

SPECIAL:
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Signs OF THE TIMES



Signs OF THE TIMES

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LETTERS

BIBLE QUESTIONS

Thank you for the opportunity to submit my Bible queries. I'm trying to make some sense of what I want to believe in.

I like your magazine. Some zealous Adventist likely bought me a subscription without my knowledge, and I thank him or her for it.

Joseph Guariglia
Glendale, California

READER RESCINDS ACTION

I must confess I enjoy the articles in Signs so much that I have rescinded my earlier decision to cancel the subscription. I now agree that a copy of Signs at any time is enough. Every article has a lesson, and those with whom I share the magazine agree. They want to read more.

E. C. Ahamefule
University of Nigeria

HELPFUL!

I just came across a copy of the Signs a few days ago and have found it extremely helpful. I pray that God Himself may bless all those who contribute to it and that His Holy Spirit will help them to understand His Holy Word so that they can be of help to those who are younger and weaker in the faith.

Bamanla Quarm
University of Ghana

KITCHEN CORNER

A dear aunt sends me Signs of the Times even though I'm not of your faith.

I enjoy all of the magazine, but the Kitchen Corner has been a special help. We are trying to follow a healthful diet.

Evelyn Isch
Walla Walla, Washington

AVID

I am an avid reader of your magazine.
Philip Esch
Mt. Pleasant, Missouri

PRAISE THE LORD!

I've never read a better magazine than Signs of the Times. "Good things come in small packages." Praise the Lord.

Walt Bucrek
Jackson, Michigan

BE CAUTIOUS!

Should not the Signs of the Times employ caution in accepting every new translation of the Bible? Most of these are not true translations at all.

While Richard H. Utt feels free to quote from the so-called Living Bible, and perhaps remains confident in the accuracy of its paraphrases, would he care to publish the language used in its translation of First Samuel 20:30? We know it is not what Saul said. We must, then, view them not as versions, but as perversions.

W. W. Wilson
Yerington, Nevada

No Bible version is perfect, but all are helpful. See the discussion of Bible versions in "Can The Bible Be Trusted?" May 1978.

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Editorial

THROUGH THE RIVER WITH OUR CLOTHES ON!

There is no bridge over the Lamar River in the northeastern corner of Yellowstone National Park where a large group of Seventh-day Adventist ministers, college teachers and research scientists were determined to cross two weeks ago.

So we just waded in, clothes and all. The water came almost to our waists, and the river at that point is nearly 100 feet wide.

Why all this eagerness to get wet? For a very good reason indeed!

Readers of *Signs* cannot fail to notice that the Seventh-day Adventist church insists that the Bible is correct when it says that life on our world was created about six thousand years ago. We recognize that this position is strikingly at variance with the commonly held theory that life has been evolving here for hundreds of millions of years.

And we recognize also that we assume a very serious responsibility when we urge people to accept it in the name of God and religion.

With this awesome responsibility in mind, some 20 years ago leaders of the Adventist church established the Geoscience Research Institute. The director, Robert H. Brown, Ph.D., specializes in radiometric dating. (See his article in *Signs*, June, 1973 "Radiocarbon's Unexpected Evidence.") Other staff members have different specialties. Their commission is to examine the evidence very carefully to see (1) whether any important data have been overlooked or unreported, and then to see (2) whether all the evidence must be interpreted in support of the general theory of evolution or whether it can be fitted satisfactorily into the biblical account of a recent 7-day Creation followed by a world-wide catastrophe, the Flood.

One major assignment of the institute is to take ministers and teachers and other thought-leaders within the church to see the geological evidence for themselves. I was a member of the fifth such field conference, along with forty others.

I am writing in the airport, homeward bound. We have traveled constantly for 4 weeks with lectures almost every night. Most of us climbed

down the walls of Flaming Gorge reservoir to view fossil fish in the Green River shale. We craned our necks to examine dinosaur tracks in the ceiling of a Utah coal mine. We hiked four miles down Grand Canyon's Kaibab trail—and four miles up again—to see at eye level a presumed 130-million-year gap in the geological column, pointed out to us by Dr. Ariel Roth. The missing layers are supposed to have required 130 million years to accumulate. Were they once here and then eroded away—with no evidence of erosion in the layer that supported them? It is a question the long-ages advocates have never satisfactorily answered.

But back to where this editorial began. Why were we so eager to ford the Lamar River, clothes and all? To see the fossil forest that lies in the hills beyond!

By the time we reached it our clothes had dried. Dr. Harold Coffin explained that the unusual forest can be identified over hundreds of square miles. And there are some fifty levels.

The standard explanation is that a forest grew here. It was somehow buried, its trees were petrified and another forest grew above it—to be buried and petrified in turn. This happened repeatedly, perhaps fifty times. Counting the annual growth rings in the oldest tree on each level and adding these figures together makes a total very much greater than 5000—which has been considered by many to prove the Bible wrong when it indicates that the Flood occurred approximately 5,000 years ago.

Dr. Coffin told us that he couldn't accept the simplistic explanation of the long-ages theory and challenged it. Could he find evidence that these trees had all grown at the same time, had floated here in large amounts of water, had been buried in volcanic materials and then petrified all at once? Such evidence would fit the Creation-Flood account very satisfactorily—if he could find it.

He told us that he has spent 15 years among the trees, measuring and probing, and in the laboratory, testing and experimenting. He has discovered that the "soil" the trees appear to have

grown in is not made up of the right ingredients in the right order (minerals, humus, decaying leaves, etc.) to have developed naturally in this location. In other words, the soil the trees appear to have grown in came from somewhere else! That certainly makes the traditional explanation suspect.

But how could the fossil trees be upright—as so many of them are—if they had not grown here where we saw them standing? If they had floated here in a flood, wouldn't they all be lying down?

Dr. Coffin said he had filled a large tank with water, then dug up some small trees by their roots and placed them in the tank. They lay on their sides till they were waterlogged—and then they swung around upright! At the evening lecture he showed us pictures of his experiment—very important evidence in favor of the Flood theory.

The clincher came last night. Dr. Clyde Webster, professor of chemistry at Loma Linda University reported that he had submitted to an independent laboratory for mass spectrographic analysis samples of the volcanic material that had buried the trees. The test report arrived during our conference—and it showed that the minerals in the volcanic material surrounding the fossil trees at all levels in the area studied was the same. This could only be true if that material had come from one volcanic eruption and buried the trees of all levels in that area at the same time. This of course is exactly what the Creation-Flood theory requires and is a significant blow to the long-ages theory.

There are still a great many questions Creationists have not found answers to. Nevertheless in this issue we present several articles favoring creationism in contrast to evolution. And we do so with all the more confidence because we have observed firsthand that Adventist scientists are determined to gather and evaluate the best scientific evidence available—whether the task requires scaling cliffs, searching dark tunnels or even wading rivers with their clothes on. Increasingly, the evidence favors Creation and the Flood.

L. M.



CREATION OR EVOLUTION: DOES IT MATTER WHICH?

LaVonne Neff

"Whether I arrived in the beak of a stork or in a doctor's little black bag never used to bother me," says LaVonne.

I have an unfortunate lack of interest in how things work.

My husband, for some sadistic reason, nevertheless, loves to tell me what he's rearranging in the bowels of our car, and one ill-fated day he even tried to explain to me the mysterious workings of an oscilloscope. (All I remember is that it has something to do with the lines across a TV screen—doesn't it?)

With my uninvestigative tendencies, it's no wonder I often get bored with discussions on how God made the world. For people who enjoy counting tree rings and measuring some strange entity called a half-life, I'm sure such discussions are fine. But I know I'm here, and whether I came in the beak of a stork, in a doctor's little black bag or under a cabbage leaf has never kept me awake nights.

