discover the arguments which the faculty may raise against your proposition, then ask the officer if he would mind leaving the issue open for a while until you can come back and see him again. In the meantime *marshal all evidence* you can muster to meet the objections he raised on your first visit, and then go back to him again, taking one or two other students with you if you think it will help. In a calm, winsome way let him know that you are very much in earnest about your proposition and that you have excellent reasoning to support your case. If he still refuses, ask *him* to suggest who else there is to whom

you might present your case. After reviewing your preparation and improving it, go and see this other officer.

In this way you will learn how democratic procedure works, and you will also develop arguments that are very likely to be irresistible.

To compel a principal to give in to you by means of popular protest can be a rather petty thing to do. It can indicate that you have lost hope, not only in democratic procedure, but also in your own ability to think and to persuade. It can also indicate that a student isn't big enough to allow another person—in this case his principal—to follow the conclusions of *his* way of thinking.

In a college where I used to teach, a boy who was running for president of the student body had several planks in his platform that consisted of things he was going to get for the students by forcing the faculty administrative officers to concede to him. Just before he announced his platform, however, his advisor suggested that he go and see each of the administrative officers privately. He did so—and was amazed to discover that without exception they welcomed his suggestions and began to work out with him how his ideas might be put into effect.

Question. I have tried repeatedly to quit smoking. I have even prayed about it a lot, asking God to help me; but it doesn't do any good. Why doesn't prayer work for me?

Answer. God has not promised to overcome our bad habits for us, but to help us to overcome them. He intends to make us, not spiritual weaklings but spiritual giants.

The key to your situation—one which basically all Christians experience—is in 1 Timothy 6:12: "Fight the good fight of faith."

It is not sufficient simply to have faith; we must be prepared to fight the fight of faith, to believe our beliefs even when for the moment all the evidence seems to be running the other way.

It is no simple thing to believe that Christ can give you the victory when you are tortured with temptation and longing to give in.

Since faith comes from reading the Word of God (Romans 10:17), it will be of great help to you to have ready in your mind a number of pointed Bible promises such as, "I can do all things through Christ which strengtheneth me," or "Thanks be to God, which giveth us the victory." Philippians 4:13; 1 Corinthians 15:57.

When you feel tempted, repeat these verses over and over, expressing with them the prayer, "Lord, I believe it, I believe it." As you cling to specific promises like these, insisting in your own mind on believing even when you feel like doubting, you will know what it means to fight the good fight of faith.

It will also help if you can participate in a "Five-Day Plan to Stop Smoking." Under separate cover I am sending you information about the next Five-Day Plan to be held in your area. I will be glad to do the same for any other reader who requests it.

Borrowed Hearts

What Is Involved in Transplanting a Heart From One Person to Another

by Harold Shryock, M.D.

Within less than a year of the date on which Dr. Christiaan Barnard of Cape Town undertook history's first transplant of a human heart, eminent surgeons have declared that cardiac transplantation is no longer an experimental procedure. It now belongs among the accepted methods for treating disease.

True, some deaths have occurred among the recipients of transplanted hearts. But the procedure has been undertaken only in those cases in which, except for the hope provided by heart transplantation, death would have occurred soon anyway.

What is significant is that a fair number of recipients have survived. These would have died soon as the result of their own heart disease, had their lives not been spared by this dramatic surgical procedure.

It is predicted that the number of cardiac transplantations will increase markedly in the immediate future. But it is not supposed, even by cardiac surgeons, that heart transplantation will become an ordinary procedure to be undertaken by the average surgeon in an average hospital.

Among the guidelines established by leading surgeons who have given attention to the professional code in this matter, there always appears the specification that heart transplantation be undertaken only by surgical teams highly specialized in performing this unique kind of surgery. It has also been understood that heart transplantation be undertaken only in medical centers where adequate facilities both for surgery and postoperative care are available.

As an incidental indication of the elaborate equipment and the unusual professional care necessary for a case of heart transplantation, it is estimated that the total cost from the time the patient enters the hospital until he is discharged

amounts to approximately \$30,000.

Though expert appraisal of heart transplantation is largely favorable, no one expects a grand rush of persons desiring to "trade in" ailing hearts for others in better condition.

