

# Signs

OF THE TIMES

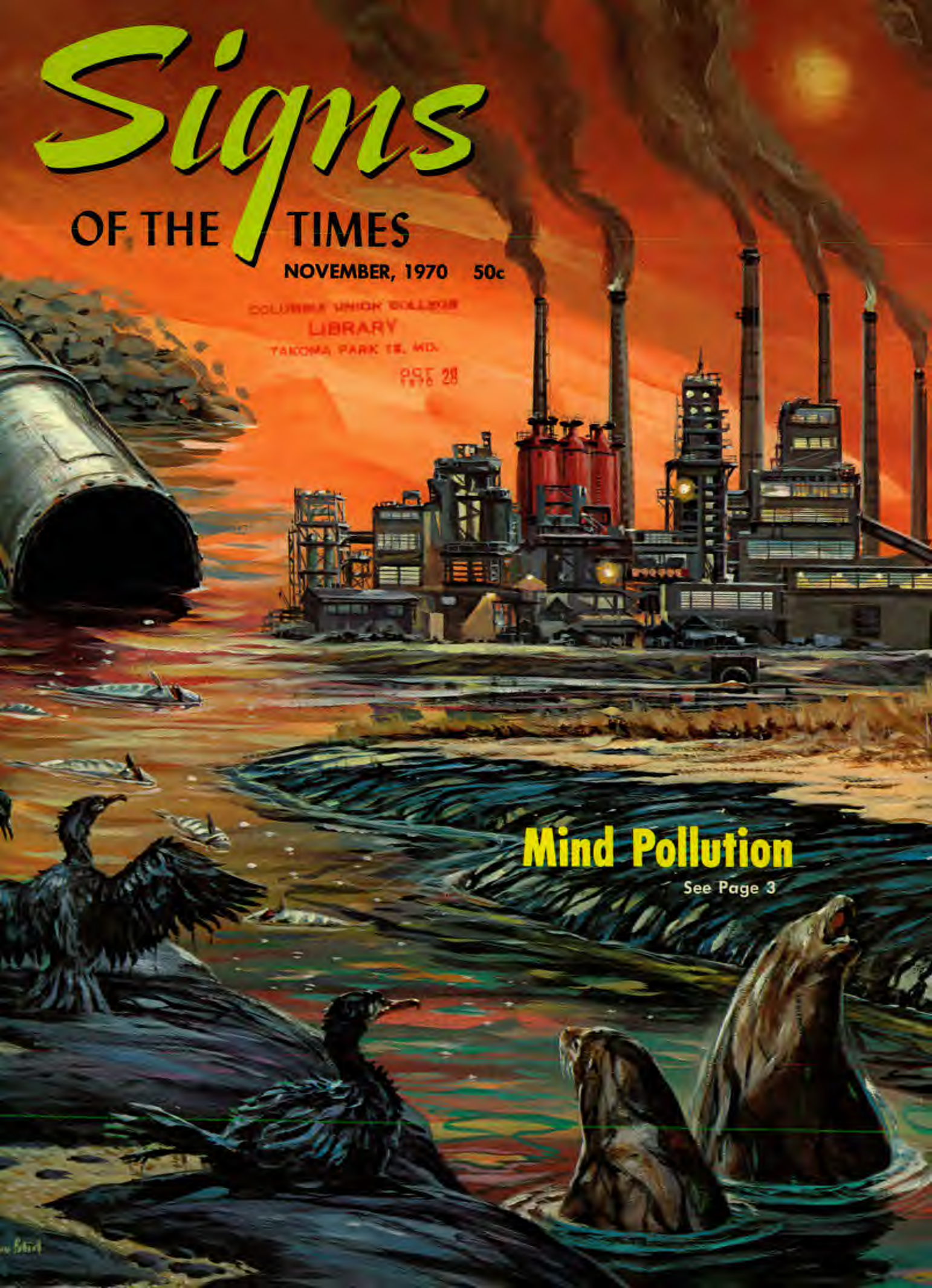
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## Mind Pollution

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## WHEN GOD SAYS, "I'VE HAD IT"

If it wasn't in the Bible no one would believe it. But it's there. It's the story of Someone deeply in love, who gave unstintingly, was rebuffed continuously, endured to the limit, and finally said, "I've had it."

It is the story of God's relations with mankind from creation to the Flood.

In the beginning He made a perfect world and gave it to two wonderful beings, a man and a woman, creatures of incredible grace and beauty, able to think, and plan, and choose, and remember, and worship, with powers of leadership and creativity like unto those of the Creator Himself.

As for the earth, it was a place of scenic wonders, the most beautiful God could devise, replete with abundant means of sustenance for the creatures He had made.

It was a grand enterprise, and the record says, "And God saw all that He had made, and it was very good." Genesis 1:31, NEB. It must have been ideal, for Him to have said that.

Five chapters later the good had all turned bad, and the grand enterprise had failed, almost totally.

Left to choose for himself, man chose evil; and the outcome was beyond belief. Immorality, violence, rebellion, spread like plagues and became well-nigh universal.

When God saw what had happened and that man's "thoughts and inclinations were always evil, He was sorry that He had made man on earth, and He was grieved at heart. He said, 'This race of men whom I have created, I will wipe them off the face of the earth. . . . I am sorry that I ever made them.'" Genesis 6:5-8, NEB.

As we would say today, He had "had it." True, God is love and He "loves to the uttermost." He is amazingly patient, "because it is not His will for any to be lost, but for all to come to repentance." 2 Peter 3:9, NEB. Yet the time finally comes when He has to say, "Thus far and no farther." For man's own good, and for the good of the universe, the Lover must become Judge.

That's why the present moment is so serious. Not because of political complications, perilous as they are, but because sin in its worst forms is so prevalent. All the lawlessness and lasciviousness that brought the

antediluvians to judgment are here again.

As one speaker said at the annual meeting of the Associated Church Press a few weeks ago, "The greatest problem of our day is not poverty, or race, or war, but sin; and nobody seems to know what to do about it."

Fact is, "sin" is out and permissiveness is "in." Rules are taboo. All bars are down. The Ten Commandments—what were they?

Sex is "in"—any kind, no matter how loathsome and disgusting—while the peddling of pornography is big business.

Violence is "in." Unashamedly dissidents by thousands proclaim, "If you can't get what you want by peaceful means, take it by force. Burn down a bank, an administration building, a whole university if need be."

Drugs are "in"—mind-destroying chemicals against which enlightened governments have fought for decades. Now more and more people are using them, carelessly wrecking the greatest gift God ever gave them. Worse than all the effluents from all the chemical factories in the world are these dread polluters of the human mind.

No wonder that God, looking upon the world for which He gave so much, and from which He has endured so much, is about to say once more, "I've had it."

That is why there are so many "signs of our times" today—signs that time is running out and the end of history is at hand.

That is why God has raised up a people dedicated to declaring His final message: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

The words of Jesus about the Flood have suddenly taken on new and vitally important meaning: "As things were in Noah's days, so will they be when the Son of man comes." Matthew 24:37, NEB.

The days of Noah have returned. The sins that destroyed the world then are about to destroy it again.

No wonder Jesus warned, "Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of man." Luke 21:36, NEB.

When God says, "I've had it," it's time to watch out.

A. S. M.



UNITED PRESS INTERNATIONAL

OF THE

GENERATION

# Mind Pollution

Worse Than Smog,  
Oil Slicks, and  
River Pollution  
Is the Wanton  
Ruin of Man's  
Most Priceless  
Possession

by T. R. Torkelson  
photo by Eric Kreye

■ There's a new word in the newspapers—"environmentalism." One man hearing the word for the first time thought it referred to a new kind of religion. Maybe it does.

Until recently the problem concerned mainly smog. Now it takes in water, waste disposal, agriculture, urban development, noise—even birth control.

"Perhaps no single goal will be more important in our future efforts to pursue the public happiness," stated President Nixon in "Fortune's" fortieth anniversary issue in February this year, "than improving the environment." Also he stressed the same point in his State of the Union message earlier, giving almost half the time to



## Mind Pollution

the environmental issue. Since then the matter has gone international. The United Nations has taken it up, with the first International Conference on Human Environment planned for Stockholm in 1972.

Convinced that man's indiscretions and avarice have come close to making his world unlivable, conservationists are banding together to head off disaster. Groups like Chicago's SAVE (Society Against Violence to the Environment) and Pittsburgh's GASP (Group Against Smog and Pollution) press for protective legislation.

Prodigious efforts are being made to clean up Lake Erie and the Cuyahoga River, two geographical names in America which epitomize water pollution, as Los Angeles epitomizes air pollution. "Anyone who falls into the Cuyahoga does not drown," Cleveland's citizens grimly joke. "He decays."

Speakers on the subject of environment use frightening terms, like "end of the world" and "extermination."

"Our scientists are gloomier than I have ever seen them," observes John D. Harper, president of Aluminum Company of America.

A cross section of scholarly viewpoints bears him out. And much of the gloom stems from seemingly insoluble environmental problems.

Ecologist Kenneth E. M. F. Watt sees a possible wave of mass deaths from air pollution in California, perhaps as early as 1975. (*Time*, February 2, 1970.) The world could end, doomsayers conclude, not with a bang or a whimper, but with a gasp.

Or maybe with mass poisoning, as happens to maggots in a sack of flour. According to the oft-repeated analogy of French social anthropologist Claude Levi-Strauss, multiplying populations may in wormlike fashion poison their environment and thus kill themselves off.

"The ordinary citizen," says New York Times feature writer Anthony Lewis, "is probably unaware of the extent to which apocalyptic views are coming to be held in the scientific community."

It's not a bright picture these

men see. And it's not smog altogether that blurs it. A dimout of moral values, reducing what they call "the quality of life," does it for some. They look to current environmental action to put an end, not only to water and air pollution, but to ghettos, Appalachia, and war.

The subject ought to be broadened even more. In fact, most lists do not include what is perhaps the main issue—pollution of the mind. Dean Burch, chairman of the Federal Communications Commission, thinks so. He declared himself recently as being worried about another kind of air pollution—the kind transmitted by air waves, obscene and indecent programs by radio and television.

This fits Christ's statement, "Those things which proceed out of the mouth come forth from the heart; and they defile the man." Matthew 15:18. And James wrote that the tongue "represents among our members the world with all its wickedness; it pollutes our whole being." James 3:6, NEB.

Not surprisingly, inspired Scripture repeatedly zeroes in on this point. "Keep thy heart with all diligence," it states; "for out of it are the issues of life." Proverbs 4:23.

What does the text mean? The same thing today's scientists mean when they concentrate research on the mind as the source of all behavior and thus as the origin of society's multiplying ills. If we can only regulate man's psyche, they say, we can normalize erratic and violent behavior.

And they're right, to a point. The only question is, who is going to do the regulating, and by what standard? And how?

You would think agitation of this viewpoint would incite nationwide demonstrations against mind pollution, wouldn't you? Especially against those who corrupt the mind through words, or through communication of any kind.

You would expect to see, for instance, picket lines outside theaters where plays showing sex and nudity are staged, and strikes against firms publishing and marketing pornography—those great media mills that spew out millions of dollars' worth

of filth into the intellectual atmosphere and contaminate minds.

Perhaps here, too, few are mindful of dismal views held by responsible citizens about prospects for any change for the better.

Listen to producer Ross Hunter, who last year and the year before led a crusade against unbridled use of sex and violence in films. What cooperation did he get from the industry? "Make them cheap and make them dirty," came back the response. According to Hunter, these are the words Hollywood lives and thrives by today.

And why? Because such are the films that make the cash registers ring. "We must make the films that satisfy the baser appetites of men," producers say. And actresses frequently complain they can hardly get parts on the set anymore unless they agree to take off their clothes.

Therefore people like Ross Hunter and members of the AFL Film Council have become "deeply concerned over the marked increase in the excessive and offensive portrayal of sexual acts, nudity, perversion, and brutality in films." But they also despair of any reform because of public preference for smut and violence.

Television and literature face the same problem, and for the same general reason: because, as Scripture puts it, men prefer darkness to light. See John 3:19, NEB.

Does this observation help to explain why the networks and sponsors so readily succumb to pressures to televise programs featuring sex, cruelty, and obscene sadism? And does not the answer provide a commentary on morality in today's society?

Then to think that the average American youngster watches, by conservative estimates, 22,000 hours of television during his first eighteen years, and that the average male viewer will watch television roughly nine full years of his life!

Need more be said to emphasize the massive potential for mind pollution as a part of today's critical environmental issue?

Is there no solution, then? No hope in sight?

No and Yes.

(continued on page 30)



LORNA TOBLER

# What's Going On?

## CARBON MONOXIDE HAZARD

The most comprehensive Federal report ever compiled on air pollution from carbon monoxide tells of hazardous levels of the gas in large cities, mostly because of motor vehicle exhaust, especially during rush hours. The New York metropolitan area was found to be the worst carbon monoxide air polluter in the nation, pumping more than 5.29 million tons of the gas into the air in 1967-1968, according to the report. The Los Angeles area was the second worst with 4.99 million tons during that period. Using data from private industry, university scientists, and Government studies, the report indicates that persons exposed to less than two hours of carbon monoxide concentrations similar to those found in big cities during rush hour can experience serious impairment of visual acuity and sense of timing. See "Danger in the Air" by Harold Shryock, M.D. on page 26.