Let the creationists and the Christian evolutionists fight their battles in another room, I thought for many years. But then one day I suddenly realized that there is, after all, a pretty wide space between the two beliefs. How we got here is only one difference between the two camps, and perhaps not the most important. The character

of the God who made us, His goodness and His power, are also in question. For the first time I saw that the story in Genesis 1 and 2 is important. Vital, even.

Some teen-aged friends of mine told me yesterday about a 15-year-old classmate of theirs who is to undergo major surgery tomorrow. For months he has not seemed his usual self, yet nobody could quite define his problem. He seemed detached, not quite up to social life or studies, somewhat physically uncoordinated.

Then last week he had an accident—a clumsy fall, more like that of a toddler than a healthy teen-ager. While taking him to the doctor his father suddenly put the pieces together. "Brain damage," he thought; "perhaps a tumor." The father was right. The tumor had burrowed deep into the boy's brain, crowding out normal brain tissue. The prognosis is not

LaVonne Neff, of Walla Walla, Washington, has two young daughters just at the point where they want to know where they come from. She doesn't intend to let them grow up with the nonsense notion that they are the children of monkeys, the grandchildren of an amorphous cell conceived somewhere in a pool of slime.

good. His brain may never function to its full capacity again.

"With that kind of evil in the world, attacking a youngster who hasn't even had a chance to live," someone cries, "how do you expect me to believe in a loving God?" That's one of the main points of the Creation story in Genesis: When God made the world, there were no brain tumors. Nor were there cancers like the bone cancer that is persistently gnawing at the life of a friend of mine.

Ruth has spent most of her 65 years teaching young people. I know many of her former students, and they all speak well of her. She is cheerful, enthusiastic, competent, and—until recently—energetic. A few years ago, however, cancerous cells in one organ began spreading to other parts of her body. Ruth learned to number her days.

Chemotherapy seemed to help for a couple of years, at least between sessions when she wasn't nauseated. Cobalt treatments alleviated some pain and immobilized a tumor on her back. But nothing can be done for her newest "hot spot" except to prescribe drugs to reduce its pain. Nowadays Ruth

spends her days either in bed or on her living room sofa. She has her hair done, continues to read and cheerfully welcomes a steady stream of visitors. But she knows what lies ahead, and she does not lie about her dread of pain, of invalidism, of cancelled hopes, of death.

Ruth does not blame her Creator. She knows that God created a world of perfect health, one which would not have understood a 45-year-old man dropping dead while playing golf on a spring afternoon, a 36-year-old man dead while answering the phone, a 13-year-old boy dead while playing softball. It would not even have understood my mother's high blood pressure, my father's headaches, my husband's trick knee or my rotten sinuses.

According to Genesis 1:31, "God saw every thing that he had made, and, behold, it was very good." In fact, it was so good that he set aside one day of the weekly cycle to commemorate the creation of Earth. *The Biblical doctrine of Creation tells me that God created good, not evil. That's important to me.*

God Created a Good World

It is also important to me to understand that *God used good methods to create a good world.* The Bible says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Psalm 33:6-9. Many Christians today understand this as figurative language. The Bible means only that God was behind the development of this world, they explain. Moses and David and other Bible writers knew nothing of modern science, and they spoke in poetic language appropriate to their time. Nevertheless, these Christians explain, God in fact worked through the evolutionary process to make our world.

Sounds good, doesn't it? Christian evolution seems to be a fine way to combine scientific findings with the biblical story. There's just one big problem with Christian evolution: It makes God responsible for evil.

Evolutionary theories are based on the long-term operation of natural processes such as earthquakes, tidal waves, ice ages; illness, death, and the

murderous will to survive. If God is all-powerful and good, why would He choose that sort of method to create a good world? Is death a recognized part of His plan? Is He, in fact, the author of catastrophe? Are the insurance companies right in calling natural disasters "acts of God"? I would find it hard to worship a God who intentionally launched a system that carries with it so much misery. Surely He could have come up with a better way to develop the human race in His image.

One important feature of most evolutionary theory is natural selection, sometimes called the survival of the fittest. The organism best suited to its environment is the one most likely to survive and reproduce. Weaker organisms, overcome by their surroundings, die or fail to reproduce. Sometimes they are even killed by their stronger brothers. It's an efficient system, well-designed to produce a master race. Hitler was quite excited by the idea, gassing Jews and the physically unfit in the interest of producing a blue-eyed, blond, European race.

I do not deny the operation of natural selection on our world today. But I do deny that the world was originally populated through such a process. It does not seem consistent to think that God would initiate a system of competitiveness and power when His own Son preached meekness, non-resistance and kindness to the weak. No, God used good methods to make a good world. Some other power then came in and corrupted what God had made. Some other power changed God's peaceable kingdom into a savage jungle where the elements rage, the animals fight, the plants wither—a planet bent on a downward path to destruction.

The Devil Wrecked God's World

The devil is the intruder that wrecked God's good world. Part of God's plan was to allow all His creatures freedom of choice. Most loved Him and chose to do things His way, but some rebelled. The archangel Lucifer. A third of the angels. And all the citizens of planet Earth. After Adam and Eve decided to go their own way, to put their wisdom ahead of God's instructions, the earth began to change. A once good world was now

the site of killer storms, man-eating tigers and fratricidal brothers. The imperfect world we know today had its beginnings when the first couple bit into the forbidden fruit.

But the Bible is not a dismal book. It does not tell us that God made a good world, we wrecked it, and that's too bad. Instead it offers us hope. John the revelator saw in vision "a new heaven and a new earth." Revelation 21:1. In this recreated Paradise, "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Isaiah 65:25. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4 *The God who originally created a perfect world will re-create Paradise for us!*

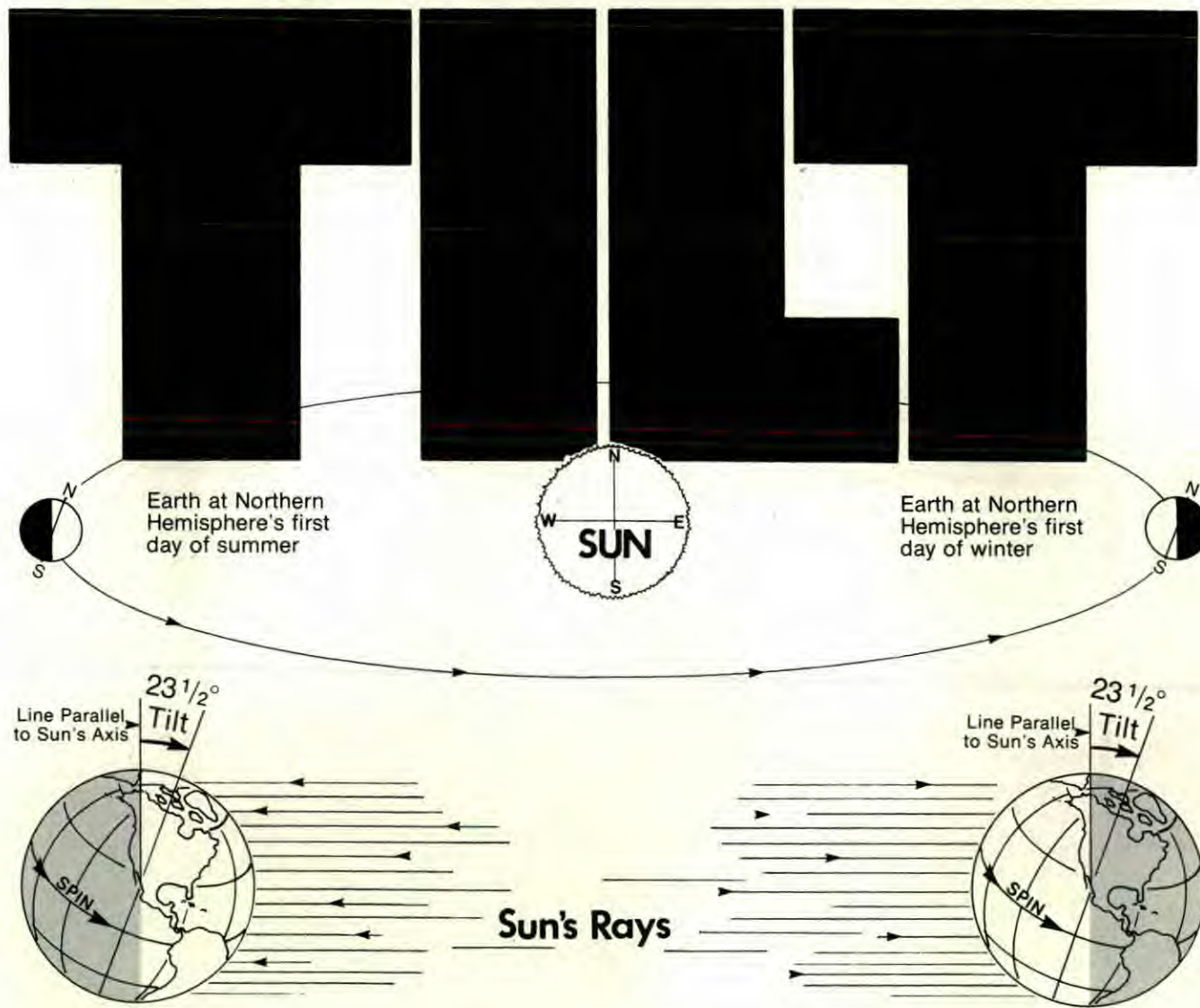
To me, it's good news that the new creation will be instantaneous, just like the first creation. When Jesus comes for His saints, we will be changed "in a moment, in the twinkling of an eye." 1 Corinthians 15:52. No aeons will be required to bring the human race up to God's standard. No weaklings will be discarded in the process. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:52.