The first reason why there will be no long waiting lines is that heart surgeons, being fully aware of the risks involved, will recommend heart transplantation only in those cases when the patient's life is in imminent jeopardy and when other, simpler methods of treatment do not offer a reasonable prospect of survival.

A second reason is the limited number of donor hearts available. The demand for hearts suitable for transplantation will always exceed the supply. Many conditions for suitability must be satisfied in making the selection of a donor heart for a given case.

The person who becomes the donor must have died from some cause which has not adversely affected his heart. Most hearts used to date have been taken from persons killed in accidents.

Another important condition is tissue compatibility. In a manner similar to the matching of blood types for transfusion, the donor's tissues must have characteristics compatible with those of the recipient—this to lessen the prospect of "rejection" of the transplanted tissue.

A third factor which will limit the number of heart transplantations is that the preferences of individuals must always be respected. Some persons in danger of death because of heart disease prefer to die of this ailment rather than endure the surgery and the long period of recovery. Also the near relatives of a possible donor may not be willing that the heart of the deceased be removed and used for transplantation.

It has been surprising to surgeons who have pioneered in heart

transplantation to find some people violently opposed, in principle, to the transfer of a human heart from one person to another. Some critics have gone so far as to contend that heart transplantation is immoral.

The transplanting of other tissues and organs of the body has been carried out in an increasing number of cases for many years. Few object to the transfer of blood from one person to another, and yet blood is truly one of the body's tissues. To date more than two thousand kidney transplantations have been performed, and yet no serious objection has been raised to this lifesaving procedure. Why has the transplantation of the heart, which functions in the body merely as a pump to circulate the blood, attracted so much unfavorable attention?

Historically mankind has attached a symbolic significance to the heart not accorded to other parts of the body. In our everyday language we commonly impute to the heart characteristics which really belong to the brain. We speak of the heart as the seat of the emotions, particularly that of love. We speak of someone dear as a "sweetheart" and of someone disappointed in love as "heartbroken." It is sometimes said of congenial persons that "their hearts beat as one." Probably it is because of these overtones of symbolism that so much sentiment has focused on the surgical procedure in which a person's life is spared by engrafting a new heart.

The actual surgical procedure of removing the heart from someone who has just died and implanting it in the body of one whose own heart is irreparably damaged is not as unusual as might be supposed. The equipment and skill required are about the same as those involved in a routine case of open-heart surgery, in which a heart-lung machine is used to circulate the patient's blood while the heart



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View from inside the human heart looking out from the mitral valve.

is being repaired. Perhaps the factor that centers so much emotion on the procedure of heart transplantation is the simple fact that the donor must have died.

It takes only a small act of imagination to raise the question, How is it known for sure that the donor was really dead prior to removal of his heart? There have even been those who, with disregard for the high quality of medical ethics, have assumed that the surgeon in his zeal to perform a heart transplantation may have allowed the donor to die prematurely in order to obtain his heart at the convenient moment.

Some of the body's tissues deteriorate beyond recovery after being deprived of their blood supply for less than ten minutes. This is particularly true of the brain. The heart, however, has an inherent vitality which prevents it from deteriorating so quickly. Surprisingly and fortunately, a heart can resume its normal function, once its blood supply is restored, even after an interval as long as two hours. This means that the surgeon has adequate time to examine the heart of the person who has recently died and to make sure of its suitability for transplantation, even before the patient who may become the recipient of this heart has been prepared to receive it.

With respect to the ethical considerations involved here, guidelines for heart transplantation, established by top-ranking professional groups, specify that more than one surgeon must share the responsibility for timing the transfer of a heart. There must be agreement between at least two physicians, one of whom is charged primarily with protecting the interests of the donor.

When this question of responsibility for the lives of both the donor and the recipient was put to Dr. Christiaan Barnard following his first epoch-making transplant, he gave this reassuring explanation of how he was guided by his conscience: "My duty as a doctor is to treat the patient. As far as the donor was concerned I could not treat her anymore. She was beyond the stage when I had any medical knowledge or any know-how to treat her. So there my duty ended. As far as the recipient or the patient was concerned, I had one way of treating him and that was to transplant a heart. And this was the treatment I gave this patient. I do not think this is immoral."