## STUDENT MISSIONARY MOVEMENT

With young people in Seventh-day Adventist colleges competing for overseas mission assignments as part of their college experience, the executive committee of the church has recommended that its colleges make available a missionary orientation course. Heretofore only the two Adventist universities have offered such orientation, and that for regular missionaries of the church. The course will include cultural studies of areas to which students may be assigned, and an introduction to the people, geography, living conditions, history, and politics of the country, as well as the practical and spiritual challenge of missions. Some 140 students applied for overseas mission appointments last year, one of whom directed construction of a school in the village of Can Tho in

UNITED PRESS INTERNATIONAL

## NEW CATHOLIC BIBLE

A new Bible translation for English-speaking Catholics is replacing the Catholic version in use for more than 200 years. Fr. Stephen Hartdegen, coordinator of the board of editors, holds up a copy of the Douay Bible that Catholics have used in the past, while in front of him are proofs of the new translation. Entitled "The New American Bible," it is written in modern English style translated directly from the original languages by fifty-one scholars—four of them Protestant—over a period of twenty-six years. The first Catholic Bible in English—the Douay-Rheims version completed in 1609 and revised in 1750—was based on the Latin Vulgate text translated by Jerome in 405.



Vietnam. Another worked with the church's Saigon Hospital's inoculation program, giving some 20,000 inoculations. Cost of transportation to a field and back is borne by the student body of which the appointees are members or by the youth society of their church. The mission provides food, lodging, and expenses on the post.

## "AFTER MANY DAYS"

In 1816 the overseas secretary of the British and Foreign Bible Society, Dr. Robert Pinkerton, attempted to establish a national Bible Society in Austria. The plan he prepared for the Emperor's consideration was answered by two decrees—one from Pope Pius VII in which he called the Bible Societies "this pestilence . . . by which the very foundations of religion are undermined," and the other from the emperor prohibiting Bible work "throughout the Austrian dominions." Now Secretary Pinkerton's dream has come true. At the recent second triennial meeting of the United Bible Societies' Europe Regional Conference in Vienna, an autonomous Austrian Bible Society was formed. This time the Catholic Church extended its enthusiastic blessings, having become an active partner in "Bibelwerk."

## VATICAN-YUGOSLAV TIES

After an interruption of eighteen years, Communist Yugoslavia and the Vatican have resumed full diplomatic relations. The agreement raises diplomatic representation between Belgrade and the Holy See to the ambassadorial level. The only other Communist country with which the Vatican has ambassadorial relations is Cuba. Yugoslavia's first ambassador to the Holy See is Dr. Vjekoslav Cvrilje, a Croatian Catholic. □

# Signs OF THE TIMES

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ARTHUR S. MAXWELL  
EDITOR

T. R. Tarkelson Associate Editor  
Howard C. Larkin Art Director  
Eric Krey Layout Artist  
A. R. Mazat Circulation Manager

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# YOU & YOUR MONEY

What Are Your Priorities?

Are Your Price Tags All Mixed Up?

by  
Theodore  
Carcich

■ Money is important to all of us, and what we do with it reveals our priorities. The individual who spends all his money on himself, his comfort, his appetite, and his pleasure declares eloquently that self comes first with him and that God's interests can go begging.

Today personal income has soared to unprecedented heights. Surrounded as we are by an affluent culture, it becomes easy to rationalize the insatiable demands of self.

On an average, American families spend fifty cents of each after-tax dollar on luxuries rather than on basic food, shelter, clothing, and fuel. This is a radical departure from the spending habits of past generations. Never before have transportation, housing, clothing, food, and gadgets—temporal things in general—been so easily available on credit terms as today or so alluring to prospective purchasers.

Someone has figured that Americans' personal indebtedness, in addition to home mortgage loans, amounts to some 85 billion dollars. Without question, we have reached an age when luxuries have become necessities and men are tempted to sacrifice spiritual interests in order to gain possessions.

Christ's warning applies to all of us: "Take heed to yourselves, lest at any time your hearts be

overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

Two pranksters once broke into a department store and switched price tags. They did not steal anything; they just had a wonderful time switching price tags. Next morning customers were puzzled and delighted to find fur coats selling for \$5. Cold cream was priced at \$150. An exquisite silver service set was marked at \$1.75, and a pair of ladies' hose at \$390. There were umbrellas for \$1,000 and fabulous diamond rings for the incredible price of \$2.

What about our price tags as Christians?

For a factual answer, check your price tags on church service, Bible study, family devotions, and the pressing needs of God's work as contrasted with the tags commonly placed on fashions, cars, houses, color TV, and a host of other things. Are the price tags arranged as God would have them, or have they been switched?

The deadly effects of selfishness and aggrandizement can only be thwarted by following God in His plan to reach all mankind with the "everlasting gospel." His message of redeeming grace is destined to go to "every

nation, and kindred, and tongue, and people." This is the prime objective of the church; and it is costly in terms of time, men, and money. The plan of redemption began in sacrifice, and it will be finished in like manner. The same spirit of sacrifice which purchased salvation for men will be exhibited by those who accept the gift. Said Christ, "Freely ye have received, freely give."

There once lived a physician who was noted for his skill and piety. After his death, the executors of his will found upon examining his assets and liabilities that he often had written in red ink across an account receivable, "Forgiven—too poor to pay."

His wife, however, was of a different mind. She said, "These people should be made to pay." So she took the case to court. The judge asked her, "Is this your husband's writing in red ink?" She replied, "Yes, it is."

Said the judge, "There is not a court in the land which will allow you to collect where he has forgiven."

Many of us have admitted our debts and poverty; we have thrown ourselves upon the mercy of the Lord, and He has written, "Forgiven—too poor to pay." This binds the Lord's relationship to us and our gratitude to Him.

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow."





Acknowledging that basic truth, we can say confidently that our attitude toward money and giving to God's cause is a remarkably accurate index of our appreciation of God's gift to us. Anyone who has experienced redemption in Christ will readily admit God's claim upon his life, time, property, and means. Such a person will demonstrate his gratitude by placing his treasure where his heart is.

God gave and is still giving. Each moment of every day God gives His love, grace, power, hope, and joy, as well as material things. Has it ever occurred to you how necessary are the showers and sunshine to our daily bread? Have you considered the vast amounts of basic elements such as nitrogen, phosphorus, calcium, sulphur, boron, iodine, et cetera, that God has placed in the soil to fulfill His promise of seedtime and harvest? Try to figure this cost per acre, and it staggers the imagination. Yet God supplies these gifts impartially and requires only a tithe, or a tenth, in return.

Much more, who can compute in terms understandable to mortal beings the cost of Calvary? At best, we can only say that God emptied heaven when He gave His Son.

Our God did just that—He gave His Son for us. Can we who believe express our gratitude in a manner less sacrificial? □



LAMBERT



# EVOLUTION?

**Strange Species on the Galapagos Islands. How Did They Arise?**

by **Harold W. Clark**

Professor Emeritus of Biology, Pacific Union College

## DO THE FACTS REALLY SPELL "EVOLUTION"?

■ The Galápagos Islands, an archipelago of fourteen main islands and many small ones lying from 500 to 700 miles west of Ecuador, are often pointed out as the showcase for evolution. Since this is the case, it might be well for us to examine the life on these isolated dots in the Pacific Ocean.

Most of these islands are small; but the largest one, Albemarle, has about 1,500 square miles of territory and rises to a height of 5,600 feet. When Darwin visited the islands on the voyage of the *Beagle*, 1831-36, his observations led him to abandon former ideas of fixity of species and turn to the idea that species had undergone what has been called "descent with modification." This became a powerful support for the theory of origin of species by natural selection that was developing in his mind.

Darwin was especially impressed with the bills of the finches, some having beaks like those of the warblers, while others had heavy beaks like the grosbeaks. Different "species" were found in different islands, as was also true of mockingbirds and tortoises.

Of flowering plants on the islands, 332 species are known, 172 being endemic, that is, found nowhere else. Yet they all show relationships to those of South America. It is generally supposed that the islands, which are volcanic, were colonized from the mainland and that isolation caused the separation of the different variants into separate species.

Twenty-six species of land birds are known in the islands, twenty-three of which are endemic. On the other hand, of marine birds, only two are endemic. This seems quite reasonable, as marine birds are able to travel between the mainland and the islands, whereas land birds cannot.

Here we have a good example of where faulty

reasoning has led to false conclusions. In Darwin's day the Linnaean concept of fixity of species prevailed; and when it was found that apparently change had occurred, the conclusion was drawn that the observed changes must prove evolution to be true. Even in our day it is quite generally believed by evolutionists that creationists still hold to the Linnaean fixity notion. That being true, as is supposed, they insist there can be no alternative but evolution. But is this conclusion justified? Do creationists refuse to admit of change? And is evolution the only explanation of these facts we have noted?

The modern creationist does not deny the fact that many changes have taken place in plants and animals. He agrees with what is known as microevolution, that is, the origin by natural selection of thousands of varieties and doubtless the great majority of "species" as they are classified today. This is quite a different matter from the supposed origin of families, orders, classes, and phyla. The chance origin of these higher categories cannot be explained by any known genetic processes. Therefore the creationist challenges the validity of a natural origin of major types, or macroevolution, as it is called.

It will aid in getting a clear picture of this problem if we examine a number of geographical areas where isolation seems to have had an important part in the distribution of species.

Today magnolias occur naturally in the southeastern parts of the United States and in parts of Asia. The environmental conditions are similar in these two regions. Fossil evidence indicates that originally magnolias and the plants and animals typically associated with them were distributed continuously over the whole intervening area between these two modern



populations. Apparently changes in climate caused magnolias to die out in the intervening territory, leaving only two localized areas where they can grow. They have been introduced into California, where, with cultivation and irrigation, they now thrive.

Another striking case of isolation is seen in the plants of the White Mountains of New Hampshire, which are similar to those of Labrador and the highest peaks of Europe. It is known that the White Mountains and the high peaks of Europe were once covered with a thick accumulation of ice. Apparently as the ice developed, only those plants survived that were boreal in nature. Since the ice receded, these plants have remained in these isolated areas.

The isolation of plants and animals on high mountains is a common phenomenon, which may be observed everywhere. The climatic conditions of the valleys and plains between the peaks effectually bar the migration of the high mountain types.

One of the most striking examples of different life in different localities is that of the biogeographical

realms. The world is divided into six such distinct realms. The Palaearctic (or Holarctic) Realm occupies Europe and Africa north of the Sahara and Asia north of the Himalayas. It is characterized by such typical animals as caribou and elk, foxes, bears, and many small mammals. The Nearctic of Greenland and northern North America is much like the Palaearctic and is sometimes considered a subdivision of it. The Ethiopian lies in Africa south of the Sahara, and is characterized by the gorilla, giraffe, lion, and hippo. The Oriental south and southeast of the Himalayas has such animals as the orangutan, the Indian elephant, and the flying fox. The Australian is peculiar in that it has a wide array of marsupials, or pouched animals. In the Neotropical of Central America, South America, and the West Indies we find tapirs, sloths, monkeys, and vampire bats.

These are only a few examples from the fauna of these realms, but they illustrate the fact that by some means in the past certain animals have become isolated from one another and now occupy distinct areas. They are separated by barriers of water, deserts, and mountains. Physical conditions within the realms may be similar, but something has caused the barriers to be set up. Why has one realm retained a certain group, while another has favored another? It is often hard to explain. Horses were once common in North America, but all the horses here now are descendants of those introduced by the Europeans. Many animals once living in Europe no longer can be found there.

Fossil remains show five different faunas living in habitats that appear quite clearly to have prevailed for some time after the Flood. These are:

1. The warm plains fauna of northern Africa and southern Asia. This includes fourteen or more species, including the elephant, hippopotamus, and rhinoceros.
2. The temperate meadows and forest fauna of Europe and Asia. Twenty-six or more species of such animals as the deer, moose, bison, horse, boar, and wolf are included.
3. The high, cool mountain fauna, with species of chamois, ibex, and ptarmigan.
4. The steppe and desert fauna, with species of ass, horse, and antelope.
5. The tundra fauna, including reindeer, musk-ox, and Arctic fox. Many of these animals are so nearly like the present species that they are often placed in the same categories.

Considering the problem from the viewpoint of the Flood, it is easy to understand how the original postdiluvian animals of Europe were sufficiently adaptable to enable them to live together until climatic conditions changed. In regard to fossil plant life, the situation is much the same as with animal life. The forests of France contained sassafras, locust, sumac, cypress, and tulip trees, which represent subtropical types, besides many of the same types that live there today. Along the shores of the Mediterranean were bamboos, palms, and sequoias.

(continued on page 31)





# Grace and the Sabbath

## WHY THE REFORMERS FAILED TO COMPLETE THE REFORMATION



ERIC KREYE

**"One-day-in-seven" is a popular rationalization of the Sabbath commandment, taking at random any day of the week for Sabbath.**

(Reprinted by Request)

■ Through the long medieval centuries, the Church of Rome dominated the Western nations and Sunday observance went almost unchallenged.

When the Reformation came, the Bible was reestablished as the basis of doctrine. Purgatory, penance, transubstantiation, and other human inventions were discarded, but not the observance of Sunday.

Protestants were aware of the claims of the Roman Church. Speaking of Catholics, the Augsburg Confession states, "They allege the change of the Sabbath into the Lord's day, contrary, as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."

In *Henry IV*, Falstaff is shown at the battle of Shrewsbury taking part in an amusing action. As the two Harrys fight, the old fat knight appears and meets the onslaught of Douglas by falling to the ground, feigning death. After Prince Harry leaves Harry Hotspur dead and, in passing, takes leave of the apparently dead Falstaff, the old fellow comes to life and, seeing that he has the field to himself, claims the fallen hero and starts to carry him off as his trophy.

In somewhat the same fashion the Roman church claimed the victory over the seventh-day Sabbath.