In God's new earth our bodies will be everlasting. The 15-year-old boy will have a healthy brain again. My friend Ruth will be able to fulfill her desire to travel. No one, young or old, will need to fear death again, for death and hell will be "cast into the lake of fire." Revelation 20:14. The devil will die eternally, and the universe will once again be good.

I'm glad that Christian scientists are able to give well-reasoned alternative explanations of the fossil record and other geological data, even though I know that science—Christian or otherwise—is never going to be able to prove either Creation or evolution as an explanation of origins. I'm not concerned about this lack of proof. I'm willing to rest my confidence on this biblical message: God used good methods to make a good world, and someday He will restore that world to its original goodness.

Don't you want to be there? ◇

Mysterious



Max Gordon Phillips

Imagine a huge rod through Earth's center with one end sticking out into space from the north pole and the other sticking out from the south pole. Now imagine a similar rod through the sun's north and south poles.

Each rod represents what scientists call the axis of rotation of a spinning object. That is, Earth spins like a wheel around its axis and the sun spins like a wheel around its axis. Notice in the illustration that if we say (arbitrarily)

that the sun's spin axis points straight up and down, then the Earth's spin axis is tilted.

This tilt measures at an angle of 23.5 degrees, and it stays at 23.5 degrees along Earth's entire yearly orbit around the sun.

This 23.5-degree tilt gives us our seasons. During half the year the northern hemisphere receives the more-direct rays of the sun, producing the warmer spring and summer. Dur-

ing the other half of the year it receives the less-direct rays, leaving it with the colder autumn and winter. At the same time the southern hemisphere gets the reverse treatment.

Why a tilt? Is it important to have a tilt? And why 23.5 degrees?

Well, what would happen if Earth's spin axis paralleled the sun's? The axial tilt would be zero degrees. There would be no seasons. That does not mean, however, that every spot on

Earth would receive the same amount of solar heat. Far from it.

For those living everywhere but very near the poles, the sun would rise exactly east, cross the meridian (halfway line), and set exactly west twelve hours later every day of the year. For those living right on the equator, the sun would always appear at zenith (straight overhead) at noon. The sun's rays would strike the equator straight on (90-degree angle) at all times, bearing down on a strip around Earth's middle line 365 days a year, century after century, millennium after millennium.

Anyone living on either the north or south pole would see the sun making a circle barely above the horizon at all times, twenty-four hours a day, 365 days a year. Forever tracing a circle just above the horizon, the visible sun would produce an eternal twilight. There, instead of striking the ground at 90 degrees as on the equator, the sun's rays would be so nearly parallel to the ground that the ground would barely receive any solar heat at all.

Without seasons, some scientists believe, Earth's temperature would range from unbearable heat on the equator to unendurable cold at the poles. Water in the equatorial regions would evaporate quickly, rise as vapor, and travel northward or southward where it would eventually cool and fall as rain or snow. The farther north (or south) the less rain and more snow there would be, until at the poles there would be only snow.

In the frigid polar regions almost zero evaporation would occur. But the snow would continue to fall, compacting itself into ice, forming wide-spreading glaciers, and eventually gigantic polar caps.

In his book *Seven Reasons Why a Scientist Believes in God*, A. Cressy Morrison says that in this seasonless situation the polar caps would become immense and extend toward the equator. The larger they became, the more sunshine their white surfaces

would reflect off into space, making the northern and southern regions even colder with even less evaporation and vastly increasing the area of the advancing ice.

Meanwhile, along the equator, the direct sun rays would continue rapidly to evaporate any available water. Winds would continue to blow vapor northward and southward from the equatorial regions. This action continuing over a long period of time would tend to tie up all of Earth's water in the polar caps until the climate reached some equilibrium, leaving the hot, dry equatorial belt more than 800 miles wide. A Rand Corporation research study concluded that with an axial tilt of zero degrees a strip around the equator at sea level would become "too hot for habitability."

The mystery of the four seasons can be explained by the mysterious tilt of the earth—if anyone can explain the mystery of the tilt! Why is it just 23.5°?

But this is not the condition of Earth. The 23.5-degree axial tilt alternately warms and cools the northern and southern hemispheres each year. "Crossing" the equator only twice each year, the sun does not have time to burn that terrible band around the equator, and it shines too long at the poles to allow the equally terrible ice buildup that would otherwise occur there. As it happens, the ice caps, already frozen over Earth's poles at the present time, keep the poles from taking turns being the warmest places on Earth.

Thanks to the 23.5 degree tilt!

We see that some axial tilt is a good

and necessary thing. But what would happen with too much?

The planet Uranus's spin axis is tilted 82 degrees from the sun's (or 98 degrees if you consider its backward rotation). This makes the planet's poles take turns pointing nearly at the sun throughout much of its long orbit (equal to 84 Earth years). What would happen if Earth's spin axis were similarly tilted?

Suppose Earth's axis were tilted to 80 degrees. If you lived anywhere outside a belt around the equator 1300 miles wide, the sun in the spring and summer would appear to make a huge circle in the sky overhead once every twenty-four hours. It would not set. As spring ended, the circles would become smaller and smaller until the sun's path—spiraling inward and closing on itself—would wind itself into a point somewhere in your sky (depending on where you lived) at the beginning of summer. Then it would start to unwind, making wider and wider circles until it began to dip below the horizon. Finally it would disappear altogether for an equally long but now sunless season.

Except inside this 1300-mile-wide belt around the equator, Earth would suffer furnacelike "endless-day" summers and deep-freeze "endless-night" winters. And the violent storms produced by these radical seasonal changes would be unendurable. Human life as we know it would die.

Even with a tilt of only 60 degrees from the sun's axis (according to the Rand study), the terrible seasonal weather changes would produce unlivable conditions except perhaps in a strip around the equator. And even there life would be a continual misery.