There are some fascinating analogies between heart transplantation and the spiritual experience of conversion. Throughout the Bible the word *heart* is used many times in a figurative sense, reference be-

ing made in these instances to the soul or the seat of the conscience or to the character.

The prophet Ezekiel, in making an appeal for spiritual reformation, uses words surprisingly similar to those used today in connection with the surgical procedure of heart transplantation. He quotes God as saying, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27.

Understandably we cannot carry this analogy through in every detail, but it is logical to ask, Who provides the donor heart in the spiritual experience which the prophet describes?

The entire plan of salvation as revealed in the Scriptures is based on the recognition that Christ paid the supreme price of death on behalf of the human race. His death is vicariously available to all who wish to be forgiven for their personal shortcomings and who, by faith, accept salvation from sin so freely offered. Notice that it is Christ who becomes "the donor" as far as this acceptance of salvation is concerned: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

Paul further clarifies this thought in his first letter to the Corinthians when he says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Corinthians 15:3.

Our comparison breaks down, of course, when we consider that the person who receives a new heart by surgical transplantation has only

(Continued on page 33)



by Harold Shryock, M.D.

ECZEMA

Q. Our eighteen-month-old baby boy has had trouble for several months with a skin condition which the doctor calls eczema. It especially affects his face and the skin at the bends of his elbows and knees. It itches so terribly that he scratches incessantly. This makes the skin raw and it bleeds and sometimes appears to be infected. Please tell me what causes this.

A. Even the physicians who specialize in skin diseases do not claim to know the full answer to the question, What causes eczema? It is generally agreed that there is a factor of allergy. Children with eczema are often sensitive to such things as cow's milk, eggs, wool, and house dust. Eczema occurs in the type of child who is subject to respiratory infections and who may later develop asthma.

There is even an emotional factor in eczema. Obviously the child with eczema is uncomfortable. He feels frustrated and it is easy for him to become angry. At such times he scratches the skin partly because it itches and partly because the scratching gives him an emotional outlet. The mother of such a child may be repulsed by the oozing, crusted skin and may feel that he is not as lovable as some children. Fact is, however, that this child is in even greater need than usual of warm, personal attention.

The eczema which occurs in young children usually clears up spontaneously at age two or three. In the meantime, the parents and the doctor have become almost exhausted in their efforts to find ways to protect the child from the things to which he is allergic, ways to keep him from scratching the skin, and ways to avoid serious infections of the skin.

SKINNY CHILD

Q. We have one child—a little girl soon to be eighteen months old. As a baby she was a fat little thing. Now she seems to be getting skinny, and I am worried for fear she is not in good health. Also, how can I tell if she is developing normally?

A. During the second year of a child's life (between one and two years of age) the rate of growth is not as fast as during its first year. This applies both to increase in weight and increase in height. The average child gains only five or six pounds and about five inches in height between months twelve and twenty-four. His proportions change so that even though he still gains in weight from month to month, he appears more lean. The average girl of eighteen

months weighs 24½ pounds and is 32 inches tall, but there are quite wide variations from child to child both in weight and height still within normal limits.

With regard to your little girl's fundamental health status, this must be evaluated personally by your doctor. However, here are a few hints by which you can judge whether your child is following the normal pattern of development. At eighteen months, the average infant can climb stairs, step at a time, while one hand is being held by some older person. At eighteen months he can not only put a pellet into a bottle on his own initiative but can recover it by turning the bottle upside down. He can place as many as three blocks one on top of another to make a tower. Although progress in the ability to talk varies a lot from child to child, the average infant of eighteen months has a vocabulary of ten words.

HEART PALPITATION

Q. I am troubled with attacks of heart palpitation. They began about twenty years ago when I was a child of fifteen. The attacks now last for several hours. During the attacks I feel weak. It is often hard to get my breath, and I sometimes feel as though I were going to faint. How serious is this condition?