In the first century of the Christian Era certain Jewish Christians, clinging to the Passover, circumcision, and other ceremonial practices, contrary to the instruction of Paul, brought the Sabbath into disfavor. The Gnostics weakened the Sabbath with their no-law teaching. Finally, a pseudo-Christian emperor with purely political motives brought Sunday into favor by legislative action.

Not until after the change from Sabbath to Sunday was practically accomplished did the politically minded church step forward to claim the "credit." But claim it she did and does. There are many evidences of this claim, only one of which will be quoted here, taken from *A Doctrinal Catechism* by Stephen Keenan (1865):

"Q. Have you any other way of proving that the Church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."



## BY REJECTING THE ROMAN SUNDAY / by Richard Lewis

Protestants deny the right of any church to make such a change. The Bible alone, they say, is the source of doctrine. How do *they* support Sunday?

In the sixteenth and seventeenth centuries the debate over Sunday by the Anglicans and Presbyterians of England reveals how the issue stood then and how it was reconciled. The Anglicans, not having rejected the authority of the Catholic Church to establish feasts, accepted the institution of Sunday. The Presbyterians, emphatically rejecting the authority of the Roman Church and unwilling to accept the seventh-day Sabbath, were forced to find "Biblical" grounds for Sunday observance. The most widely accepted interpretation was the "one-day-in-seven" explanation of the fourth commandment, a view which is current today. The Bible says, "Six days shalt thou labor . . . : the seventh day is the Sabbath"; but these first-day writers say, "Any day in seven is the Sabbath."

What a tragedy that the Reformers stopped short in their work of reformation! One more tradition of the medieval church should have been rejected—the false sabbath. Then we would today have a consistent Protestantism, united in the observance of the Bible Sabbath.

Having once accepted the Catholic Sunday, but not the Catholic authority for it, what could Protestantism do? The one-in-seven argument was not entirely satisfactory.

A friend of mine was making some motion pictures. Among other items, he shot some footage on a captured litter of fox kits. When he projected the processed film, the fox sequence was seen to be grossly underexposed. "Oh," he quickly exclaimed, "I was trying to get a moonlight effect!"

So first-day writers try to find "reasons" for what they have accepted in Sunday observance. Here are some of the "moonlight effects":

They say that Jesus rose on the first day, and so He did. But there is not the least hint in Scripture or history to suggest a divine command to celebrate this event by a rest day.

They say that the Lord appeared to the disciples on Sunday, and so He did—it was His first opportunity to do so, since He rose on Sunday. He met them on other days, also, after His resurrection. He ascended on another day.

They say that the disciples broke bread on Sunday, and so they did, as well as on other days.

They say that John had a vision on "the Lord's

day," and so he did. But there is no reason to believe it was on Sunday (since the Sabbath had always been called the Lord's) just because a century later people began to apply the term "Lord's day" to Sunday.

They say the Sabbath was nailed to the cross, confusing the seventh-day Sabbath with the sabbaths which were a shadow of things to come.

They say that early Christians worshiped on Sunday. This is true. Some did. The apostasy began in the second century, as we have shown. But Christians in large numbers kept the Sabbath into the fifth century. Some have kept it through all the centuries.

They claim that the Sabbath was Jewish, but is it in commemoration of a Jewish creation?

They point to the early laws for the observance of Sunday, failing to realize that these laws against the Sabbath prove the strength of the Sabbath.

Some good Sunday keepers will say, "These arguments mean very little. The real point is that if you keep the Sabbath you are a legalist, denying Christian freedom through the grace of Jesus Christ."

Let me quote from the late Dr. Robert McQuilkin, whose book *God's Law and God's Grace* is available at Times Book Service, 1800 Arch Street, Philadelphia.

"O how love I Thy law! it is my meditation all the day" (Psalm 119:97). This outburst of the psalmist suggests that the Law of God is a very lovely thing. . . .

"The Mosaic law includes salvation by grace through faith in its central message. Every drop of blood which was shed on Jewish altars spelled grace. But when we read, 'We are not under the law but under grace,' we are face to face with the word 'law' as a requirement of God. When Paul preaches salvation by grace through faith to the Gentiles, he preaches it from the Old Testament. . . .

"But it should be clearly recognized by all that there are two things unchanged through all the dispensations. One is God's moral law. . . . The other . . . is God's plan of salvation by grace through faith. . . .

"Thus the Ten Commandments have ever been regarded in the church as briefly comprehending the whole moral law of God. . . .

"And the law cannot make alive. Nor can the law do aught but exact the uttermost penalty. God's answer is grace. . . .

"As the eternal moral law is unchanged in all dispensations, so that moral law is unchanged through all the individual's life, and is unchanged when that man takes Christ as his Saviour. But the believer's relation



# Grace and the Sabbath

(continued)

to that law is completely changed, when he by God's grace accepts Christ as his Saviour, and his righteousness. There is now no condemnation to those who are in Christ. This is not because the law does not require a penalty for the sinner. It is because Christ has completely paid that penalty. There is now no terror in that law. But the law is a revelation of God's blessed will for our lives. We therefore love His law. We are grieved when we step aside from the perfect will of God. Our Lord Himself said, 'I delight to do Thy will. . . . Yea, Thy law is within My heart.' Could anything be plainer than this statement as to what the law is for Christians? . . .

"Is it true that the Christian is far above the Ten Commandments and does not need them? . . . Our love for Christ constrains us to do His will. Love is the great motive. But to learn what that will of God is, the living God must reveal definitely to us what it is. This He can do only by way of commandment. Of course we love His law. We delight in His commandments.

"But it is clearly revealed that no Christian perfectly keeps God's commandments. That failure does not bring him under condemnation, because Christ is his righteousness. He is not depending on the measure of his perfection in keeping the commandments of God for his righteous standing before God. The blood of Christ cleanseth us from all sin. When a Christian sins, he sins in the only possible way that any human being sins. He disobeys the law of God. . . .

"It is from the Holy Spirit that we get power to live. But it is by the Written Word of God, illumined by the Spirit, given to us through our intelligence, that we learn what the will of God is. We are to grow in grace and in the knowledge of the Lord Jesus. What a treasure we have in His Written Word! What a dishonor to God to turn away from God's law, rather than to say with the psalmist, 'O how love I Thy law! It is my meditation all the day!'

"The answer then to the question, 'Shall we preach law or shall we preach grace?' is that we should preach *the Word*. There in God's Word we have law and grace rightly related. Then the Holy Spirit will guide as to whether this or that particular emphasis is needed in this or that place, or in this or that sermon.

"The fact is, of course, that a Christian preacher cannot preach law without giving God's remedy for sin; nor can the faithful preacher preach grace without going by what grace means and why grace is needed. In that he must reveal the law. . . .

"Thus the Christian has two choices—to live after the flesh, or to live after the Spirit. Of course, if a man continues to live after the flesh, it means that he is not saved. He is in the flesh. But we are not in the flesh. We are in the Spirit, if so be that the Holy Spirit of God dwells within us. But every deviation from the holy law of God is in that measure walking in the flesh. What are we to do? We are to put to death the doings of the body. That is a life of victory. But we cannot put to death the doings of the body. That is not what the Word says. It says, 'If ye, *by the Spirit*, put to death the doings of the body, ye shall live.'

"This is not a higher Christian life. This is not some special second-degree Christianity. This is God's provision for normal Christian living. But when a Christian opens his eyes to see the wonder of this, it does come like a second conversion to many. It does seem to be a second work of grace. It is merely that we are opening our eyes and clearing away our ignorance in seeing that this is God's plan for living the Christian life."

An earnest endeavor has been made to represent Dr. McQuilkin's thoughts faithfully in these few paragraphs. The reader may want to read the book.

Now, what can we say in conclusion? The Sabbath is part of God's holy law—the seventh-day Sabbath, a specific part of time—to commemorate an event. "Six days shalt thou labor . . . ; but the seventh day is the Sabbath . . . : for in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The person who genuinely wants to please God loves to keep His law. If that law leads him to keep a very inconvenient day, the inconvenience becomes a privilege for love of the Jesus who died for him. It is true that one can keep the Sabbath commandment—and all the other commandments—in the hope that his righteous conduct will win him heaven. He can worship on Sunday with the same motivation. Such motivation is valueless, for it is legalistic. Some Sabbath keepers are legalistic. Some Sunday keepers are legalistic. Both need to understand the new covenant—the law written in the heart.

Where there is sin, there is salvation. Conversely, where there is salvation, there is sin. And sin is not known except by the law. "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Romans 5:20. □





# pushing GOD out

by W. L. Emmerson

■ In a striking passage in his book, "Man and His Universe," John Langdon Davies says: "The whole history of science has been a direct search for God, deliberate and conscious, until well into the eighteenth century. . . . Copernicus, Kepler, Galileo, Newton, and the rest did not merely believe in God in an orthodox sort of way; they believed that their work told humanity more about God than had been known before. Their incentive

ERIC KREYE

**How Philosophers Have Tried to Eliminate God From His Universe--  
And How They Were Stopped by the Facts of Science**





in working at all was a desire to know God; and they regarded their discoveries as not only proving His existence, but as revealing more and more of His nature."

Running parallel with these dedicated scientists, however, was another line of philosopher-scientists. These speculators seized upon the newly discovered laws of nature to elaborate a new theory of the universe. They attempted to push God farther and farther back to the beginning of the cosmic process as a vague First Cause, and finally to eliminate Him altogether from human thought.

The first stage of the attack on the scientific creationism of the seventeenth and eighteenth centuries was directed to finding an explanation for the origin of the physical universe other than by divine creation. A beginning was made in this direction by the Dutchman, René

Descartes (1596-1650), who, reviving the atomic theory of the Greek philosopher Democritus, postulated a primeval atomic cloud in which the starting up of centrifugal motion produced an infinite number of "vortices." In these swirling eddies there were formed an infinite number of solar systems with central suns and rotating planets. In our particular solar system, according to this theory, the earth finally came into being by this means.

Descartes did not, however, go as far as Democritus in asserting the eternity of primordial matter and explaining the origin of the universe in purely materialistic terms. He did regard God as the Creator of matter. But Descartes thought that God, having brought matter into existence *ex nihilo* and having established the laws governing its activity, did not need to make further miraculous intervention. The material universe, he believed, thereafter evolved in a purely mechanical way.

Descartes's theory was eagerly taken up by many contemporary philosophers and also by compromising theologians, known as Deists, who were anxious to reconcile religion with the new science. The details were elaborated, in a deistic framework, by such men as the Englishman Thomas Wright in his *New Hypothesis of the Universe* (1750), by the German philosopher Immanuel Kant in *Theorie des Himmels* (1755), and by Johann Lambert in *Cosmological Letters* (1761). But by the time it reached its culmination in the nebula hypothesis of Laplace in his *Exposition du Système du Monde* (1796), the cosmic process had become as completely mechanistic as Democritus had originally conceived it, and God had been eliminated, even from its beginning. As Laplace said to Napoleon Bonaparte on one occasion, "I have no need of that hypothesis."

### Theory of Biological Evolution Needed

But while such theories purported to explain scientifically the origin of the physical universe in general, and the earth in particular, no explanation had yet been formu-

lated, on a scientific basis, for the origin of living things from vegetation to man, nor of man's unique mental and spiritual life. Most even of the radical thinkers were "semi-deists," in that they still had to invoke creative activity for the origin of life and mind.

As early as the beginning of the seventeenth century, Thomas Hobbes (1588-1679), and his fellow Englishman David Hume in the mid-eighteenth century (1711-1776), had grasped the final nettle and asserted that all mental activity could be explained in materialistic terms. But they were philosophers, not scientists. The aim, therefore, of the extreme reductionists was to provide a scientific theory of biological evolution to supplement the alleged scientific explanation of the physical universe, and so perfect a comprehensive theory which would eliminate the necessity of invoking any outside principle or force either at the beginning of the evolutionary process or at any other stage in it.

To do this the evolutionists had to surmount three hurdles:

1. They had to show that life could emerge from the nonliving.
2. They had to show that the first simple forms of life were diversified in all directions to produce all the multifarious forms of life in the earth today.
3. Finally they had to produce evidence from the earth itself of the vast ages necessary for the development of living organisms, as well as a continuous record of this evolutionary progress.

But unfortunately for them, the evolutionists were halted at every point by the *facts* of science.

### The "Facts" Against Evolution

Take first the origin of life from the nonliving. From long before the beginning of the Christian Era, belief in the spontaneous generation of life had been common. The philosopher Aristotle, for example, had said: "Some plants are generated from the seed of plants, whilst other plants are self-generated through the formation of some elemental principle. . . . So with animals, some spring from parent animals according to their kind, whilst others grow



spontaneously and not from kindred stock . . . from putrefying earth or vegetable matter, as is the case with a number of insects."—*Historia Animalium*, Bk. V.

This idea actually persisted until the seventeenth century, but just at the time it was needed to bridge the gap between the nonliving and the living in the evolutionary process, it was conclusively *disproved*!

The first blow was struck at the doctrine by Francesco Redi's famous experiment on decaying meat in 1668. In 1694, Leeuwenhoek declared that "no creature takes birth without generation." *Epistola* 83. Jan Swammerdam and Marcello Malpighi came to similar conclusions, and the final blow was administered by Pasteur, whose first publication appeared in 1860.

The evolutionists fared no better when they sought the facts of variation. John Ray (1686), one of the first to study scientifically the concept of species, found that although there was some "transmutation" producing varieties within species, "one species does not grow from the seed of another species." With this view the great Swedish botanist Linnaeus agreed in his *Systema Naturae* (1737). Georges Buffon, keeper of the king's gardens in Paris, concurred.