An axial tilt somewhere near 23.5 degrees seems ideal for planet Earth. It's one reason why I think a wise God planned our world. ◇

Max Phillips is assistant book editor at Pacific Press, the publisher of *Signs*. This article is excerpted from his very interesting new book, *He Made Planet Earth*.

GOD SAYS, "REMEMBER CREATION!"

The evolution-creation debate makes the 7th-day Sabbath more important now than ever before.

Right in the heart of the "royal law of liberty" is a command to remember the Sabbath. Is this perhaps one instance where God has placed an arbitrary requirement upon His people, just to show His authority and test their willingness to obey? But the whole message of Scripture is that there is no arbitrariness in God. Paul has explained that God's laws were given to help us, to protect us in our ignorance and immaturity, to lead us back to faith.

The first angel of Revelation 14 calls on us to worship God our Creator. This reminds us that the first mention of the Sabbath in the Bible is at the end of creation week.

How easily God could have created our world in a single instant of time! Instead, with the universe looking on, He chose to do it in six twenty-four-hour days. On the first day He said just "Let there be light." Then the second day, the third, the fourth, the fifth—each had its special work as God in unhurried drama and majesty unfolded His plans for our earth.

By the sixth day this world was a beautiful place. Where now were Satan's charges that God was selfish and severe? And look at the freedom He gave Adam and Eve, creating them in

A. Graham Maxwell

His own image, with individuality, power to think and to do. He created them able to love and trust—or to rebel and spit in God's face!

God even gave Satan an opportunity to approach our first parents at the tree of the knowledge of good and evil. God did not hide that tree in some dark corner of Eden. He placed it in the middle of the garden, where Adam and Eve would see it every time they came to eat at the tree of life. See Genesis 2:9; 3:2. Of course, we could trust God not to allow His children to be tempted beyond their power to resist. See 1 Corinthians 10:13. So Satan's approaches were limited to the tree, and Adam and Eve were warned not to risk a confrontation with the wily foe.

Then God shared with us—as much as He could with created beings—some of His own creative power. He so designed it that when a man and a woman come together in love, they could give life to other beings—little people formed in the image of their human parents! "Have many children," the Creator said, "so that your descendants will live all over the earth and bring it under their control." Genesis 1:28, T.E.V.

The universe saw that everything was very good. Love and admiration for God must have known no bounds. Where now were Satan's charges that God had no respect for freedom or that He made selfish use of His authority and power?

"On the sixth day God completed all the work he had been doing, and on the seventh day he ceased from all his work. God blessed the seventh day and made it holy, because on that day he ceased from all the work he had set himself to do." Genesis 2:2, 3, N.E.B.

The First Sabbath

So God and His universe celebrated the first seventh-day Sabbath. It was not man's seventh day. It was only his second. If the main purpose of the Sabbath is to provide a day of rest each week since our creation, we should be keeping Sabbath every Thursday! But that first Sabbath was God's seventh day. It was a day when the Creator called on the universe to celebrate with Him the meaning of what He had done, to reflect on the truth that had been revealed and the falseness of Satan's charges.

It must have seemed to the angels that the great controversy had now been won. But Satan's most serious

The Creator and His Creation

When all the shifting, conflicting theories of evolution are gone and forgotten, this grand truth will remain: A powerful, loving God designed the universe and brought it into being. He created our earth and all the different kinds of birds and animals. So declares the book of nature, if we will study it humbly and wisely; and so declare the Holy Scriptures.

In the Beginning

1. Who made the world? "In the beginning God created the heaven and the earth." Genesis 1:1.

2. Who actively cooperated with God the Father in the creation of the world? "[Jesus Christ] was in the beginning with God. All things were made by him; and without him was not any thing made that was made." John 1:2, 3. "All things were created by him [Christ], and for him: and he is before all things, and by him all things consist." Colossians 1:16, 17.

3. How did God create the world? "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Psalm 33:6-9.

4. How long did God take to create the world? "Thus the heavens and the earth were finished. . . . And on the seventh day God ended his work which he had made." Genesis 2:1, 2.

5. Of what quality was the Creator's workmanship? "God saw every thing that he had made, and, behold, it was very good." Genesis 1:31.

The crowning act of creation

6. How did the human race originate? "God created man in his own image. . . ; male and female created he them." Genesis 1:27. "The Lord God

formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

7. What was God's purpose in creating mankind? "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isaiah 45:18. "Thou has made him [i.e., human beings] a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands." Psalm 8: 5, 6.

8. What is one of our privileges and duties, since we are God's created beings? "We are his workmanship, created in Christ Jesus unto good works." Ephesians 2:10.

Remember—don't forget.

9. Has God made provision for His creative power to be remembered? "He hath made his wonderful works to be remembered." Psalm 111:4.

10. By what means did God design that we never forget our true origin? "He rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:2, 3.

11. Did God merely rest Himself, or did He invite us to share in this weekly rest with Him? "Remember the sabbath day, to keep it holy. . . . 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." Exodus 20:8-11.

12. Whose special day is the Sabbath? "The sabbath was made for man, and not man for the sabbath: therefore the Son of man [Christ] is Lord also of the sabbath." Mark 2:27, 28. ◇

charge had yet to be denied. Satan had accused God of being a liar when the Creator had warned His creatures that death is the consequence of sin. The events of Creation Week had not dealt with this accusation. For thousands of years God waited to give His reply.

Then, at the most auspicious time, God sacrificed Himself in His Son to prove the truthfulness of His word. "It is finished," Jesus cried. By Friday evening of Crucifixion Week, all questions in the great controversy had been fully answered. The most damaging of Satan's charges had been fully met.

And the next day after the Crucifixion was another Sabbath. As the Son of God lay resting in the tomb, the whole onlooking universe paused to reflect on the truth that had been revealed during that last week of Jesus' life and to celebrate the costly victory that had been won on Calvary. Satan at last had been completely exposed. The trustworthiness of God had been eternally confirmed.

A Day to Remember

This is the Sabbath God told His people to remember. He knew we needed to pause each week to be reminded of the truth the Sabbath represents. The Sabbath is no mere test of our obedience. Caught up in the great controversy as we are, we need the message of the seventh day. As Jesus said to His disciples, "The Sabbath was made for the good of man." Mark 2:27, T.E.V.

All through the Bible the meaning of the Sabbath is repeated and enlarged. When God gave the Ten Commandments on Mount Sinai, He presented the Sabbath as a memorial of Creation Week, a reminder that He is our Creator and we are His created beings.

But, as John and Paul explain, the One who created us was none other than Christ Himself. See John 1:1-3; Colossians 1:16. The seventh-day Sabbath reminds us that the One who came to save us is the One who made us in the beginning. The gentle Jesus who died on Calvary is also the supreme, all powerful Creator of the universe. God did not send some subordinate to die for us. The Creator came Himself, the One who is equal with God, for He is God. By keeping holy the seventh-day Sabbath we acknowledge

our faith in Jesus as not only our Saviour but also our Creator and our God.

What kind of Person, then, is our God? Could He be as gracious and respectful of our freedom as is the Son? The reply comes every Sabbath: God is just like Christ, for Christ is God.

Some Christians prefer to observe the first day of the week as a memorial of Christ's resurrection. Surely it is a good thought on a Sunday morning to remember. This is the day on which Christ rose from the grave. And on Friday would it not be well to reflect. This is the day on which Christ was crucified? And on Thursday evening. This is the time when Christ met with His disciples in the upper room?

But the only weekly Sabbath of which the Bible speaks is the day set apart to remind us that the Person who lived among us as such a gentle Man, the One who gave His life for us, is Himself the One who made us, for He too is God.