A. Attacks of rapid heartbeat associated with a feeling of faintness such as you describe can occur in persons whose hearts are perfectly normal. In these, an attack may be brought on by sudden exertion, by an emotional upset, by the drinking of coffee, by excessive smoking, or by fatigue. Such attacks may be associated with a condition of allergy or an infection or with disease of the thyroid gland.

In other cases such attacks of rapid heartbeat are a result of disease of the heart such as rheumatic heart disease or arteriosclerotic heart disease (involving the coronary arteries).

The occurrence of attacks of rapid heartbeat such as you describe must be evaluated by a physician.

DISCHARGE

Q. I am fifty-three years old and have been noticing a little bloody discharge from the nipple of my left breast. Is this serious? What should I do about it?

A. An abnormal discharge from any of the body's openings (including the tiny duct openings in the nipple) deserves prompt and adequate professional investigation.

The escape of a fluid discharge from the nipple, other than that in connection with pregnancy and the production of milk, is associated in about nine tenths of cases with some sort of tumor of the breast. In a little more than half of such cases, the tumor producing the discharge is not malignant. But even these non-malignant tumors of the breast sometimes undergo changes which cause them to become malignant. Therefore the exact cause of nipple discharge should be determined by the physician and appropriate treatment given at the earliest possible time. It is dangerous to delay.



THE TYRANNY OF Time!

"Living by the Clock" May Well Mean Dying by It
How to Find Peace of Mind in a Wildly Busy Age

by Don Hawley

For seventeen years Thomas Manners faithfully wound the hundreds of clocks in London's law courts. Twice a week he climbed to the top of the tower to raise into place the huge weights that kept the big clock running. One day his routine was tragically broken.

As Manners worked in the tower, Londoners glanced up as usual to check the time as they hurried on to their jobs. The noise and bustle of the city did not permit them to hear a cry from behind the clock face some 100 feet above their heads. Two hours later the clock was still keeping time but was no longer striking the hours. The silence was even more deafening than the booming chimes, and people began to ask questions.

Two men climbed into the tower to find out what had gone wrong. They were hardly prepared for what they found. In a moment of carelessness, Manners had allowed his smock to be caught in the mechanism of the giant timepiece. Before he could extricate himself, he had been wound up into the gears and strangled.

We shudder at the horrible fate of Thomas Manners, yet what happened to him is perhaps symbolic of us all. Each of us, sometime or other, has felt as if he were being crushed by the pressures of his daily tasks. Christ put it well when He warned us to beware of being "choked with cares and riches and pleasures of this life." Luke 8:14.

The God who made us in the beginning knew what

was best for us. In Genesis 2:8 we read: "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." This idyllic setting was home to Adam and Eve, the father and mother of the human race. Their days were not given over to complete idleness, for they were in charge of the garden, "to dress it and to keep it." But the marks of sin were not yet on the land, and the earth yielded up her rich bounties without the struggle entailed today. Life was simple and uncomplicated. No one suffered migraine headaches, and there wasn't a clock in sight.

Life on the land seemed acceptable until Cain "built a city." Genesis 4:17. I'm sure it was only a village by present-day standards, but it was the forerunner of the man-made canyons and asphalt jungles that are proving such a problem today.

Daniel the prophet warned that at the time of the end "many shall run to and fro, and knowledge shall be increased." Daniel 12:4. "Increased" is hardly the word. Clever inventions have followed one another in rapid succession, and still the race goes on. We are now doubling our store of knowledge every few years. Yesterday's science fiction is today's reality.

We appreciate all the modern conveniences and laborsaving devices, but mechanization has cost us something too. As the gears mesh and chatter, a dehumanizing process proceeds apace.

Many years ago a film was made entitled "Modern Times." In it a funny little man was accidentally

caught up in a huge machine. People roared with laughter as he was transported from one set of gears and rollers to another before finally emerging unscathed. That film was more prophetic than humorous.

Machines are noted for their number of revolutions per minute, and men seem determined to compete. Stand quietly on a busy street corner in any great city for just ten minutes. Note the desperation with which men and women jostle each other on the crowded sidewalks. Hear the raucous auto horns, split seconds after the light turns green. Watch the pained expressions as someone misses one panel in a revolving door. Or, if your courage is really high, try riding the subway during rush hours.