Buffon has been regarded by many as the first important advocate of transmutation of species, but a careful analysis of his massive compendium, *Histoire Naturelle* (1749-1804), does not reveal such teaching. A. O. Lovejoy states in *Forerunners of Darwin*: "Buffon repeatedly rejected the theory at all periods in his career; and he did so not from any affectation of deference to Scriptural authority, but upon reasoned grounds, which he plainly stated and had every appearance of presenting as conclusive."—Page 104.

In 1778, Buffon produced a supplement to the volumes of his *Histoire* called *Epoques de la Nature*, in which he adopted the deistic view that the six days of Genesis were long ages of time, totaling some 800,000 years. But through all this long period he still did not countenance any species transformation. Nature, he said, "lends her-

self to new combinations, to mutations of matter and form, so that today she is quite different from what she was at the beginning, or even at later periods." But, he went on: "The type of each species has not changed; the internal mold has kept its shape without variation. However long the succession of time may be conceived to have been, however numerous the generations that have come and gone, the individuals of each kind today represent the forms of those of the earliest ages."—Vol. 5, p. 27.

Charles Bonnet, in 1769, was similarly certain that with "no change, no alteration of perfect identity, species maintain themselves victoriously over the elements, over time, over death; and the term of their duration is unknown."

Pierre Louis Moreau de Maupertuis, appointed president of the Frederick the Great Academy of Science in Berlin in 1740, was the predecessor of Mendel in his discovery of the basis of variations as a result of "fortuitous combinations of the particles of the seminal fluids," but even he was quite clear that the works of nature "always tend to resume the upper hand," and that "varieties which can characterize new species of animals and plants, tend to become extinguished."—*Venus Physique* (1745), part II, chapter V.

### Rocks Testify to Creation

Finally, there was the question of time for the evolutionary process to progress from the first simple forms of life to the multitudinous forms of today, and a record of this development if it had occurred.

The latter part of the eighteenth century saw a remarkable development in the science of geology. Instead of the fantastic ancient notions as to the nature of fossils in the earth, it was now recognized that they were the remains of real creatures which had been covered by detritus of various kinds and preserved. Opinion differed as to the factors which had produced the sedimentary rocks, some attributing it to deposition by water (diluvialists), and others giving an important place to volcanic action pro-

ducing uplifts and depression of the earth's surface (volcanists). Eventually most geologists came to believe that both sedimentation and tectonic action had taken place.

Geologists were also divided as to the manner in which the natural forces were exerted to produce the sedimentary rocks and to bury their fossil contents. Some postulated a single catastrophe, the Flood of Genesis, others a series of geological disasters, of which the Flood was the last (catastrophists). Others argued that the forces of erosion, sedimentation, et cetera, operating more or less uniformly over vast periods, had laid down the fossiliferous strata (uniformitarians).

But the important fact to be noted is that none of the great field geologists of the day, up to the early part of the nineteenth century, whether uniformitarian or catastrophist, found any evidence of evolutionary ascent in the fossil record. They found in the various strata, fossil forms *suddenly appearing* and as *suddenly disappearing*, and being replaced by other forms of life, with no intermediate forms in between. The great geologist Louis Agassiz, for example, who emigrated from Switzerland to America in 1846, denied any "direct lineage between the faunas of different ages. There is nothing like parental descent connecting them. The fishes of the Paleozoic age are in no respect the ancestors of the reptiles of the Secondary age, nor does man descend from the mammals which preceded him in the Tertiary age."

"The theory of progressive development," declared G. F. Richardson in *Geology and Palaeontology* (1855), "receives no support from the facts unfolded by the history of fossil reptiles. . . . Reptiles do not exhibit any growing progression in their typical forms. . . . The saurians, which are the most highly organized order, were created toward the close of the Paleozoic epoch. . . . In reptiles and fishes, the orders most inferior in organization were the last created of their class."—Page 302.

"It must be admitted," asserted Herbert Spencer in the *Universal* (continued on page 31)



## BIBLE DIALOGUE

# WHEN SEX IS SIN

by J. R. Spangler

PANEL MEMBERS: Moses, Jesus, Matthew, Job, Joseph, Paul



## Panel Discusses the Seventh Commandment

Today's decline of moral standards indicates the need to reemphasize God's attitude toward the marriage union.

When one considers the fall of past empires, one common cause of defeat appears—licentiousness, or sexual immorality. Whether it be Babylon or Rome—the same sordid story emerges. Contempt for God's standards has invariably proved the prelude to disaster.

Moses, what barrier did God erect to safeguard the marriage union?

**Moses:** "Thou shalt not commit adultery."<sup>1</sup>

The sixth commandment guarantees the sacredness of life, while the seventh preserves the sacredness of the intimate relationship between husband and wife.

The world's first wedding was performed in the Garden of Eden with the Lord officiating. Tell us about that ceremony, Moses.

**Moses:** "The Lord God caused a deep sleep to fall upon Adam . . . :

and He took one of his ribs; . . . and . . . made . . . a woman, and brought her unto the man."<sup>2</sup>

What did Adam say when he saw her?

**Moses:** "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."<sup>3</sup>

What declaration did God make at that time?

**Moses:** "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."<sup>4</sup>

This record makes it clear that God's original plan was for a spiritual and physical unity for both man and woman.

Master, You credited God with the words Moses just uttered. Can you add anything to this concept of a husband and wife being one?

**Jesus:** "It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate."<sup>5</sup>

Moses, who was the first polygamist?

**Moses:** "Lamech took unto him two wives."<sup>6</sup>

It is interesting to note that Lamech was the seventh generation from Adam through Cain, while the seventh generation from Adam through Seth, Abel's replacement, was Enoch, who was the first man to be translated without death. See Genesis 5:21-24. Moral uprightness is surely honored by God.

Matthew, what did Jesus tell the church in His day about His original marriage plans for man?

**Matthew:** "It was because you knew so little of the meaning of love that Moses allowed you to divorce your wives! But that was not the original principle."<sup>7</sup>

He certainly told the people straight, didn't He? But there is so much divorce today—I wonder, Master, are there any grounds for divorce at all?



**Jesus:** "I tell you, if a man divorces his wife for any cause other than unchastity, and marries another, he commits adultery."<sup>8</sup>

Undoubtedly, there are many who have violated this rule, and the only course to follow is to leave the past to the tender mercies of God. To attempt to undo the past would work more harm than good. Two wrongs never make a right.

Master, is the principle of adultery confined to an overt act and to married people only?

**Jesus:** "If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart."<sup>9</sup>

Clearly it doesn't make any difference whether a person is married or single. The same rule applies.

You have made it clear that the seventh rule is designed to foster social purity, within and without the bond of marriage. It forbids any and all premarital, extramarital, polygamous and perverted sexual experiences.

When a person understands the beauty and holiness of Christian marriage and experiences the pure love of a union blessed of God, any immoral relationships are repugnant.

Master, how serious are You about Your interpretation of the seventh commandment?

**Jesus:** "If your right eye is your undoing, tear it out and fling it away; it is better for you to lose one part of your body than for the whole of it to be thrown into hell."<sup>10</sup>

Job, what did you do to keep your eyes from being lustful?

**Job:** "I made a covenant with mine eyes; why then should I think upon a maid?"<sup>11</sup>

We are happy to have Joseph, one of Jacob's twelve sons, with us today. Your employer's wife tried to seduce you. When she failed, you were falsely accused, and you ended up in jail for your determina-

tion to remain pure. You were just a young single fellow. What kept you from sinning?

**Joseph:** "How then can I do this great wickedness, and sin against God?"<sup>12</sup>

Surely, love for our Saviour is the greatest power available to keep us from yielding to temptation.

Paul, some in our society today look with favor, or at least without condemnation, on homosexual activities. Others explain these perversions as a sickness rather than a sin. What did you say about this problem in your day?

**Paul:** "For this reason God has given them up to the vileness of their own desires, and the consequent degradation of their bodies, because they have bartered away the true God for a false one. . . . In consequence, . . . God has given them up to shameful passions. Their women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women, burn with lust for one another; males behave indecently with males, and are paid in their own persons the fitting wage of such perversion."<sup>13</sup>

Paul, what final admonition do you have for Christian husbands and wives?

**Paul:** "Be subject to one another out of reverence for Christ."<sup>14</sup>

Thank you for these remarks. Truly our Lord, in giving us the seventh commandment, has given with it the path to true marital happiness.

1. Exodus 20:14
2. Genesis 2:21, 22
3. Genesis 2:23
4. Genesis 2:24
5. Matthew 19:6, NEB
6. Genesis 4:19
7. Matthew 19:8, Phillips
8. Matthew 19:9, NEB
9. Matthew 5:28, NEB
10. Matthew 5:29, NEB
11. Job 31:1
12. Genesis 39:9
13. Romans 1:24-27, NEB
14. Ephesians 5:21, NEB

## TEST YOUR BIBLE KNOWLEDGE

### Bible Dialogue Quiz

The quiz below is based on the Bible Dialogue on these pages. 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 which accurately completes each sentence.

1. In God's original plan marriage was to be

- ☐ a casual relationship  
☐ a mutual exploitation  
☐ a deep spiritual and physical unity  
 (Genesis 2:24; Matthew 19:6)

2. Divorce and remarriage is actually

- ☐ forbidden categorically by the Bible  
☐ adulterous, except in cases of infidelity  
☐ realistic for these times  
 (Matthew 19:8, 9)

3. Basically adultery begins

- ☐ with bigamy  
☐ with extramarital sex  
☐ with selfish desire  
 (Matthew 5:28)

4. The best protection against such temptation is

- ☐ monastic life  
☐ stringent laws  
☐ love for God  
 (Genesis 39:9; Ephesians 5:21)

### WHAT TO DO NEXT

When you have answered the quiz, cut it out, fill in your name and address below, and mail it to "Signs of the Times," 1350 Villa Street, Mountain View, California 94040. We will return it to you duly marked, together with additional material—all free, of course. This offer limited to the U.S.A. and Canada.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_



■ You may not know it, but you have a date with the coming world Leader. More than anyone else He is the Man in your future.

"How come?" you ask.

The apostle Paul supplies the answer: "We must all appear before the judgment seat of Christ." 2 Corinthians 5:10.

He told the Romans the same thing, adding: "So then *every one of us* shall give account of himself to God." Romans 14:12.

"Every one of us" is very inclusive. It doesn't leave anybody out.

"But I don't want to see Him," you say. "I'd be scared. I wouldn't know what to say to Him."

That's too bad. Maybe you should be thinking about that interview now. And it may not be as embarrassing as you fear. Personally I have found that, in contacting individuals, the higher up I go the friendlier they become.

When Dr. Ramsey, archbishop of Canterbury, visited the Episcopal Convention in Seattle some time ago, I decided to go and meet him there. People said to me, "You'll never get through to him; he is quite unapproachable."

I went anyway, taking with me an old photo showing the previous archbishop of Canterbury, Dr. Fisher, with his hand on my shoulder. Showing this gently to Dr. Ramsey, I said, "I was wondering if *you* would do the same for me."

Instead of turning away, as I had half expected, he burst out laughing. Then he slapped me on the shoulder, saying, "Where's the press photographer?"

We were friends from that moment and met again several times at the General Assembly of the World Council of Churches in Uppsala. I found him to be a most humble, kindly, and understanding man.

This experience confirmed my conviction that the higher up one goes the nicer people become.

Recently I toured the West Indies, paying courtesy calls on governors, prime ministers, arch-

# The Man in Your Future





bishops, and bishops; and in every case I was received with the utmost kindness. I shall never forget the friendliness of such men as Sir Clifford Campbell, governor-general of Jamaica, and his prime minister, the Right Honorable Hugh Shearer; or John J. McEleney, the Roman Catholic archbishop, a most genial person.

In Barbados I met Sir Winston Arleigh Scott, the governor-general, and Dr. Lewis Evans, the Anglican bishop; while in Trinidad I was welcomed by Governor-general Sir Solomon Hockoy and Dr. Anthony Pantin, youngest Roman Catholic archbishop in the world and a most fascinating individual.

In Guadalupe I spent some time with the French prefect, Jean de la Planque, and then with Archbishop Gerard de Milleville in his study.

In Guyana I met Sir David Rose, the governor-general, and Dr. Alan John Knight, Anglican archbishop of the West Indies.

As I moved from one celebrity to another, I became impressed anew that, among all the reasons why some people reach the top of their professions, the most important perhaps is graciousness—the ability to be friendly.

Back in 1931 I was appointed spokesman for a religious body that was planning to oppose the introduction of a blank-day calendar at the October session of the League of Nations.

Shortly before I was to leave for Geneva, Switzerland, I received a telegram from Dr. Hertz, chief rabbi of the British Empire. "Come at once!" he said in his customary authoritative style. I went, wondering why he had summoned me so urgently.

I soon found out.

"I have now obtained the name of Britain's representative at the forthcoming meeting of the League of Nations," he said. "It is Sir John Baldwin. He is one of the top officials at the Foreign Office."

"Splendid!" I said. "That should prove very helpful."

"Yes," he said, "and we have decided ['we' being the leading Jews of London] that *you* must go and interview him and let him know our position before the meeting."

"Me?" I replied. "No indeed. Why don't you ask one of your own group to go?"

"We are Jews; you are a Christian," he said. "He will listen to you."

"No, no," I said, "I'm not going. I don't know him; I've never seen him. I wouldn't know what to say."

Ignoring my protests, he picked up the phone, and I became aware that he was talking with Sir John Baldwin. Among other things he said, "He will be there in thirty minutes."

"He will see you right away," he said to me as he put the phone down.

Vainly I protested. "You will find a limousine at the door," he said. "I will join you in a few minutes."

I followed his directions, thinking he was coming with me to the Foreign Office. I was mistaken. When we arrived at Downing Street the car stopped, and the chauffeur opened the door.