A Day for Healing

Another way in which the seventh-day Sabbath serves to strengthen our faith is mentioned in both Exodus and Ezekiel. In each passage the Lord Himself is speaking:

"Keep the Sabbath, my day of rest, because it is a sign between you and me for all time to come, to show that I, the Lord, have made you my own people." Exodus 31:13, T.E.V.

"Make the Sabbath a holy day, so that it will be a sign of the covenant we made, and will remind you that I am the Lord your God." Ezekiel 20:20, T.E.V.

"I made the keeping of the Sabbath a sign of the agreement between us, to remind them that I, the Lord, make them holy." Ezekiel 20:12, T.E.V.

Much as we have sinned against Him, God has not abandoned us as His people. Instead, He works for our salvation; and as the Creator, He has the power to save and heal us.

Our salvation includes not just forgiveness, but the healing of the damage sin has done. It means the harmonious development of our physical, mental, and spiritual powers until the image of God in which we were originally created is perfectly restored. The observance of the seventh-day Sabbath

is an acknowledgment that only the Creator can perform such a work of transformation. Just as He created us in the beginning, so He has the power to re-create us now.

It is no less a miracle of creation to restore fallen human beings than it was to create them perfect in the beginning. No wonder David prayed as he did after his sad experience with Bathsheba, "Create in me a clean heart, O God." Psalm 51:10. Some seek to accomplish this transformation by themselves, by rigorous obedience, self-discipline, self-denial. But the Sabbath comes each week to remind us that only by faith in our Creator can the healing work be done.

When Moses repeated the Ten Commandments in the book of Deuteronomy, he mentioned the Exodus rather than the Creation as the reason for Sabbath observance: "Remember that you were slaves in Egypt and the Lord your God brought you out

The Sabbath is not an arbitrary test of our obedience to God.

with a strong hand and an outstretched arm, and for that reason the Lord your God commanded you to keep the sabbath day." Deuteronomy 5:15, N.E.B.

This is no discrepancy in Scripture, nor a lapse of the great leader's memory. The purpose of the seventh-day Sabbath is to remind us of the truth about God. He is not only our Creator but our Savior and Redeemer as well. The One who created us free in the beginning is now exercising His creative power to release us from any kind of bondage and give us back our freedom.

A Day of Promise

Still another way in which the Sabbath serves to remind us of the truth and to strengthen our faith in God is mentioned in Hebrews 4. There the Sabbath is described as a type and foretaste of the final rest and restoration to come. Just as God rested from His labors at the end of Creation Week,

so He has promised a Sabbathlike rest for the people of God.

When the children of Israel marched into the Land of Canaan, they failed to enter God's rest because of lack of faith. They possessed the Promised Land, but they did not enjoy the Sabbathlike rest that trust in God can bring. Today, if we maintain our faith in God, we may begin to enjoy this rest now. And we shall fully enter the Sabbathlike rest when we get to the heavenly kingdom and Eden is restored.

By keeping holy the seventh-day Sabbath we anticipate this Sabbathlike rest to come. We show our faith in the second coming of Christ and the re-creation of all things.

A Day of Answers

These meanings of the Sabbath answer the great questions that stir the minds of thinking people, the basic questions of philosophy: Where have we come from? Why are we here? Where do we go after we die? And the overriding question, Is there a God? If so, what is He like? And what does He want of us people?

Where have we come from? The seventh-day Sabbath has always reminded us that "in the beginning God created the heavens and the earth."

Why are we here? What is the great purpose of life? How do we attain to the greatest good in life? The Sabbath has always reminded us that the great purpose of life is our salvation, our restoration to the image of God by faith in the One who made us perfect in the beginning.

Where do we go after we die? The seventh-day Sabbath points forward to the second coming of Christ, the final rest and restoration to come.

Is there a God? Do we know what He is like and what He wants of us people? The seventh-day Sabbath reminds us that God has revealed Himself in so many ways, but especially in His Son.

Satan's Opposition

Since the Sabbath is so important, it was only natural that the great adversary would seek to destroy it. Satan's purpose is to destroy faith in Christ, to undermine our confidence in Him as the Creator, and thus to nullify the testimony of Jesus to the truth about His

(Continued on page 15.)

The Kitchen Corner

Marcella Lynch

I suppose that of all the occasions during the year that challenge a vegetarian cook to produce a beautiful creation it is at Thanksgiving—when the main feature of most holiday menus is the traditional stuffed turkey.

At our house there has never been a Thanksgiving turkey. Strange as it may seem, in all the years of my childhood there was never a Thanksgiving turkey. That is because I was "born into" a vegetarian family. To this day our holiday menu centers around a vegetarian main dish.

Our typical Thanksgiving menu looks something like yours, I'm sure,

except for the turkey. We have a vegetarian entrée, sweet potatoes—or mashed potatoes and gravy—a hot vegetable, a fresh salad and whole-wheat dinner rolls, with pumpkin pie and whipped cream for dessert.

Traditional candied sweet potato dish, molded jello salad and pumpkin pie can all be made without sugar or honey. But we will save that subject for a later column. Thank you for your good letters indicating your interest in healthful desserts and your problem in finding such recipes.

Right now let's take a look at three vegetarian main dishes that dress up

beautifully for a holiday table. "Dressing them up" is the first secret. The way you garnish your main dish for eye appeal and the way you display it at the table are all important to its popularity. You've heard that we eat 90 percent of our food with our eyes. Well, we probably do! So, dress it up!

The second secret, of course, is taste appeal.

And if we were to list a third secret, it would have to be nutritional value even though the main concern of your family members and guests will naturally be whether they like the food or not.

Savory Pecan Loaf

- 1 cup chopped pecans
- 1 cup dry bread crumbs
- 1 small onion
- 2 medium-sized potatoes
- 1½ cups milk
- ½ cup chopped celery
- ½ cup soy flour
- 1 tsp. salt
- 1 tsp. sage
- ¼ tsp. sweet basil
- ⅛ tsp. thyme
- 1 Tbsp. soy sauce
- ¼ cup fresh parsley (or 1 Tbsp. dried)

Chop onion and potatoes in milk in the blender with a few quick on-off motions. Combine all ingredients in a large mixing bowl. Pour into greased and crumbed loaf pan. Dot the top with small pea-sized pieces of margarine. Bake at 350° F. for one hour or until set. Let stand 5-10 minutes before unmolding. Unmold onto serving platter. Garnish with a row of stuffed-olive "coins" down center of loaf and parsley bunches at both ends. Serve in slices with brown gravy and cranberry sauce. Serves 6.

Thanksgiving Lentil-Nut Ring

- 2 cups cooked lentils
- ½ cup milk or tomato puree
- 2 Tbsp. oil
- 1½ cups dry whole-wheat bread crumbs
- 2 Tbsp. soy flour
- 1 cup chopped walnuts
- 1 medium onion, finely chopped
- 1 cup grated carrots
- 1 cup finely chopped celery
- 1 tsp. salt or to taste
- 1 tsp. sage
- 1 tsp. thyme, rosemary or marjoram
- ½ tsp. oregano

Combine all ingredients and mix thoroughly. Oil ring mold (or loaf pan) well; sprinkle bottom and sides with fine bread crumbs. Add lentil mixture. Bake in preheated 350° F. oven 1 to 1½ hours. Let sit 5-10 minutes before unmolding. Unmold onto serving platter. Fill center with cooked peas if desired. Garnish with parsley and cherry tomatoes or carrot curls. Serve in slices with tomato or brown gravy and cranberry sauce. Serves 8.

Holiday Stuffing Casserole

No dressing is stuffed into a bird in this holiday entrée. The stuffing mixture is layered alternately in a casserole dish with Proteena* slices.