The chances are that as you read this article, something more than your heartbeat is marking time. On your wrist is a little jewel of a mechanism called a watch. It is an innocent looking little device and was designed to serve, but lately you may have seen it more in the role of master.

Men started out with simple sundials to tell the hour. Then came watches to break the passing hours up into sixty minutes each. Now most timepieces can even tell how many *seconds* late you are. Little boys of tender years have Mickey Mouse watches to speed them on their way, and my own timepiece has a built-in alarm to remind me of important appointments.

Many of us are as tightly wound as the mainspring of a seventeen-jewel watch. We are ground under the tyranny of time. But we were not designed to stand up under this mad pace.

At the present time, two thirds of a million Americans are in mental hospitals. Almost as many beds are taken up with this type of illness as with people suffering from all other diseases put together.

In time of dire stress, where does one turn? To the psychiatrist? Perhaps. These highly trained men are often able to give needed help, but even they are subjected to the pressures of our day.

One night some years ago, a sergeant in the United States Army decided that life had lost its meaning. Determined to commit suicide, he climbed out onto the girders of the Golden Gate Bridge high above San Francisco Bay. A passing motorist spotted him and telephoned the police. In a few moments Captain Mark Muir, psychiatrist, arrived on the scene, and after four tense hours talked the soldier out of jumping.

The very next Saturday night, Captain Muir, father of five, took his own life with an overdose of sleeping tablets. A note explained that he had taken such a step because of "numerous difficulties I have been unable to resolve."

It doesn't do any good to bemoan our mechanized age. There is no doubt that the "clap clap" of the horse and buggy was more conducive to restfulness than the screech of rubber against concrete, but the automobile is here to stay. And the clock doesn't dictate your activities; it merely tells you what time it is.

At the risk of being charged with oversimplification, I would suggest one answer to all life's myriad problems. After all, what is it that men and women are

really seeking? Peace of mind. They may grasp after money, material possessions, or fame, but only because they feel these things will bring peace of mind. They are wrong.

Before returning to heaven after His earthly sojourn, Christ spoke these wonderful words: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Here is one of the greatest promises to be found in all the Word of God. This is what men everywhere are reaching out for, even though they may not know it.

The promises of God never fail. If you listen carefully, you will hear the voice of Jesus even above the noise of the cities: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. Do you crave that rest? Do you want a peace of mind that the vicissitudes of life and the tyranny of time cannot shatter? It is yours for the asking; simply follow His way.

I do not know who wrote the following few words, but they sum up what I have been trying to say:

In the heart of the hurricane tearing the sky,
And flinging the ragged clouds on high,
Is a place of central calm.

And here in the midst of temporal things,
I have a place where my spirit sings,
In the hollow of God's palm.

[END]

Is the Second Advent Relevant to Our Day?

(Continued from page 15)

and Calvary to the grave, and the empty grave to the priestly throne, so surely does the throne lead to the coming again in glory. The inevitable sequence of divine events related to the earth can neither be broken nor postponed. All other events are mere incidents to the great central drama of time and eternity—the return of Christ.

When Christ said, "I will come again"; when the angels said, "This same Jesus . . . shall so come in like manner as ye have seen Him go"; and when Paul said, "Unto them that look for Him shall He appear the second time"; they all referred to His coming, not to some distant planet, but to the same earth on which our redemption was wrought out.

Furthermore, our mood as we wait for the coming of the Lord should be one of patience, despite wars, riots, crime, and hardships of every kind. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thessalonians 3:5. "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

This waiting is not to be a time of idleness and social isolation. Not only are we to be diligent in the Lord's work, but we must "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great

What makes a word a thing of power?
 What makes it bud with hope, then flower
 To sweet fulfillment—and transform
 A cloud-hung day? How can it warm
 A soul like hearth flame, or erase
 The clamor of the marketplace?
 What makes it opportunely bless,
 Drive strife away, or lighten stress?
 How can a loving word be calm?
 How can it spread a healing balm
 Upon a spirit hurt and bruised,
 Upon a mind that's much confused
 By what it thinks are life's demands?
 How is it that a word commands
 A man to undertake a task
 He feared he could not do? Oh, ask
 No further. Who but God could give
 The grace that causes words to live
 And leap with bright compelling fire
 So that they waken—and inspire!