"Aren't you coming with me?" I asked Dr. Hertz, who was now dressed in the regalia of the chief rabbi.

"Oh, no," he replied. "I have another appointment. You will find Sir John on the second floor."

Then the car was gone, and I was alone, standing opposite "No. 10," the Prime Minister's residence. Thoroughly scared, I entered the Foreign Office and found my way to Sir John Baldwin's office. He was alone and expecting me.

"What can I do for you, Mr. Maxwell?" he asked in a kindly voice. The ice broken, I proceeded to tell him the reason for the opposition of Jews, Seventh-day Adventists, and other religious bodies to any new calendar involving a blank day.

## Nothing to Fear if You Make Friends With Him Now

Final Selection From

"Man the World Needs Most"

by Arthur S. Maxwell

He listened patiently for an hour or so, asking many questions.

I soon discovered that there was no need for me to have been scared. I couldn't have received a more patient hearing from anybody. And as things turned out he became a stalwart champion of our cause at the Geneva meeting, helping more than anyone else to defeat the blank-day calendar plan.

That was another never-to-be-forgotten instance of finding great graciousness "at the top."

Why should it be different when at long last we reach the Man who is "far above all"? Might He not prove to be the nicest, kindest, friendliest Person we have ever met?

I admit the coming world Leader will be "highly exalted." The Bible says so. Because of His incredible sacrifice to save the human race God has "highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow." Philippians 2:9, 10.

Paul also tells us that this Man has been placed "*far above all* principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephesians 1:21.

That's a long way up. Just about the top of the totem pole.

Does not that make Him totally and forever unapproachable?



# The Man in Your Future

Strangely, it doesn't. For the same Bible that tells of the exaltation of this Man tells also of His eagerness to be friendly with everybody.

There's one most comforting sentence in the sixth chapter of John's Gospel: "The man who comes to Me I will never turn away." Verse 37, NEB.

In other words, you need never be afraid that when you get to His office He will have you thrown out.

The writer of the epistle to the Hebrews even urges us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.

More remarkable still, this Man on the throne actually invites us personally to come and have dialogue with Him.

"Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool." Isaiah 1:18, RSV.

That's a very wonderful invitation from the Man who soon will rule the world. I would suggest that you take advantage of it right away, so you won't have to worry so much about that future interview. Get acquainted now.

"But how?" you ask. "There's no way to reach Him, even if I should want to."

Fortunately for you there is. You see, when He created man in the beginning He installed a transceiver—a two-way radio—in his head. Miraculously this unique asset has been passed on to every child of Adam. We all have one of them today, although some people have messed theirs up terribly. Why not try yours right now and see if it is in working order?

By means of this transceiver you can get through to God and He can get through to you.

"Call unto Me," He says, "and I

will answer thee, and show thee great and mighty things, which thou knowest not." Jeremiah 33:3.

"Ask, and it shall be given you," He urges; "seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7.

As Paul advised the Philippians, "Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus." "And my God will supply all your wants out of the magnificence of His riches in Christ Jesus." Philippians 4:6, 7, 19, NEB.

With such possibilities before you I would suggest that you dust off that transceiver of yours without delay and get it working again. No matter how broken down it is, you'll get through.

Daniel "got through" in a lions' den. Jeremiah made contact from the bottom of a slimy pit in a prison courtyard. Saul managed to do so from a storm-tossed ship. So you'll get through too, even though you call from Haight Ashbury, San Francisco, a ghetto basement in Chicago, a crowded college dormitory in New York, a cheap apartment house in the east end of London, or a sidewalk in Calcutta.

You can get through if you want to, and you must.

Let me explain the urgency. The Man the world needs most is the Man whom *you* need most.

In the not far distant future He will take over the government of our world and set up His own kingdom of righteousness and peace—the most happy and beautiful kingdom that ever was or will be. All down the centuries He has been looking for citizens of His kingdom, making careful note of all who really want to live there. Now "the eyes of the Lord" are busier than ever, roaming the whole earth in a desperate effort to locate those who are "wholeheartedly committed to Him." 2 Chronicles 16:9, Anchor Bible. For such are the people He wants in His kingdom, and you can be one of them.

Of course, this may mean a radical change in your life. I wouldn't

be surprised at that. But it is absolutely necessary.

As Jesus said to Nicodemus, a ruler of the Jews, "Unless a man has been born over again he cannot see the kingdom of God." John 3:3, NEB.

"How is it possible?" asked Nicodemus. Verse 4.

"In truth I tell you," said Jesus, "no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. . . . The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going. So with everyone who is born from spirit." Verses 5-8.

In other words, all those who are accepted as citizens of His kingdom have to experience a radical change in their minds, so radical indeed that it will be as though they had started all over again, like being born anew. They will have to think differently, and act differently, giving up the things they know God doesn't like, and doing what they know is pleasing to Him. They will have to stop acting like rebels and take their stand with the loyalists.

"That would mean a major operation for me," I can hear you say. "I'd have to stop smoking, drinking, drug taking, and God only knows what else."

I wouldn't be surprised at that either. But don't worry. The operation can be instantaneous and painless. Just like wind blowing through a room.

If you open a window near where you are sitting, the wind will come rushing in, possibly blowing papers off the table or even the newspaper out of your hand. You won't see the wind, only the effects of it. So if you open the window of your heart heavenward the Spirit of God will rush in, sweeping out all sorts of ugly things that have accumulated there. Harmful habits which you once thought you never could break will be broken, then and there. You will suddenly become a new person, with new thoughts, new ambitions, new hopes, new purposes, all ready for a place in His kingdom.

The prophet Ezekiel put it this





**To every person the coming world Leader extends an invitation to come and have dialogue with Him.**

way: "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.

This merely states in other words the new birth experience as told to Nicodemus by Jesus. The stony heart that has become impervious to all God's pleadings will be replaced by a "heart of flesh"—tender, kind, gentle, and responsive to the voice of God. One might say that the Holy Spirit "tenderizes" the old heart, to use an expression every housewife will understand. Anyway, a total transformation will be wrought as the "rebel" gives up all his rebellious thoughts and becomes instead "wholeheartedly committed to Him."

Is it worth letting the Spirit make this change in you? Yes, indeed it is, a thousand times over. If you will but pause a moment to think of all that the coming world Leader is planning for the future—your future—all the glorious things He has in mind for His people, to keep them happy through all eternity—you will realize that it is worth any struggle, any sacrifice, just to belong to Him and to be part of His planning.

Somewhere in British Columbia I

have a little cottage by the sea. I go there when I want to write or to find peace, solace, or inspiration as the need may be. It is a lovely place, with a view of sea and trees and islands that defies description.

Sometimes people say to me, "But why did you buy a place so far from home? It takes so long to get there, and it's so difficult to find."

I know all that. It does mean traveling a thousand miles, and it is somewhat off the beaten track; but when I get there, I forget all the weariness of the journey. As I drive down my roadway and park beside my house, I behold a scene so beautiful that it must thrill the angels every time they look at it. The wind-rippled sea, the sunlit islands right ahead, the snow-capped mountains in the far distance.

All cares and burdens are forgotten, and the long journey seems to have taken but a moment.

So it will be with the beautiful home that the coming world Leader is planning for those who love Him. It will be so lovely that when you see it you will forget all the trouble and cost of the journey. You will even laugh at yourself for once hesitating to give up those foolish little things which would have kept you out.

As the years of eternity roll, you will never have a single regret that you chose to serve God "wholeheartedly." You will never get tired of all the glorious things you will

see about you. You will never weary of the company of the nice, kind, friendly people who will be there. Most of all you will never cease to delight in the wonderful Person who runs the government so happily, whose throne you may share from time to time, talking with Him about anything you want to, from details concerning your golden "mansion" to the still-unrevealed secrets of the universe. That's when, "in the ages to come," you will learn "how immense are the resources of His grace, and how great His kindness." Ephesians 2:7, NEB.

Wouldn't you like to tell Him now, right now, that you want to be there and that you are willing to make any sacrifice needed to get there? And don't forget to thank Him for His loving invitation. He will get the message.

Then you can join in John's closing prayer, "Come, Lord Jesus." Revelation 22:20.

Come, O Man the world needs most! Come and bring an end to all strife and conflict! Come and make wars cease to the ends of the earth! Come and make all sick people well again! Come and restore the crippled and handicapped! Come and raise the dead! Come and take over the government of mankind! Come and commence Your reign of righteousness and peace! Come and bring in the glorious years of eternity!

"Even so, come, Lord Jesus!" □



by Roy Allan Anderson

# THE TIME OF THE END



■ We have already noted that the eleventh chapter of Daniel is the longest and most detailed prophecy in the Bible. Its main concern is with the people of God and their Messiah. In this chapter Daniel describes very clearly the breakup of the Roman Empire. While the Vandals are not mentioned by name, Daniel does speak about "the ships of Chittim." According to the Dead Sea Scrolls, Chittim refers to the islands west of Palestine to which ships ventured forth from Carthage, the Vandal capital. The prophecy said they would "have indignation against the holy covenant." Verse 30. When the Vandals sacked the city of Rome, they confiscated the sacred vessels of the Jewish temple, which Titus had taken from Jerusalem, and carried them to Carthage.

The next verse tells of a power that would "pollute the sanctuary of strength"; in other words, it would corrupt the truth of the gospel. No clearer statement could be used to describe the teachings of the apostate church of medieval times. The truth was indeed corrupted. "But the people that do know their God," said the prophecy, "shall be strong, and do exploits." Verse 32. And they would "instruct many." Yet they would "fall by the sword, and by flame, by captivity, and by spoil" (verse 33)—an accurate forecast of the persecutions of such faithful witnesses for truth as the Waldenses.

Verse 36 introduces one who "shall do according to his will." Note the clear description of this personality. He shall "exalt himself, and magnify himself above every god. . . . Neither shall he regard the God of his fathers, . . . nor regard any god. . . . [He shall] honor the god of forces [or munitions]." Verses 36-38.

His description and lifework are portrayed even more clearly than are those of Alexander and Julius Caesar in verses 3 and 16-19. This new personality was to appear at the beginning of "the time of the end" (verse 36)—a period before our Lord's return. That, as many commentaries agree, began in the year 1798. At that time all Europe was in dire trouble. The

French Revolution had broken out shortly before, and the aristocracy, including both the king and queen, had been guillotined. In that year Pope Pius VI was imprisoned. Napoleon, who was just rising to power, declared, "There shall be no repose in Europe until it is under one head. . . . In five years I shall be master of the world." He did not wait to be crowned but crowned himself and then went on to change history.

France became the first nation in Christendom which through its legislature endeavored to abolish religion and even God Himself. Voltaire said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Mademoiselle Millard, a young actress, was carried shoulder-high into the cathedral of Notre Dame and worshiped as "the goddess of reason." Marriage was dishonored and morality ridiculed. Two thirds of the land of the aristocracy of France was divided among the peasants. They "shall divide the land for gain," said the prophecy. Verse 39.

Now let us note a few other identifications. Verse 40 says that "at the time of the end," or in 1798, the king of the south, Egypt, would "push" at him. Then the king of the north, Turkey or the power then in control of Asia Minor, would "come against him like a whirlwind, with chariots, and with horsemen, and with many ships." Napoleon, who envisioned the ultimate conquest of all of Syria, Persia, and Hindustan, even as far as the Ganges, recognized that there were some things to settle first. He must take Cairo. So the Battle of the Pyramids ensued on July 21, 1798. The destruction of part of the French fleet by the English at Aboukir influenced Turkey to declare war on France. The battle of Acre found Napoleon ill-prepared. It was here that he sounded his first note of retreat. Turkey, aided by British ships under the command of Sir Sydney Smith, forced Napoleon to change his plans. As a result he lost all his territorial gains in Judea and

*(continued on page 33)*

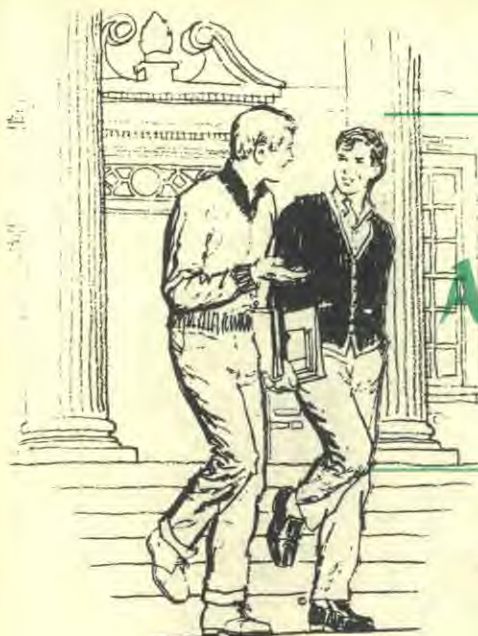


# HOW THE GREATEST EVENTS OF OUR DAY WERE FORETOLD LONG AGO.

FURTHER STUDY OF THE  
GREAT PROPHECY  
OF THE ELEVENTH  
CHAPTER OF DANIEL.







# CAN YOU ANSWER THIS?

Questions

Youth Are Asking Today



by C. Mervyn Maxwell

Chairman, Department of Church History  
Andrews University

## JACOB'S LADDER

I get real enjoyment from your column, but I think you're possibly in error when you say that the story of Jacob's dream says a lot about God but nothing about Jacob. I believe the story does say something important about Jacob. It describes his first encounter with Christ. Jesus later on explains that the "ladder" Jacob saw was Himself, "the Son of man," the connecting link between earth and heaven. John 1:51. It is because Jacob recognized that the ladder did represent Christ that he built his altar on the spot where he had seen it. Every youth today needs to encounter Christ personally and establish his own "place of worship."