- 1 (20 oz.) can Loma Linda Proteena
- ¼ cup soy sauce
- ¾ cup water
- ¼ cup margarine
- 1 chopped onion
- 1 (4 oz.) can sliced mushrooms
- 1 can cream of mushroom soup
- ½ cup sliced black olives
- ½ cup chopped celery
- ¾ to 1 pkg. seasoned, cubed stuffing mix

Remove Proteena from can. (Tip. With can opener cut around both ends of Proteena can, run knife all around inside edge of can, then push Proteena out, keeping one lid in place to push on.) Cut into ¼ inch slices, then each slice in half. Sauté Proteena slices in soy sauce, water and margarine until all liquid is gone, turning to brown on both sides. Mix stuffing mix, onions, mushrooms, olives, celery and enough water to make the consistency of dressing. (Try 1 to 1½ cups or so.)

Place alternate layers of stuffing mixture and Proteena in oblong baking dish. Top with undiluted mushroom soup.

Bake 45 minutes at 350° F. Serve with cranberry sauce and/or mushroom gravy. Serves 8-10.

Marcella Lynch lives in the San Francisco Bay Area, where she loves to teach cooking schools. She recently told us that her grandfather edited the Chinese edition of *Signs of the Times* from 1902 to 1907.

*Loma Linda Proteena is a vegetarian "cold cut" product made of wheat protein, peanuts and soy flour. It is available in health food stores and some supermarkets. It is tasty in sandwiches, salads and main dishes.

Vegetarian Thanksgiving



**"REMEMBER
CREATION!"**



(Continued from page 11.)

Father. But Satan could hardly hope to accomplish this as long as men continued to recognize all that is represented by the Sabbath. Therefore he lent his influence to the neglect or perversion of the Sabbath or to the substitution of another day.

Mankind in general has paid a heavy price for changing the seventh-day Sabbath. For without the Sabbath to provide the answers to the great questions of life, other solutions have been widely substituted.

This is why the seventh-day Sabbath is so vital a part of God's last message to the world. The main difference between the many religions in the world and true Christianity lies in the answers to these fundamental questions.

I like the way Moffatt has interpreted Ezekiel 20:12: "I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart." Most of the world has broken this tie, the seventh-day Sabbath. God's last message to the world is the restoration of this tie. It is not a message of legalism; it is not warning people that they must keep the Sabbath and the other commandments or else they will be destroyed. On the contrary, it is a message of love and faith.

When we join with the first angel of Revelation 14 in telling the good news about our Creator God, we are presenting Christ as the One who made us in the beginning, as the One who is working to re-create us now, and as the One who is coming again to restore all things. And when we present this, we are preaching the meaning of the seventh-day Sabbath.

A Day of Decision

Someday, in response to the messages of the three angels and the appeals of the master deceiver, the whole world will be divided into two sides. See Revelation 13, 14. One group, by far the larger of the two, will have chosen to agree with Satan. Because of their faith in him, their preference for his way of doing things, they will have become like him in character. For it is a law in this orderly universe that we become like the one we worship and admire.

The other group, sadly the smaller of the two—sometimes described as only a remnant—will have rejected Satan's lies. At the risk of their lives they have persisted in "keeping God's commands and remaining loyal to Jesus." Revelation 14:12, N.E.B. Because of their faith in Christ, their love and admiration for His wise and gracious ways, they will have become like Him in character.

In that day the observance of a substitute sabbath will represent faith in a substitute Christ, the one who all along has sought to take the place of the Son of God—both in our affections and in the government of the universe. This is the usurper who sought to set himself up as God, the one who dared to ask his Creator to bow down at his feet and worship him.

When that time comes, the intelligent observance of the seventh-day Sabbath will represent faith in the true Christ. It will be public acknowledgment to one another and to the onlooking universe that we worship Jesus Christ as our Creator, our Saviour and our God—and that we accept as true His testimony about the Father.

God has promised to restore our world, to give it back to His people again. As Jesus said in His Sermon on the Mount, "How blest are those of a gentle spirit; they shall have the earth

for their possession." Matthew 5:5, N.E.B. But before they can receive their inheritance, our earth must first pass through the fire described in the third angel's message. This fire is so intense that Peter says "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10, K.J.V.

When the fire has completed the purification of our globe, God will re-create the world. Just as "in the beginning God created the heavens and the earth," so in the end He will create again. John said that he saw "a new heaven and a new earth; for the first heaven and the first earth had passed away." Revelation 21:1.

In imagination I have pictured God creating our new world. How do you think He will do it this time? He could create in an instant of time. But what if He should repeat the unhurried, majestic drama of that first Creation Week! The great controversy is over. No need now to answer Satan's charges. But patient Teacher that He is, might God want to answer questions anyone might have about that simple Genesis account?

Whatever way He chooses, one thing at least will be different. No need this time for God to create an Adam and Eve. It will be enough just to throw open the gates of the city and welcome His children back to their Eden home. See Revelation 21, 22.

A Day for Eternity

The prophet Isaiah looked forward to the day when God would create "new heavens and a new earth," and he pictured God's happy people assembling to worship their Creator "from one sabbath to another." Isaiah 65:17; 66:23, K.J.V.

If on the first Sabbath in the new earth God should invite us to join with Him and the onlooking universe in celebrating all that has been done, would we complain? Would we object that Sabbath keeping was an arbitrary requirement to show God's authority?

The Sabbath reminds us for eternity of the everlasting truth. And those who love and reverence God will find it their greatest delight to gather from one Sabbath to another to give expression to their faith in our infinitely gracious and trustworthy God. ◇



This article is a chapter from Dr. Graham Maxwell's latest book, *Can God Be Trusted?* You will enjoy reading the entire volume. Available for just \$1.95, postpaid. Send your order to ABC Mailing Service, P. O. Box 37485, Omaha, NE 68137. Please include check or money order.

THE CREATOR'S HANDIWORK

An interview by the editor.



When I finally got her on the phone, Jeannie McCoy's first remark was, "Oh, boy, am I sore!"

"What have you been doing?" I demanded. "Riding your horse again?"

"You'd better believe it!" she said. "Nine hours yesterday in the saddle on a cattle drive."

"A cattle drive!" I exclaimed. "What in the world—?"

"Well," she said, as if it were a perfectly ordinary thing for any artist to do, "Bob—he's my husband, you know—is working for a gentleman up the road from us. He's got about 100 cows, and yesterday he moved them, and one of his cowhands didn't show up. So I filled in."

Just like that!

Miss A. J. McCoy, as she is known professionally, might well have told both her husband and the rancher that America's fore-



A portfolio of natural
beauty by America's fore-
most woman nature artist,
A. J. McCoy.



Photos by Bob McRae



Pencil and pad in hand, Jeannie sketches her model face to face.

most woman wildlife artist couldn't possibly be expected to spend a day rounding up cows. For that is how Miss McCoy is rated today. Certainly among the top ten wildlife artists of the United States and probably the foremost woman wildlife artist in the select group.

She has been asked several times to show her pictures side by side with renowned artists Bob Kuhn, Tom Beecham, Doug Van Howd. At a recent convention her display was positioned right beside the works of Simon Combs from South Africa. One could go on and on listing the stars she has been associated with. Right among them, and right in the middle of them, there shines A. J. McCoy.

We are pleased to present a portfolio of her work in this issue of *Signs*. We especially picked this issue, because we know that Miss McCoy has no use for the concept that animals just evolved by chance.

I asked her about it on the phone. Did she think animals evolved?

Her reply could be described as a snort of an indignant lion! "Oh, my! You wouldn't believe that, especially when you delve into why they are made the way they are. They are made for their function. It's fantastic, man! And, like I say, the deeper you get into it, studying each one of your animals to know them better—it is just amazing!"

She paused a moment for breath and went on.