WORD MAGIC

by
Marie Daerr



ALAN CLIBURN

God and our Saviour Jesus Christ." Titus 2:12, 13.

Belief in the second coming of Christ gives meaning and purpose to life. In the words of Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

Come what may, cling to this hope, cherish this hope, live by this hope, and you will not be disappointed. As Wayne Hooper has written,

We have this hope, that burns within our hearts,
 Hope in the coming of the Lord.
 We have this faith, that Christ alone imparts,
 Faith in the promise of His Word. [END]

Bible Dialogue

(Continued from page 17)

God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans 8:3.

Coming Next Month

YOU CAN TRUST THE BIBLE

by A. Graham Maxwell
 Chairman, Department of Religion
 Loma Linda University

Didn't you tell the Galatians something similar?

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5.

Several beautiful statements you made, Paul, regarding the nature of Christ and His love for us have helped countless millions of Christians through the ages. Would you please repeat some of those words for us?

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Hebrews 2:16. "But we see Jesus, who for a little while was made lower than the angels." Verse 9, RSV.

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 2:17; 4:15, 16.

Note: It isn't enough for us to keep a picture or carving of Christ in our homes. A mere intellectual knowledge of Him is totally insufficient. To understand fully that Christ was the God-man means that we, like Thomas, who finally sensed that Christ was alive forevermore, will fall at His feet and cry out, "My Lord and my God!" John 20:28. This must not be a one-time experience, but a daily, moment-by-moment event. Thus it is that Paul's declaration, "Christ in you, the hope of glory" (Colossians 1:27), becomes a living reality. [END]

YOUR



BIBLE QUESTIONS ANSWERED

by Charles D. Utt

THE LAND OF NOD

In Genesis we read of the creation of Adam and Eve and the story of their two sons Cain and Abel. After Cain slew Abel, there were only three persons left on the entire earth. Genesis 4:16, 17 tells us that Cain went out from the presence of the Lord and dwelt in the land of Nod. There he took a wife. How does one account for the land of Nod and its people?

Mrs. W. C. F.

In verse 14 Cain says, "Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me."

The Hebrew word for "earth" in the phrase "from the face of the earth" is the same as the word translated "ground" in verses 2, 3, 10, 12. Cain seems to mean that God was banishing him from the ground, or the land, that he had considered his and that he had been cultivating.

In the sixteenth verse it is stated that Cain dwelt in the land of Nod, east of Eden. This may not refer to a particular place, because the Hebrew word *nod* means "exile" or "wandering." That is, Cain dwelt in a land of wandering, or vagabondage, which suggests that for a while he became a nomad.

The understanding is justified from

the use of the word *nod* in verses 12 and 14. Speaking to Cain, God said, "A fugitive and a vagabond (*nod*) shalt thou be in the earth." Repeating God's words, Cain said, "I shall be a fugitive and a vagabond (*nod*) in the earth."

The account does not say Cain got his wife in the land of Nod. He took her with him. Although Adam, Eve, Cain, and Abel are the only persons named in the narrative thus far, Adam and Eve had daughters (Genesis 5:4), some of whom may have been only a little younger than Cain. The Biblical account is very brief. A number of years could have elapsed between verses 16 and 17, that is, between the time when Cain began his wandering (verse 16) and the birth of his son Enoch (verse 17).

BAPTISM WITH FIRE

What is the meaning of Matthew 3:11, "He shall baptize you with the Holy Ghost, and with fire"? What is the fire, and how will He baptize with it?

J. M.

These words were addressed by John the Baptist to the Pharisees, Sadducees, and others who went out from Jerusalem and Judea to hear him in the wilderness. Verses 1, 7. So that the statement may be seen in its context, we quote verses 10 to 12: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

In this impressive language John warned his hearers of the seriousness of the step they had taken in being baptized by him. Though they had professed repentance and received water baptism, they could not stand the searching test of the judgment unless they would bring forth fruit "meet for repentance." Verse 8. From the references to the destructiveness of fire in verses 10 and 12 it seems clear that John is speaking of the fire of the judgment that will destroy the trees

that are devoid of fruit and the chaff after it is separated from the wheat.