Well said. Thank you. And I hope they do.

## APPEARANCE OF CHRIST

An article about the person of Christ in our local newspaper has spurred some very interesting letters to the editor. One reader sent in a description of Jesus, located in the British Museum, that claims originally to have been sent to the Roman Senate in the days of Tiberius Caesar. It describes Jesus as "a man of stature, rather tall, and of comely and reserved countenance." "His hair is of the color of the full ripe chestnut." "It cannot be remembered that any have seen Him laugh but many have seen him weep," et cetera. (Signed) PUBLIUS LENTULUS. I enclose a complete copy. Do you know whether it is authentic or not?

It isn't.

Had such a document existed in the first century, it could not possibly have escaped the notice of the second- and third-century church writers, with whose works I am well acquainted. Church historians who are qualified to judge in such matters consider this document a medieval forgery composed most likely by some lonely monk who loved the Lord but who had never seen Him. Many other pious frauds were being published at the same time.

## WISE GIVING

I am a little older than the young people your column is intended for, but I wonder if you could help me anyway. Jesus said, "Give to him who begs from you, and do not refuse him who would borrow from you." Matthew 5:42, RSV. I have an unsaved friend, constantly in need, who keeps asking me for money and never pays me back. It is difficult to accept what Jesus said when I have so little left for myself.

Jesus said, "Give," but He did not specify that you should always give money.

The apostle Paul conducted a continuous campaign to raise money for the underprivileged (see, for example, Galatians 2:10); yet he laid down this rule: "If anyone will not work, let him not eat." 2 Thessalonians 3:10, RSV. Immediate emergencies we must meet with all assistance possible, but Paul knew that continual handouts hamper character development and breed

dependence and chronic indolence. Persons applying for free food, he said, should be invited to *earn* the church's charity.

I recommend that you "give" your friend work to do for you—preferably work that will earn for you the money you will then pay him as wages. Or, "give" him assistance in finding a better-paying job than he has at present.

Knowing that he is earning his own wages like a man will strengthen his manliness, and "giving" him this kind of help will fulfill Christ's demands upon you.

## POLLUTERS OR POLLUTANTS

I think "Signs of the Times" is doing a pretty good job as far as it goes, but in some respects it just isn't with it. For example, it is content to treat ecological pollution as a sign of the end of the world when it would be more helpful if it used its impressive circulation to spread the word about industries that violate antipollution laws and if it called its large readership to hammer at Congress to get better legislation passed and to demand stricter enforcement. If the other world doesn't arrive as soon as you good folk expect, I for one don't want to get pickled in the pollutions of our sick society.

Writers for the *Signs* recognize that if the world is not yet a pickle jar, it is certainly in a jam. And Adventists may be doing more about it than you have noticed. Do you remember reading in the *Signs* about worldwide SDA disaster re-



chief, and in an issue last summer about college youth who serve from three months to a year among minority groups in America (Indian and Negro) and as student missionaries in distant countries, or of the chain of Adventist hospitals around the world, or about our medical college in Southern California?

Adventists are trying to meet people's practical needs; yet they have not become officially involved in the antipollution crusade. Why not? Because one denomination cannot effectively do everything. And because we believe we must do something more important than treat the symptoms of a sick society. Martin Luther said that in order to cure smallpox it did little good to clean up the patient's skin, pustule by pustule and scab by scab. "Heal the man, and the scabs will take care of themselves." More than with corrosive pollutants we are concerned with corroded polluters; more than with piles of disposable containers, we are concerned with people who treat themselves as disposable containers, who in their youth drain out their vitality and throw themselves away on a trash heap of useless living. We want to bring them to Christ to get a new concept not only of clean air and clean water but also of clean living. In this issue, *Signs* zeroes in on the basic cause of all pollution—a corrupted mind—and points to God's solution. See pages 3 ff.

### CORNFLAKES EMBARRASSING?

I remember reading in your column some time ago a claim that Seventh-day Adventists are the fathers of the entire breakfast-food industry in the United States. You cited this as an evidence, I believe, of the Adventist concern for healthful living. Now comes this government report, published last summer, that shows that many breakfast cereals are very low in nutritive value and that Kellogg's Cornflakes and Nabisco Shredded Wheat are little more than "empty calories" like sugar and alcohol. Does this report embarrass you?

Embarrass me? Why should it? But brilliant John Harvey Kellogg, M.D., the Adventist health educator

who inspired C. W. Post to market Post-Toasties, encouraged Henry Perky to manufacture Shredded Wheat, and invented corn flakes and turned them over to his brother, W. K. Kellogg, would be embarrassed by many of the breakfast cereals manufactured today. In the competition to capture the kiddies, they have become little more than vehicles to carry crispy layers of toasted sugar. Such products are far from his ideal.

But much in the report you refer to ought to embarrass its perpetrators!

Rather than being an in-depth nutritional investigation of the food products themselves, this so-called analysis went little further, it seems, than the labels on the cartons. Breakfast cereals that contain many added minerals and vitamins rated high, and those without any rated low—so, because shredded wheat is 100 percent whole wheat, with nothing added and nothing taken away, it placed last! To say that Shredded Wheat is "empty calories" is to say that whole wheat is no more nutritive than white sugar! Only the gullible could gobble such guile! No intelligent nutritionist could. Unlike white bread and other refined cereals, whole-grain cereals don't need to have minerals and vitamins added in order to be restored to whole-grain values. The original vitamins and minerals have been left right where they were!

Whole grains contain many of the amino acids the body uses to make proteins. The person who follows the directions on the package and eats his shredded wheat or corn flakes with milk, not only gets the calcium (et cetera) contained in milk but also gets sufficient extra amino acids from the milk to enable his body to build protein out of the amino acids in the whole grain.

A breakfast of milk plus a whole-grain cereal like shredded wheat or corn flakes contains vitamins, minerals, fats, and proteins in addition to the carbohydrates usually thought of.

Now, people who live on doughnuts, coffee, and pop do not get vitamins in these truly empty-calorie "foods"; and if they ever indulge in a breakfast cereal, they had bet-

ter get one high in vitamins, because they're not getting their vitamins anywhere else. But people who eat a balanced and sensible diet and who choose to eat their breakfast cereal for the purpose of getting what whole grains have to offer, can feel perfectly happy to eat whole-grain cereals such as cornflakes and shredded wheat.

I have checked this with a well-known nutritionist on the Andrews University campus.

### FIDGETY FOUR-YEAR-OLD

When our first child was very small, he was a good boy in church. Now that he is four, he is very naughty; and I have to keep scolding and spanking him. His father and I are so busy caring for our second and third children that by the time I attend to Larry I don't get much out of the sermon. I confess church sometimes seems more a trouble to me than a blessing, but I'm especially concerned that Larry may not grow up hating church. Have you any suggestions?

If you and your young husband are occupying yourselves throughout the church service with your second and third babies, may I presume that (a) Larry was good when he was one or two years of age because you gave him the same kind of attention then, and (b) he is not good now because he sees you giving all your love to these others, and the only way he can attract your attention is by being naughty.

Next week why not put Larry between yourself and his daddy, and see that both of you have an arm around him as well as around the littler ones several times during the meeting?

And I wonder if you are giving him enough to do during church. No little child should be expected to sit still and listen to an adult sermon. My wife had great success with our child by reserving some quiet "church" toys for use only during church.

After Larry has learned to enjoy church and has grown adequately in intelligence—perhaps when he is about ten years old—it will be time enough then to expect him to sit quietly and "listen." □





■ A garage mechanic, working on the night shift, completed his task of reassembling the motor of a truck at about four o'clock in the morning. He started the motor and left it running so that it would warm up while he made the final adjustments. The garage doors were closed.

Later a fellow workman recalled that at 6 o'clock this same mechanic helped with another task in the garage and seemed to be perfectly normal. He was not observed again until eight o'clock, at which time he was found slumped over a table, unconscious. The motor of the truck was still running.

The mechanic was rushed to the hospital where tests indicated that the carbon monoxide in his blood was at a dangerous level. Treatment consisted of administering pure oxygen. This was continued for several hours even after the patient had regained consciousness.

A few weeks after his discharge from the hospital this man tried to resume his regular work but was unable to perform satisfactorily. Both his wife and his employer noticed a decided change in his personality. He seemed to have lost his drive and was content to sit for hours at a time without conversing or doing anything productive. It was a full three years before he returned to a near-normal condition and was able again to hold a job.

The exhaust from gasoline-powered internal combustion engines is the second most important source of carbon monoxide—the most stealthy poison to which we are ordinarily exposed. Exhaust from such engines contains about 7 percent of this lethal gas.

On a crowded thoroughfare, with motor traffic coming and going, the concentration of carbon monoxide often

builds up to as high as twenty parts in a million of air. Fifty parts per million is the allowed maximum for industries like steel mills, where carbon monoxide is produced by such equipment as blast furnaces. Even here workmen are not allowed to remain in the contaminated atmosphere longer than eight hours at a time. A concentration of twenty parts per million, breathed for several hours, is sufficient to give mild symptoms of headache and throbbing temples.

It is estimated that in New York City the motor traffic produces 8.3 million pounds of carbon monoxide per day. And in sprawling Los Angeles, where the distances are greater and commuters use cars instead of subway trains, a total of 20 million pounds a day is forced out of exhaust pipes.

Carbon monoxide acts quickly and often without warning. When the amount of this gas equals 1 percent of the air a person breathes, his blood reaches a 50 percent saturation in fifteen minutes, and the victim becomes mentally confused. If he continues to breathe the 1 percent mixture, his blood will reach the fatal level of 80 percent saturation in twenty to twenty-five minutes.

Automobile exhaust is only one of many sources of carbon monoxide. In one tragic instance a father, a mother, and four small children were found dead in their home the morning after a new gas heater had been installed. The weather was cold, and the heater had been left burning all night. Proper ventilation had not been provided for the heater, and carbon monoxide, a product of incomplete combustion, had been liberated in the sleeping quarters.

In another case a man was preparing a cookout, using a charcoal fire. The weather changed suddenly, and he car-





ried his grill, with the fire still burning, into a tool shed and shut the door. He was dead when, half an hour later, his wife came to look for him.

The chemist considers that carbon monoxide has a very simple structure. Each of its molecules consists of only two atoms, one of carbon and one of oxygen. This is significant, for carbon atoms inherently have an attraction for a greater number of atoms than just one. When oxygen combines with carbon, as during the chemical changes that occur in burning fuel, the usual combination consists of *two* atoms of oxygen and one of carbon. This is the composition of the molecule of carbon *dioxide*, a harmless gas. Carbon *monoxide*, the poison gas of which we are speaking here, is formed during combustion when there is not enough oxygen available to provide two atoms of oxygen for every atom of carbon. Carbon monoxide is thus said to be a product of incomplete combustion, as when a heating device is not adequately ventilated.

Every living cell of the human body is a miniature chemical plant in which processes of metabolism take place. These require a continuous supply of oxygen. The air we breathe consists of 20 percent oxygen. This is conveyed by the blood from the lungs to all tissues of the body. The vehicles for transporting the oxygen are the hemoglobin molecules, many of which are contained in each red blood cell.

As blood flows through the lungs, the hemoglobin molecules make loose chemical combinations with oxygen molecules to form a compound known as oxyhemoglobin. When this arrives at the tissues, the oxygen is liberated so as to be used by the cells, and the hemoglobin molecules are carried

back to the lungs to repeat the task of transporting oxygen.

Now, hemoglobin has a much greater affinity for carbon monoxide than it has for oxygen. Therefore when carbon monoxide is contained in the air that is inhaled, the hemoglobin molecules seek out the carbon monoxide molecules and combine with them in preference to oxygen molecules. This combination is so firm that the carbon monoxide is not released as the blood makes its circuit through the tissues. Thus the hemoglobin molecules that are tied to carbon monoxide molecules make trip after trip through the body without being able to transport any oxygen.

The more hemoglobin molecules that are thus forced out of commission, the more the body's cells suffer because of a reduced oxygen supply. When 30 to 40 percent of the hemoglobin is combined with carbon monoxide, there may occur dizziness, headache, weakness, mental confusion, dim vision, vomiting, and possible collapse. When as much as 60 percent of the hemoglobin is incapacitated for carrying oxygen, there may be convulsions and there is usually a loss of consciousness. With 80 percent, there is shock and failing respiration leading to death.

We have said that the exhaust from gasoline engines is the second most important source of carbon monoxide. What is the first? Cigarette smoking.

The California State Department of Public Health has reported that the median concentration of carbon monoxide in the hemoglobin of a "moderate smoker" (more than one-half and less than two packs a day), is 5.9 percent. For a "heavy smoker" (two packs or more per day) the figure is 6.8 percent of his hemoglobin combined with carbon monoxide.



# DANGER IN THE AIR

These amounts of carbon monoxide in the blood are not sufficient of themselves to cause symptoms, because, under favorable circumstances, the body has enough reserve capacity to take good care of its needs for oxygen. But consider what this does when a person is exposed to carbon monoxide from other sources. He starts with a handicap. Part of his hemoglobin is already useless for carrying oxygen; therefore he reaches the danger point sooner than a nonsmoker.

Suppose the smoker is a city fireman. In the regular course of fighting a fire he may enter a smoke-filled room in which there is a relatively high concentration of carbon monoxide. Suppose he is a traffic policeman and is exposed all day to the fumes from automobile exhausts. Suppose he is a worker in a parking garage where many cars enter and leave and the ventilation is poor. Suppose he is a worker in a steel mill. In any of these situations the smoker is more vulnerable to carbon monoxide poisoning because his blood is already carrying a fair amount of this harmful gas.