"You are drawing them at all stages of their life, so, therefore, you wind up, you know, knowing quite a bit about them from the time they are born on. No, no, you just have to believe that a

wise and loving God created them."

I have known Miss McCoy for a long time. Jeannie is what we used to call her. And I know that success did not come to her unmerited on a silver paint brush.

She started sketching pictures when she was three. But no one paid much attention then. During her teen-age years life was particularly harsh. Her father was unable to work, and her mother, with Jeannie and an older sister to look after, felt she had better stay home with the children.

And home was not a palace! It was a house trailer with a couple of unfinished rooms added at the side. To keep the wind out, Jeannie and her sister and mother tacked cardboard over the 2 x 4's and covered the cracks with donated pieces of scrap wallpaper dipped in paste and spread over the holes. If anyone had a good excuse for doing nothing with her life, Jeannie had that excuse.

Instead, the difficulties of her youth sparked her ambition. She had "fifty million goals," she told me. One was to attend county fairs and paint pictures for hire on the doors of truck cabs. She abandoned that one early enough to tackle some of the alternate 49.9 million. High on the list was medical illustrating. She took a complete nursing course and is a registered nurse today. However, she says, "God closed that door and opened others."

She spent eight years at the Review and Herald Publishing Association in Washington D.C. as a magazine and book illustrator. That's when I got to know her. Every week for years she drew pictures for the magazine I edited at that time, *Guide*, a weekly journal for children. She gives tribute to fellow artist Harry Baerg as the greatest single influence in her life, and the everyday discipline of drawing required subjects as a chief reason why today she can draw not only animals but figures as well.

"You adopted your little girl, didn't you?" I said, changing the subject.

"Yes. She is a member of the Blackfeet tribe. Just six years old now. We call her Cristy for short, but her full name is Crystal Dawn."

"What a lovely name! Where did you get it?"

To which Jeannie said, "We named

her specifically for the area we lived in, because we were so high and in the cleanest air in the country. When that dawn broke over the mountains, it was absolutely breathtaking. Whenever we call her Crystal Dawn, we remember those marvelous Montana sunrises."

"But why did you go to Montana?" I said. "You used to live in the nation's capital."

And then Jeannie opened up another great chapter in her life. Very early she became interested in Indians, but not just television Indians. She wanted to go out into the Indian reservations and live with the Indians and work with Indians, and, if possible, do something for them. Soon after she and Bob married, they offered their services to the leaders of various Indian reservations. Finally, after being ignored or turned down, they saw an advertisement in a newspaper asking for a teacher to go to Heart Butte, Montana, to teach among the Blackfeet. Bob Spratt, Jeannie's husband, is a very effective elementary school teacher. The two of them grasped the opportunity and subsequently spent six years in Heart Butte. At present they are living in a cottage by a lake outside Ennis, Montana, where Bob teaches junior high.

"How do you go about painting these beautiful pictures?" I asked. Almost reverently she replied, "Well, I first say a prayer, and I am serious about that. Then after that I just work and work and work and work, and then I'll get up and rest my eyes and then come back; and, you know, I'm always tempted to say this is good enough. But I always have artists whose work I admire—I always have their work out where I can see it. And when I get this quitting attitude, I just look at their stuff and say, 'Listen! here you are, and you're gonna be as good—you're gonna be better!' And that always steams me up!"

From the looks of it, there is no question but this dedicated woman is reaching success in her chosen field. Her pictures have already appeared in a few journals. We predict there will soon be a great many more clamoring for them.

Thank you, Jeannie, for the inspiration of your dedicated, reverent ambition to demonstrate to all the beautiful handiwork of God. ◇

PEACE

DREAM? OR MIRAGE?

Around 150 years ago, millions of Americans expected the millennium to begin almost immediately—a thousand glorious years of peace. A few still look for it, in spite of the trouble the world is in. What does the Bible say about this happy dream? Or is it just a mirage?

W. L. Emmerson

A thousand years of peace and prosperity are about to burst upon the world. This happy prospect has been called the millennial dream. In the middle of the nineteenth century, millions in America believed it.

The idea can be traced back to two roots, one secular, the other religious or theological.

On the one hand, the dream was undoubtedly stimulated by the optimistic philosophy of the Enlightenment, so prominent in the early days of the Republic. On the other, it was a revival of the Puritan hope of an expanding Christian Commonwealth, and the still earlier conception of Augustine's City of God. Remarkably, it is possible to trace these two roots back in time and to locate the precise point where they became intertwined.

Isaac Newton (who formulated the law of gravity) published a sensational treatise, *Principia*, on the basic laws of the physical universe. John Locke published *Essay Concerning Human Understanding*, in 1690. Together, the two books marked a turning point in the history of philosophy and science; they set the pattern of thought and action in the modern world. Each in its

way contributed to a new outlook on the possibilities latent in man and laid the foundations of the new philosophy of humanism.

As a result, some people went so far as to dispense with God except as a shadowy First Cause. They claimed that man, by his own unaided efforts, was capable of perfecting both himself and his environment. Both Newton and Locke were committed Christians and strongly opposed the radical philosophy of secular humanism. They represented, however, two different reactions to the new thought.

While Newton recognized the vast possibilities in the expansion of human knowledge and power, he was convinced that the grace of God was still man's only hope of salvation from sin. As an ardent student of prophecy, he believed that the personal return of Christ was the only way out for a world alienated from God. Among his surviving manuscripts is a forty-page study on *Prophecies Concerning Christ's Second Coming*.

Locke, on the other hand, was representative of a new school of Chris-

tian humanists who, while accepting the basic principles of Christian morality, began to take a more optimistic view of human destiny. This group suggested that not through any supernatural intervention in history, but through the cooperation of human effort with God, would His universal kingdom of righteousness and peace be realized.

The scholar and expositor who first set out in detail this new eschatology was Daniel Whitby, rector of St. Edmunds, Salisbury. In 1703 Whitby propounded his "new hypothesis" of the "True Millennium" as part of a *Paraphrase and Commentary on the New Testament*. He declared that the second advent of Christ would not be a personal return sweeping away the kingdoms of this world to make way for His own universal kingdom, but a spiritual return in an "effusion of the Holy Ghost. . . somewhat resembling that which was vouchsafed to the first ages of Christianity."—*A Treatise of the True Millennium*, p. 700.

According to Whitby, the first resurrection, which prophecy associated with the return of Christ, would not be a literal resurrection of the saints, but



Will Jesus come before the millennium or after it?

"Theater of the Universe" by artist Lorenzo Ghiglieri, from Dempsey Center, Portland, Oregon

the triumph of the gospel of Christ over all opposition. This would bring about "a glorious state of the church . . . as shall be to it life from the dead," inaugurating the "glorious and undisturbed reign of Christ" in an era of "peace and plenty, in righteousness and holiness." This temporal kingdom would endure for a thousand years and prepare the way for the eventual per-

sonal return of Christ as Judge and King.

WHITBYAN "NEW HYPOTHESIS" NOT NEW

Actually, Whitby's "new hypothesis" was by no means so new as he claimed. It was simply a Protestant version of the system of prophetic interpretation devised by the Roman

Catholic expositor, Joachim of Floris, which was itself a development of Augustinian postmillennialism.

While Augustine had confined himself to a general prediction of the gradual winning of the world to the City of God, Joachim predicted that in an "age of the Spirit" in the latter days a special outpouring of the Holy Spirit would overthrow all opposition to

Christ and bring in an age of righteousness and peace, culminating in the personal return of Christ the King.

In Joachim's interpretation the evil to be conquered was opposition to the Pope. When this was overthrown, the whole world would submit to the authority of the Roman Catholic Church. Whitby, however, asserted that the evil to be suppressed was the Catholic Church, together with the powers of heathenism and all false philosophy. When these were finally overturned, Christ's kingdom would be supreme on earth.