The baptism with the Holy Spirit foretold by John came on the Day of Pentecost, when cloven tongues of fire were the visible manifestation of the Spirit. Acts 2:3. In many places in the Scriptures the glory and power of God are figuratively represented by fire. Moses said to the children of Israel, "For the Lord thy God is a consuming fire, even a jealous God." Deuteronomy 4:24. See also Deuteronomy 5:25, 26; Isaiah 29:6. Though God is a "devouring fire" to sinners, the righteous will dwell eternally "with the everlasting burnings," that is, in His presence. Isaiah 33:14, 15.

"With the Holy Ghost and with fire" represents the twofold nature of Christ's work. He gives the Holy Spirit to cleanse the heart and life of sin; but if men refuse the Spirit and His purifying work, the fire that destroys their sin will destroy them. Baptism with fire represents the thoroughness of the work of cleansing or of destruction.

In language similar to John's, Paul spoke of the fire that will try every man's work. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Corinthians 3:13. The fire that consumes the wood, hay, and stubble referred to in the preceding verse will prove the genuineness of the gold, silver, and precious stones.

Another suggested interpretation of the baptism with fire is that it represents fiery trials, which will test the genuineness of conversion. See 1 Peter 4:12.

DIVINITY OF CHRIST

In your August issue you said that Christ is supreme, or His position supreme. But in John 14:28 and many other places, Jesus tells us that His Father is greater than He is. If Jesus is supreme, how could His Father be greater than He?

F. W. B.

The verse reads as follows: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I."

This should not be understood to mean that the disciples had no love

for their Master. They did love Him and wished to have Him with them always. For this reason they were sad when He talked of leaving them to return to His Father. If they had had a fuller understanding of His work and His mission, their love for Him would have been greater, and they would then have rejoiced because of His imminent return to His Father. They would be happy that His humiliation and sufferings would soon end and that He would resume the glory that He had had with the Father before the world was. John 17:5. The divine plan required that Christ return to the Father so that greater blessings might be bestowed on His followers.

When Christ dwelt among men, He sometimes used expressions concerning Himself that some interpret as a denial of His divinity. Taken apart from its context, His statement, "For My Father is greater than I," might be so understood. But in John 14:28 He is not comparing His nature with the Father's nature but His condition at the time He was speaking. His earthly life placed restrictions on the exercise of His divine attributes and His physical presence. In His position of equality with God He had voluntarily assumed "the form of a servant, and was made in the likeness of men." See John 1:1-3; Philippians 2:5-8. In this sense His Father was greater than He. On His return to the Father He would resume His original exalted position. Therefore Christ's words recorded in John 14:28 are not a denial of His deity.

CHRIST'S HAIR

Why do you and all Christian artists show pictures of Christ with long hair? Christ said it is a shame for a man to have long hair, and yet we in all our pictures portray Him that way. I have read that the earliest pictures of Jesus did not show Him with long hair. Do you have any material on this?

Mrs. F. R. S.

The Gospels do not mention the length of Christ's hair, and there are no contemporary pictures of Him. The earliest known pictures represent Him with long hair. Such pictures, dating from the early Christian centuries, have been found in the catacombs in Rome.

During the Renaissance and later, when many of the familiar pictures

of Christ were painted, it was the custom for kings and nobles to wear their hair long or to wear wigs with curls falling down around their shoulders. Pictures so representing Christ have become classics and have influenced artists to the present day. To portray Christ with short hair would doubtless seem almost irreverent to many people who have become accustomed to the generally accepted style of pictures. Since most people think of Him as having long hair, they would not recognize Him if he were shown with short hair.

The statement that it is a shame for a man to have long hair is found in Paul's first epistle to the Corinthians, chapter 11, verse 14.

Can Christ Help in 1969?