The smoker is also at a disadvantage in high altitudes. Here the amount of oxygen in the atmosphere is significantly lower than at sea level. Even a nonsmoker breathes faster and deeper when in high altitudes as his tissues signal for more oxygen than the hemoglobin molecules are able to obtain from the rarefied air that enters his lungs. The smoker suffers more because a part of his hemoglobin is already commandeered by the carbon monoxide produced by his smoking.

Exposure to carbon monoxide poses a serious problem for a person who has anemia. There are various kinds of anemia, but in all of them the oxygen-carrying capacity of the blood is reduced. In some cases there is a reduction of the number of red blood cells in the blood; in others, the amount of hemoglobin within the red cells is in short supply. In any case of anemia the shortage of oxygen to the tissues is made worse when some of the overworked hemoglobin is incapacitated by being linked to carbon monoxide. Persons with anemia do better in rural areas where the air is fresh and relatively free from contamination by exhaust gases. And by all means, persons with anemia should not smoke!

Present evidence indicates that even heart disease is influenced by the amount of carbon monoxide to which a person is exposed. Of all the body's organs it is the heart that has the greatest continuous need for oxygen. Weight for weight, the normal heart's tissues receive about five times as much blood as the average of other tissues in the body. The normal heart uses about one tenth of all the oxygen that is consumed within the body.

The heart of an average adult pumps more than 4,000 gallons of blood per day. And yet the heart is a small organ—about the size of a clenched fist. It is so important that the heart receive a continuous, abundant supply of fresh blood that the Creator arranged for the coronary arteries (those which supply blood to the heart's muscle) to be the first ones to receive their blood from the aorta (the body's largest blood vessel).

The heart is usually the organ that suffers most as arteriosclerosis (hardening of the arteries) develops. This is a disease of the blood vessels in which the lining membranes become altered with the result that the vessel's capacity to carry blood is reduced. As arteriosclerosis progresses, the

ability of the heart to respond to heavy work loads is curtailed because of the declining potential of blood supply to its muscle cells. When, finally, in the progress of arteriosclerosis the blood supply to the heart muscle falls below the actual needs, then a heart attack occurs.

The basic factor here is that with reduced blood supply goes a limitation in the amount of essential oxygen to reach the heart muscle. Consider the added handicap, then, when a person with arteriosclerosis breathes air which is contaminated with carbon monoxide. The carbon monoxide reduces the oxygen-carrying capacity of the blood and thus increases the prospect of a heart attack.

In view of the significant amount of carbon monoxide contained in cigarette smoke, it becomes understandable that heart attacks occur much more commonly among smokers than among nonsmokers. In 1966 Dr. E. C. Hammond published a report in the *National Cancer Institute Monograph*, No. 19, which indicated a shockingly higher death rate from coronary heart disease among smokers than among nonsmokers. The figure 1.0 represents the incidence of death among nonsmokers while figures above 1.0 represent correspondingly higher ratios among smokers.

**CORONARY HEART DISEASE MORTALITY RATIO**  
(Based on a 4-year study of 441,000 men)

Age of Subjects	Non-Smokers	SMOKERS		
		Fewer than 10 cigarettes per day	10 - 19 cigarettes per day	More than 20 cigarettes per day
45 - 54	1.0	2.4	3.1	3.2
55 - 64	1.0	1.5	1.9	2.0
65 - 74	1.0	1.3	1.6	1.6
75 - 84	1.0	1.2	1.4	1.1

It is an astonishing fact that smoking kills about four times as many people by hastening their death on account of coronary heart disease as it does by causing lung cancer. And a large factor in this increased incidence of coronary heart disease is the carbon monoxide which cigarette smoke contains.

In summary, it is now clear that the presence of carbon monoxide in the atmosphere which is breathed is an important cause of reduced vitality, illness, and even death. Of itself, carbon monoxide is a subtle poison which, in sufficient quantities, can cause sudden death. When exposure to carbon monoxide is superimposed on certain existing diseases, it increases the seriousness of the disease and hastens death.

Certain reasonable precautions against undue exposure to carbon monoxide will help to preserve a person's health and prolong his life. We cannot avoid some exposure to the gases which are exhausted from automobile and truck engines. We can be careful, however, to avoid leaving an engine running inside a building. And we can make every reasonable effort to provide fresh air and good ventilation.

All heating devices that depend on the combustion of fuel should be properly installed to ensure a safe disposal of the products of combustion. They should be inspected periodically to make certain that the flues are open and that the device is properly adjusted.

And for the greatest carbon monoxide hazard, the remedy is obvious. For those who have never smoked, don't start. For those who do smoke, consider the risk you are running and quit!





# Cheer Everybody On!

## How Much Good a Little Appreciation Can Do

by Arthur Hedley

■ The late Professor C. E. Joad once said that if he were a dictator he would establish a college of "Praise-givers," where students would be taught to appreciate and commend any service rendered by another in the course of a day. After their graduation they would go forth to set a good example to all by embracing every reasonable opportunity to express gratitude to those who serve them faithfully in the home, college, office, store, factory, or restaurant.

This is an excellent idea, for it would cheer and encourage many who receive too much criticism and too little praise. Film stars and sporting celebrities are overloaded with praise, while millions of hard-working mothers in the home, public servants, and faithful employees too rarely receive any recognition or even a word of gratitude which would mean so much to them. Many can confirm from personal experience how words of appreciation at trying periods of their lives gave them new heart and hope.

To go on day after day giving one's best and never receiving a word of praise and encouragement can be very disheartening. It tends to make many people morose and discontented. It could well be that more fail in life through lack of appreciation on the part of those they serve than through their own lack of ability or industry. Many marriages fail because husbands and wives are quick to see each other's faults but slow to see and appreciate each other's good qualities. "A word spoken in due season, how good is it!" Proverbs 15:23.

The renowned psychologist William James once said, "One of the deepest drives of human nature is the desire to be appreciated. It is doubtful that anyone really outlives the desire to be appreciated. The feeling of not being appreciated, of not being wanted, is one of the most devastating of life's humiliations."

If we feel we are unappreciated, it is wise to ask whether the fault lies within ourselves. Others may find us difficult to get along with. We may erect barriers in our minds which prevent others having fellowship with us. When we look more closely at ourselves and allow God to search our hearts, we may find ourselves to blame. See Psalm 139:23, 24. Too often it is our egotism, our love of self-glory, our pride, envy, narrowness, and unbrotherliness that keeps others at a distance and prevents our being appreciated—highly gifted though we may be.

The New Testament teaches us that the one essential quality we must possess if we are to be appreciated is that we must really love and serve others for their own sakes, their own good, and not from any self-interested motive. The cure of self-love is to love and serve others. Instead of dwelling on the things we dislike in others, we must think of the good to be found in them.

The more self-centered we are the more we crave self-praise, and the less we are ready to appreciate the good in others. In her autobiography, *O Dreams, O Destinations*, Phyllis Bentley says of her mother, "She could rarely bring herself to say anything appreciative and made life so hard for those who served her so devotedly." We would be far happier if we were more appreciative. Many children would make greater progress if parents were less critical and more generous in their praise.

When we begin to cultivate the grace of appreciation, we shall discover how much others will come to appreciate us. Our appreciation of others will bind us closer to them. One day I was walking around a beautiful garden in England with the gardener. We entered into conversation, and he told me he had not been in his present position very long. He received less

money, but his new master was keenly interested in his work. Whereas his previous master took little interest, his new master would walk around the garden with him before going to business. He would commend him for the layout of the garden, the lovely flowers and luscious fruit, and it became a real pleasure to serve him.

What a world of difference it would make to many ministers, mothers, employees, teen-agers, if only someone expressed a word of appreciation for some good quality seen in them or for some little service rendered! One day I met a Scottish mill lass who had a sad home life. She was beaming with joy. Her master, the owner of a large mill, had just passed her in the street and had *smiled* at her. The old monk who clapped Martin Luther on the back as he went to face his enemies at the Diet of Worms and said, "Well done, little monk," shares Luther's victory and crown.

How quick our Saviour was to see and appraise the good in others! How deeply He appreciated the sacrifice, the steadfast loyalty, of His disciples who left all and followed Him! In the third year of His ministry, the year of increasing hostility and danger, when Jesus uttered so much that was dark, mysterious, and disheartening to them, there was no thought of turning back. When He resolutely set His face to go to Jerusalem, Thomas said, "Let us also go, that we may die with Him." John 11:16. It must have been with a look of admiration and gratitude that Jesus said to them, "You are the men who have stood firmly by Me in My times of trial." Luke 22:28, NEB.

When the callous, calculating Judas harshly criticized the beautiful act of Mary when she anointed the Lord with some precious ointment, he was sternly rebuked by Christ. Where the selfish Judas saw only an extravagant waste of



money, the discerning eye of the Lord saw in her deed the love and gratitude which moved her to sacrifice this precious treasure. With severity He denounced Judas, but he warmly commended Mary, saying, "Let her alone; why trouble ye her? she hath wrought a good work on Me. . . . She hath done what she could. . . . This also that she hath done shall be spoken of for a memorial of her." Mark 14:6-9.

Jesus was quick to appreciate and commend any act of faith (Matthew 8:10-13), of true penitence (Luke 7:44-50), of gratitude (Luke 17:16-19), of self-denial (Luke 21:1-4). The least service rendered unto Him is gratefully recognized and will be rewarded (Mark 9:41).

The apostle Paul caught the spirit of his Lord, for his epistles are full of warm tributes to the churches for their love, faith, zeal, sacrifice, and loyalty in Christ when persecuted. (1 Thessalonians 1:3, 4, 7, 8; 2:13, 15; 2 Thessalonians 1:3-5.) Read carefully Romans, chapter 16, and note how heartily Paul expresses his deep gratitude to the many individual believers for some service rendered in the name of the Lord.

Many ministers are loved and blessed, not because they are great scholars, eloquent preachers, or striking personalities, but because they are great appreciators. They possess the gift of quickly perceiving good in others, the latent gifts of teen-agers, the courage of those

who are sorely tried by adversities.

"Love," says the apostle Paul, "is kind and envies no one. . . . Love is never selfish, not quick to take offense. Love keeps no score of wrongs." 1 Corinthians 13:4-6, NEB. When we really love others, then we shall ever be careful and ready to express our appreciation and gratitude for the least service rendered to us. The more we have of this grace of appreciation, the more we shall add to the happiness of others, and to our own also.

Let us try to say all we can to brighten and gladden other lives, for God alone knows how much a little word of praise and encouragement will mean to a soul "pulling hard against the stream." □

## Mind Pollution

(continued from page 4)

No in respect to the mass of mankind—very little anyway. "You must face the fact," Scripture gently but frankly informs us: "the final age of this world is to be a time of troubles." 2 Timothy 3:1, NEB. And the reasons given help us understand why, and also to understand why pessimism over any reversal in environmental deterioration is equally justified in respect to moral pollution, and also why the two could be closely related.

Note a few: "Men will love nothing but money and self." They will be "strangers to all goodness." "They will be men who put pleasure in the place of God." Verses 2-5.

It's a combination of attitudes and obsessions similar to those that led the antediluvians to defile themselves and their world, and which Christ said would similarly characterize men just prior to His second coming. See Luke 17:26-30.

No solution, then, for them? Lamentably, no. Not because God has none to offer. He does. But no because man refuses it. They slam the door in God's face, and He cannot help them.

But yes, a glorious yes, for the individual who makes the right choice. For him God has a plan that

enables him "to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in this present age." Titus 2:12, NEB.

It's a plan that changes the direction of a man's evil thoughts and inclinations. The man yields himself to the molding influence of God's Word; and the Holy Spirit's power reforms him in manners and discipline, making him "efficient and equipped for good work of every kind." See 2 Timothy 3:16, 17, NEB.

Such a one is described in Scripture as born again. See John 3:1-5. It can happen to anyone. It can happen to you, if you "adapt yourselves no longer to the pattern of this present world, but let your minds be remade." Romans 12:2, NEB.

This yielding of self-will to Christ, with faith in His power, starts a miracle on its way for you. He renews your mind by a creative act as mysteriously and uniquely His as His act of calling light out of darkness on the first day of creation. See 2 Corinthians 4:4-6. Once your mind is made over new, you "put on the new nature of God's creating, which shows itself in the just and devout life called for by the truth." Ephesians 4:24, NEB. You don't do this because you have to; you do it because your mind

now delights in high moral values.

Then follows, as naturally as sunshine after rain, a new behavior pattern, such as is described in Romans 12 and Ephesians 4. You have allowed your mind to be remade by the Spirit of God, and "your whole nature thus transformed." Romans 12:2, NEB. And so you act differently. You think God's way now, because you have been imbued with God's nature, and correspondingly you do God's works—works that lead pagan islanders in far-off places to speak of Christian converts among them as the "clean people."

In saying all this, we lay no special claim to knowing easy answers to today's complex problems of environmental pollution. But we believe that divine engineering could help a lot. We believe that the solution available to individuals through God's power to restructure human minds offers possibilities deserving of a great deal more attention and enthusiasm than generally given.

Consideration of the environment problem from this viewpoint does indeed come pretty close to constituting a new religion—the religion of clean living through the motivation of a clean, morally upright mind. Why not all join it and see what a difference it could make? □



# SHOWCASE FOR EVOLUTION?

(continued from page 9)

Just how new species have become established is a deep problem—one that requires serious study. The careful observer soon recognizes that there must have been rapid changes immediately after the Flood. With the climatic conditions changing rapidly and species migrating from one place to another, those with various adaptations would have come to inhabit suitable localities, and by more or less isolation from related kinds they have established the present populations.