(Continued from page 20)

contradiction of sinners against Himself" and bore the wrath of God against sin that we might be forgiven and at last share His throne with Him. If all men everywhere would believe this, then bloodshed and violence would be banished forever. Instead of hatred there would be love; instead of sorrow, joy; instead of war, peace; instead of anger, long-suffering; instead of impatience, gentleness—the gentleness of Jesus. Yes, our Lord can

help in 1969. But only as we individually surrender our lives to His control.

So as the New Year begins, let it be the beginning of a new joy; not just a new leaf, but a new life. New leadership in the White House cannot of itself meet America's need. We must have new leadership in every house—the leadership of the Spirit of Jesus. This is our most urgent need. And here is His promise: "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. And again: "All who are moved by the Spirit of God are sons of God." Romans 8:14, NEB. [END]

Borrowed Hearts

(Continued from page 27)

a few years added to his lifetime, whereas the person who accepts the spiritual renovation mentioned in the Scriptures becomes a candidate for life without end in the earth made new. Notice the words of the apostle Paul: "Sin used to be the master of men and in the end handed them over to death: now grace is the ruling factor, with righteousness as its purpose and its end the bringing of men to the eternal life of God through Jesus Christ our Lord." Romans 5:21, Phillips.

Many a person enjoying good health claims that he would not want to submit to a heart transplantation even though it were recommended for him. But he might change his attitude when faced with the prospect of early death because of a serious disease of the heart.

In the spiritual sense, all of us are in "terminal condition," for the Scripture says that "all have sinned, and come short of the glory of God." Romans 3:23. There is just one means by which we may escape the fatal outcome of sin. Again in the book of Romans we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. Let us not hesitate, then, to accept the transplantation of a "new heart" through the miracle of spiritual conversion.

[END]

INTERNATIONAL SERVICE

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

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SWEEP THE TEMPLE CLEAN!

by Irene McDermott



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The Bible tells us that "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, . . . and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matthew 21:12, 13.

Jesus did not hesitate to use positive, decisive action to cleanse the temple when it was overrun with materialism and greed.

The "money changers" that throng the temples of our minds come in various forms, such as materialistic wishes, physical desires, and personal resentments. Sometimes these squatters are so thoroughly entrenched that we come to believe they cannot be evicted. We make excuses for them by saying we are "only human," or we lamely promise ourselves that someday when we are stronger we will surely do something about them.

But these evils have a chameleon-like ability to change color, causing us to believe we have driven them out, only to have them appear in another form.

We find ourselves longing for more luxuries instead of being grateful for those we have; we seek a more satisfying human love while overlooking the loyalty of family and friends that is already ours; we find resentment for past wrongs, which we thought we had uprooted, still cropping up unexpectedly.

We can rout such invaders only by the same drastic action Jesus used. We must sweep the temple clean. If we will but keep in mind the picture of Jesus upsetting the tables and ejecting the money changers, it will help us to cast out our own interlopers.

Picture yourself vigorously wielding a broom, sweeping out every corner of your temple, until you know you have pushed out every unwanted thought and emotion. Firmly oust these unhealthy thoughts. Picture your temple as clean, empty, purified.

Even then, however, your work will not be finished. Jesus said, "When the unclean spirit is gone out of a man, he [the spirit] walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matthew 12:43-45.

This is a situation about which we cannot be passive. Cleaning out our temple once is not enough. We must do it constantly. Do you not think the money changers attempted to return to the temple after Jesus had forcibly ejected them? It was a soft spot for them, and no doubt the moment Jesus was occupied elsewhere they sneaked in through another door.

It is the nature of such evils to preempt quarters favorable to them and tenaciously cling there as long as possible. They are oblivious to hints and suggestions; threats leave them untouched; entreaties only cause them to settle in more firmly.

So stand guard at the gate of your consciousness and scrutinize every thought that would enter. Keep your mind locked tight against undesirable guests, for they will return if you allow them to do so.

Purposefully invite tenants you would like to have inhabit the temple of your mind—love, beauty, forbearance, understanding, forgiveness. Make it truly a "house of prayer." Deliberately and constantly fill it with thoughts that ennoble and uplift. Fill it to overflowing with good until there is no room for anything ugly or ungodly.

You, and you alone, are responsible for the occupants of your temple. Sweep it clean and keep it clean as you would the temple of God.