Evolutionists argue that millions of years would be necessary to develop the present life on the earth. Obviously that would be true if we were to begin with a few simple forms. But if we begin with many animal types and hundreds of plant types already scattered over the earth after the Flood, time would not be so much of a factor. Goldschmidt, in his *Material Basis of Evolution*, claims that the survival rate of variation, upon which natural selection acts, would not be sufficient to account for the present species, even on the geologic time scale. Evidently other factors besides time are important.

Besides the commonly recognized factors such as water, mountains, and deserts separating different populations, we must also recognize the influence of changes going on in the genetic constitution of plants and animals. Any changes in genes and chromosomes which result in new combinations, or in rearrangements of these vital factors in such a way as to make interbreeding impossible, would tend to set up new groups to which new species names would have to be given. The stress of extreme conditions of humidity, temperature, light, and the like would contribute toward rapid changes in populations.

"From the standpoint of interest we might pause here to note that in problems relating to geographical distribution evolutionists and creationists see quite eye to eye. . . . As regards ways and means of distribution both persuasions have the same problems."—Frank L. Marsh, *Studies in Creationism*, page 233.

The difference, of course, is that evolutionists see the problems in relation to millions of years of time, whereas creationists see them in relation to the Flood and a short chronology. But let it be very clear that facts regarding geographical distribution, although generally given in any discussion of evolution, are not in and of themselves proofs of evolution. The facts may with equal validity be applied to "Flood geology" and fitted into the history of the world as recorded in the sacred Scriptures. Evolutionists have no monopoly on scientific truth, and the facts can with equal facility be interpreted in terms of the Bible record.

Coming back now to the Galápagos Islands, the "showcase of evolution," where do we stand? Recognizing that creationists do not any longer hold to the Linnaean concept of fixity of species, and that rapid changes might have taken place in species since the Flood, and that areas such as the Galápagos Islands, which have been isolated from the mainland, could readily have developed a fauna and flora quite distinctive, we can see how the creationist interpretation is just as reasonable as that of the evolutionist. We need not be disturbed by the claims of scientists who build their conclusions on erroneous premises. □

## pushing GOD out

(continued from page 15)

Review as late as July, 1859, "that the facts of paleontology can never suffice either to prove or disprove the development hypothesis."

### Evolutionists on the Spot

The would-be philosopher-evolutionists were thus completely on the spot. Biological, geological, and paleontological evidence was solidly against them. What did they do? Le Conte, himself an evolutionist, put it neatly in his book, *Evolution and Its Relation to Religious Thought* (1905). The theory, he said, "was conceived in the spirit of baseless speculation rather than cautious induction," for it was "contrary to the facts of science as then known and understood."

L. G. Crocker, in *Forerunners of Darwin*, agrees with this statement of the situation, asserting that there was "insufficient basis for a scientist to venture very deep into the dangerous waters of unorthodox speculation. This was for the philosophers to do."—Page 115.

It could, in fact, be said with truth that the modern doctrine of evolution arose not in the minds of the scientists of the eighteenth century—who were almost to a man opposed to it—but in the minds of the philosophers of the day, and in particular the French *philosophes*.

Descartes had hinted in his *Discours de la Méthode* that as the universe had evolved from vortices in the original atomic cloud, plants and animals might have evolved gradually from the uninterrupted operation of natural causes. But it was Denis Diderot, the architect of the great French *Encyclopédie*, who, in *Pensées sur l'interprétation de la nature* (1754), set forth the most comprehensive philosophical doctrine of evolution up to that time. He suggested that "the necessary elements for animal life have existed from the beginning of eternity," that from these "elements scattered in the mass of inorganic matter" life had arisen, "that the embryo formed by these elements had passed through an infinity of forms and developments," that there had emerged "successively motion, sensation, ideas, . . . that millions of years passed between each of these developments," and "that there are others yet to come, unknown to us."—Pages 57, 58.

The man who carried the philosophical theories of evolution developed by the French *philosophes* into the field of science at the beginning of the nineteenth century was another Frenchman, Jean Baptiste Lamarck (1744-1829). And significantly he was a philosopher before he became a scientist. He has, in fact, been called "the last of the *philosophes*."

The continuing story of the evolutionary theory from Lamarck to Darwin, we shall tell next time.

(Next Time: "From Deism to Darwin")





by Kenneth Wilson

### "CROSS" OR "TREE"?

According to Acts 5:30 and 10:39 Jesus died on a tree, not on a cross. Why, then, do Christian churches use the cross or crucifix so much?

S. W. D.

It is true that the two verses in Acts—plus three more in the New Testament—speak of Christ's death on the "tree." (Greek *xulon*, "wood, timber, tree.") But many more verses—at least twenty-five—use the word translated "cross" in the KJV. (Greek *stauros*, "stake.") It is also true that one translation of the Bible uses "stake" or "torture stake" instead of "cross" in all these verses.

But we cannot escape the facts of history. The Romans of Christ's time commonly used the cross as a hideous means of public execution. And Jesus was executed under Roman authority. His own people were responsible, but Roman soldiers and officers carried out the sentence in Roman style. If He had been executed under Jewish laws and customs, He would have been stoned as was Stephen. See Acts 7. And the Greek word *stauros* used by the Gospel writers and others for the Roman instrument of torture is properly translated "cross."

Another word that deserves attention in this connection is "crucify." (Greek *stauroo*, literally "to stake.") What the mob cried out to Pilate was, literally, "Stake Him!" To use "impale" here, as one translation does, is to give the wrong picture. "Impale" means to fix in position on a pointed object by piercing the body. Christ had no wounds of impalement. He had nail wounds where His hands and feet

were spiked to the Roman cross. He had one gash in His side where the Roman spear pierced His heart.

The use of "tree" in Acts 5:30 and a few other verses is a common rhetorical practice of using a general word instead of a specific one.

We agree that the use of a cross or a crucifix as some sort of magic charm, or even as an object of worship, is an adaptation of pagan custom. Christians do not need and should not use man-made objects as devotional devices or as tokens intended to bring good luck or ward off evil. We should worship, not the cross, but the Christ who triumphed over sin by His death on a cross.

What we all need more than anything else is a more perfect understanding of what it means to abide in Christ and to have His Holy Spirit abide in us. We must make a personal application of the prayer of Hebrews 13:21: that God may "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ."

### SONS OF GOD

Who are the "sons of God" spoken of in Job 1:6 and 2:1? Are they Satan's angels as someone told me?

Mrs. J. R. T.

No, they are not Satan's angels. The fact that "Satan came also among them" does not prove them to be his cohorts. In fact the story of Job shows that Satan's presence

was for the purpose of stirring up dissension in the meeting.

Who, then, are these "sons of God"?

First, let us look at another verse in the book of Job, where we might expect the usage to be the same. In verse 7 of chapter 38 God tells Job that "all the sons of God shouted for joy" at the creation of this earth.

Adam is called "the son of God" in the genealogy of Jesus. Luke 3:38.

Those who accept the salvation offered by Jesus are called sons of God. John 1:12; Romans 8:14; 1 John 3:1; et cetera.

Therefore it seems that all created beings—whether men or angels or inhabitants of other worlds—are sons of God when they are living in obedience to Him.

### DATE LINE

On one of our trips we crossed the International Date Line and found that we had two Saturdays in the same week. Tell me, please, which one was the seventh day.

A. G. S.

Both, in a sense.

The date line is an arbitrary man-made device to help global travelers keep their calendars in adjustment. On a global world there has to be some place where days can begin and end. The date line is that place, as established by international agreement.

The Bible does not say where a day is to begin. Ancient civilization spread east and west from the Euphrates-Nile fertile crescent, and men carried their reckoning of time with them. Those people who spread to the east reached the limits of Asia and spilled over onto the islands of the Pacific. Western civilization, stalled at the Atlantic coast of Europe and Africa, finally made a giant leap to the New World.

North and South America are tied to the European and Mediterranean cultures rather than to those of Asia and the South Seas. Therefore the logical place for a meeting of "east" and "west" is in the vast open spaces of the Pacific Ocean.

In the absence of Scriptural instruction for any other arrangement, we have to live with this one

### 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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# THE TIME OF THE END

(Continued from page 22)

the "glorious land," just as the prophecy said he would. Napoleon, although a genius, was not destined to become master of the world. Instead he became a prisoner after Waterloo, in 1815, and died in exile.

Far more important than the military accomplishments of Napoleon was the new philosophy in France at that time. The whole structure of civilization must be changed, declared men like Rousseau, Rabaund, Diderot, and Barrere. Rabaund said, "To make the people happy, their ideas must be reconstructed, laws must be changed, morals must be changed, men must be changed, things must be changed, everything, yes, everything must be destroyed, since everything must be remade."

While such advocates of revolution were busy in France, others were active elsewhere in Europe. "Patriotism and loyalty," they said, "are just narrow-minded prejudices." John Robinson, in his *Proofs of a Conspiracy Against All Religions and Governments of Europe*, says: "They intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for marriage vows, and by taking the education of children out of the hands of their parents."

Half a century later came Karl Marx, who accepted these theories and published them in 1848 in his famous *Manifesto*. This son of a German Jewish lawyer turned his back on his national and spiritual heritage to become the apostle of atheistic philosophies which today are sweeping the world.

At the beginning of the nineteenth century only one or two countries in Europe appeared to be affected by these anti-Christian teachings. But today this philosophy has become worldwide, which

may be the reason why so much space is given to its identification in the prophecy. The philosophy threatening mankind today is not some medieval teaching but something that had its beginnings at "the time of the end" and is destined to continue until the end of time. Decades ago Ellen G. White wrote:

"Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself. . . .

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the worldwide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, page 228.

The last verse of Daniel 11 pictures the final collapse of all that sets itself against God. This will occur, said the angel, during "a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1.

Many prophets mentioned this time of distress just before Jesus returns. Jeremiah referred to it as "the time of Jacob's trouble," adding the encouraging thought, "he shall be saved out of it." Jeremiah 30:7. Gabriel was even more specific, saying, "At that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1.

God's people will be delivered then, not because they are Jews or Gentiles, or black or white, but because their names are written in the book. What book? There is only one book that will matter then—"the book of life of the Lamb slain from the foundation of the world." Revelation 13:8. Is your name in that book, dear friend? You can have it inscribed there right now if you will accept Jesus Christ as your personal Saviour. ☐

## MISSION: IMPOSSIBLE

Good Morning:

The man for whom we are searching was supposed to have been executed by the authorities. However, we have reason to believe that he is still alive. He was last reported in the vicinity of the capital of Israel. You are no doubt aware of the political tension which now exists in this country.

Although he was not a political aspirant, there was at one time a move afoot to overthrow the local government and place him in power. We have received continued reports that he is about to reappear on the scene of action. Should this happen, no government in existence would be able to resist his forces.

Your mission, should you decide to accept, is to learn more concerning his predicted return. For when it happens, your life will be affected personally by his new government.

Easy-to-understand materials have been prepared which will enable you to learn more about this man, Jesus Christ. These attractive Bible Guidelines will be mailed to you upon request. No cost or obligation of any kind.

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PALMER FROM MONKMEYER

## “My” Peace

The Only Kind of Lasting Value

by Sanford T. Whitman

■ It was a neat little chapel, more like a house than a church. It stood on a sunny corner in a quiet farm town on the edge of the vast flatlands of the central valley. The one visitor that morning approached it with misgivings. Neither the building nor the handful of people who were gathering there impressed him.

Nevertheless, this was God's day of rest and worship, and these were God's people. Determinedly he pulled open the door and went inside—to an open-arm greeting and calloused handshake that won his immediate admiration.

An elderly farmer read a passage of Scripture:

“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.

“Peace is like happiness,” he continued slowly. “There are 10,000 ways of defining it. To one man happiness is getting drunk. To another it is doing nothing. To a third it is the feel of money. To a fourth it is painting a beautiful picture.

“The peace that Jesus offers is peace by the standards and definition of God. It is peace as God possesses and enjoys it. It is the highest, purest, most enduring, and most satisfying peace there is. The serenity and assurance of total obedience to truth, total response to love.

“This peace that Jesus had, that He gave to His disciples, that He offers to all men—what is it? Fame? Fortune? Travel? Idleness? Indulgence? Escape? Salvation without cleansing from sin? Regeneration without obedience?

“Jesus was talking about *inner* peace. *Soul* peace. *Spiritual* peace. About a man's *personal relationship* to God.

“We can better understand the peace of Jesus if we remember that

He had no sin problem of His own. Jesus didn't need to be redeemed. He didn't need to be reconciled. He didn't need a work of atonement. He needed no propitiation. The peace He had, the peace He offers to us, equates with a *completed work of grace*.

“Because man is born a sinner, sin becomes his most urgent problem, its solution life's greatest blessing. The peace of Jesus in the heart indicates that the problem has been solved. Completely. Permanently. Superlatively.

“Jesus said, ‘I and My Father are one.’ John 10:30. Unity with His Father was the basis and character of His mental ease. Inner calm is always conditional upon oneness with God.

“Even while He spoke, Jesus was tempted by every agency and power of evil. He was plotted against by the highest leaders of the Jewish nation. His miracle-working power was coveted for selfish purposes. Many of His own people hated Him. The multitudes who once followed Him had now turned back. His own disciples were not aware of His true mission. Everything He did appeared to fail. Only His Father in heaven understood and approved.

“So it is with every disciple.

“‘In the world ye shall have tribulation.’ John 16:33.

“‘I send you forth as lambs among wolves.’ Luke 10:3.

“‘Blessed are ye, when men shall revile you, and persecute you.’ Matthew 5:11.

“Today earth's teeming multitudes grope for peace. Tragically, few will ever find it. Of those who do, few will accept it, for the peace of God is never agreeable to the unrenewed heart.

“It is ‘My peace’ that we need. His peace. There is none to compare with it.” □