Whitby's postmillennial interpretation of prophecy was vigorously opposed by expositors who, like Newton, continued to hold to the truth of the premillennial advent of Christ. But the popularity of the "new hypothesis" in Protestant circles in England is evident from the fact that by 1760 Whitby's treatise had reached its seventh printing. By 1833 William Cuninghame declared it to be the "common doctrine of the present day."—*The Premillennial Advent*, page xi.

(By the way, *postmillennial* refers to "after the millennium." Postmillennialists assert that Christ will come after the millennium. *Premillennial* refers to "before the millennium." Premillennialists assert that Christ will come before the millennium.)

MILLENNIALISM IN AMERICA

The Whitbyan eschatology crossed the Atlantic quickly. One of its first advocates in America was our old friend Jonathan Edwards, the prominent leader of the First Awakening. A diligent student of Locke and Newton, Edwards sought to counter the drift to doctrines "repugnant to the design and tenor of the Gospel" by a synthesis which came to be known as the "New England Theology." Into this system of theology Edwards incorporated the new eschatology of Christian humanism, which he felt to be entirely compatible with the Puritan concept of the expanding Christian Commonwealth.

"Tis not unlikely," Edwards declared, "that this work of God's Spirit that is so extraordinary and wonderful, is at least a prelude of that glorious work of God so often foretold in Scripture, which in the progress and issue of it shall renew the world of mankind.

... And there are many things that make it probable that it will begin in America."—*Works* (1879), Vol. 3, p. 313.

Jonathan Edwards's ideas were not developed to any great extent in America during the latter part of the eighteenth century. But with the outbreak of the French Revolution a new impetus was given to Whitbyan postmillennialism. Many students of prophecy saw in the dramatic events of 1798, when General Berthier marched into Rome and took the Pope captive, the "deadly wound" which was to mark the end of the 1260 years of papal domination and the fall of antichrist. (See Revelation 13:1-10.) Linking this

Did you know that Sir Isaac Newton, who formulated the law of gravity, also wrote a very sensible commentary on the prophecies of Daniel? He believed God's laws controlled the past, the present and the future, including the millennium.

with the vast expansion of man's knowledge and power, they glimpsed the possibility of carrying the gospel of salvation speedily to the ends of the earth. The whole world would be won to Christ and His promised kingdom established.

Without question, the vast increase of missionary and other voluntary societies during this period was largely motivated by the millennial hope, which, as L. E. Froom states, reached "formidable proportions in the early decades of the nineteenth century."—*The Prophetic Faith of Our Fathers*, vol. 3, p. 254.

"Most of the revivalists of the day," says William G. McLoughlin, "were millennialists." The revivals pro-

duced thousands of conversions, and the millennial fervor grew more and more intense. "If the church will do her duty," declared Charles G. Finney in 1835, "the millennium may come in this country in three years." W. G. McLoughlin, in *The Rise of Adventism*, p. 145.

Evangelical newspapers and periodicals turned increasingly to the subject of Bible prophecy and joined in announcing the coming of the millennium. In January 1830 Alexander Campbell, leader of the Disciples of Christ, actually changed the name of his paper, *The Christian Baptist*, to the *Millennial Harbinger*. In the first issue under its new name he declared that henceforth the magazine would "have for its object the development, and introduction of the political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures."

As was to be expected, the millennial hope was also a constant theme in the annual assemblies of the Presbyterian, Methodist and other evangelical churches. "We are looking forward," declared a memorial to the general conference of the Methodist Episcopal Church in 1808, "with hopeful expectations for the universal spread of Scriptural truth and holiness over the inhabitable globe."—*Journal*, 1808, p. 77. Prayers were requested at the 1815 general assembly of the Presbyterian Church "for the coming and glorious reign of Christ on earth."—*Minutes*, 1815, p. 232.

The Awakenings stressed individual morality, says Robert T. Handy in his *History of the Churches in the United States and Canada*, "but the millennial affirmations that were so often a part of the revivals declared that the dreams would become realities in God's good time—which might not be long deferred."—Page 114.

HOPES TURN TO DISILLUSION

As the nineteenth century progressed, however, the world picture began to manifest signs that did not look at all like an early entrance into the millennium. It had been thought at first that the overthrow of papal power

in 1798 would make way for the advance of the gospel and the establishment of truth and righteousness in all the earth. But as infidelity and bloody revolution spread from France to every country in Europe, culminating in 1848 in *The Communist Manifesto*, the conviction deepened in many minds that the events of the past few decades, far from being a prelude to an earthly millennium, presaged the beginning of the "time of the end" for all earthly nations. (See Daniel 12:4.) Many who had subscribed to the postmillennial interpretation of prophecy began to realize how wrong they had been, and "the resurgence of premillennialism" in the mid-nineteenth century, in both the Old and New World, says L. E. Froom, "was really phenomenal."—*Ibid.*, vol. 4, p. 389.

Clearly the time and circumstances had arrived, in the all-seeing purpose of God, for the great Advent Awakening, which was to declare that the millennial dream was a mirage, and "that only the miraculous second coming of Christ could save the world from despair and inaugurate the glorious reign of Christ beyond history."—Robert T. Handy, *A Christian America*, p. 34. The spearhead of the Advent Awakening, as it turned out, was to be the powerful preaching of Baptist William Miller and his associates.

THE GREAT ADVENT AWAKENING

In his early years William Miller was a respected member of the community of Low Hampton, Vermont, and a distinguished officer in the War of 1812. He was, however, like so many others of his day, only vaguely Christian. But in 1816 he was converted and became a devoted student of the Scriptures, and especially of Bible prophecy.

By 1818, as a result of his studies, he became convinced "that the popular view of a temporal millennium" before the second advent, and the end of the age, was a fallacy." A study of the "times" of Scripture, particularly the 1260 years of papal supremacy and the 2300 years to the "cleansing of the sanctuary" (see Daniel 8:14; Revelation 12:6) convinced him that the end of human history was at hand, and that the personal return of Christ was to be expected "in about twenty-five years,"

or around 1843 or 1844. (See Wm. Miller's *Apology and Defence*, p. 9.)

For a long time Miller gave no publicity to his views. Then one Sunday in August 1831 he was invited to speak on the subject in the nearby Dresden Baptist church. Recognizing the invitation as the direct leading of the Lord, he preached his maiden sermon on the second advent. That one sermon developed into a series in another Baptist church, and from the spiritual springs opened in these lectures, the great Advent Awakening spread throughout New England and beyond.

In May 1832 Miller wrote his first article on the second advent in the *Vermont Telegraph*. In 1833 his first pamphlet appeared. In 1836 his lectures were reproduced in book form. In 1838 he was joined by Methodist Josiah Litch and Congregationalist Charles Fitch, and the next year by Joshua V. Himes of the Baptist-aligned Christian Connection. Himes gave the Advent proclamation a great new impetus. In 1840 he began to publish *The Signs of the Times* in Boston, following it up with *The Midnight Cry* in New York City. The same year he convened the first of sixteen General Conferences of Adventists, which, supplemented by some one hundred smaller local gatherings, unified and further stimulated the movement.

OPPOSITION GROWS

The impact of the Miller movement polarized the controversy between the postmillennial theory of world conversion and the doctrine of the premillennial advent of Christ. "Optimistic Americans," says Wm. G. McLoughlin, still held to "the postmillennial position; the more anxious Christians, the catastrophists, adopted the premillennial. Finney, as the champion of the former, consequently came face-to-face with William Miller, the champion of the latter."—*The Rise of Adventism*, p. 146.

Studying both the history and the current trends of the church and writing about them, W. L. Emmerson has provided a valuable service to *Signs* readers for nearly half a century. He lives in England.

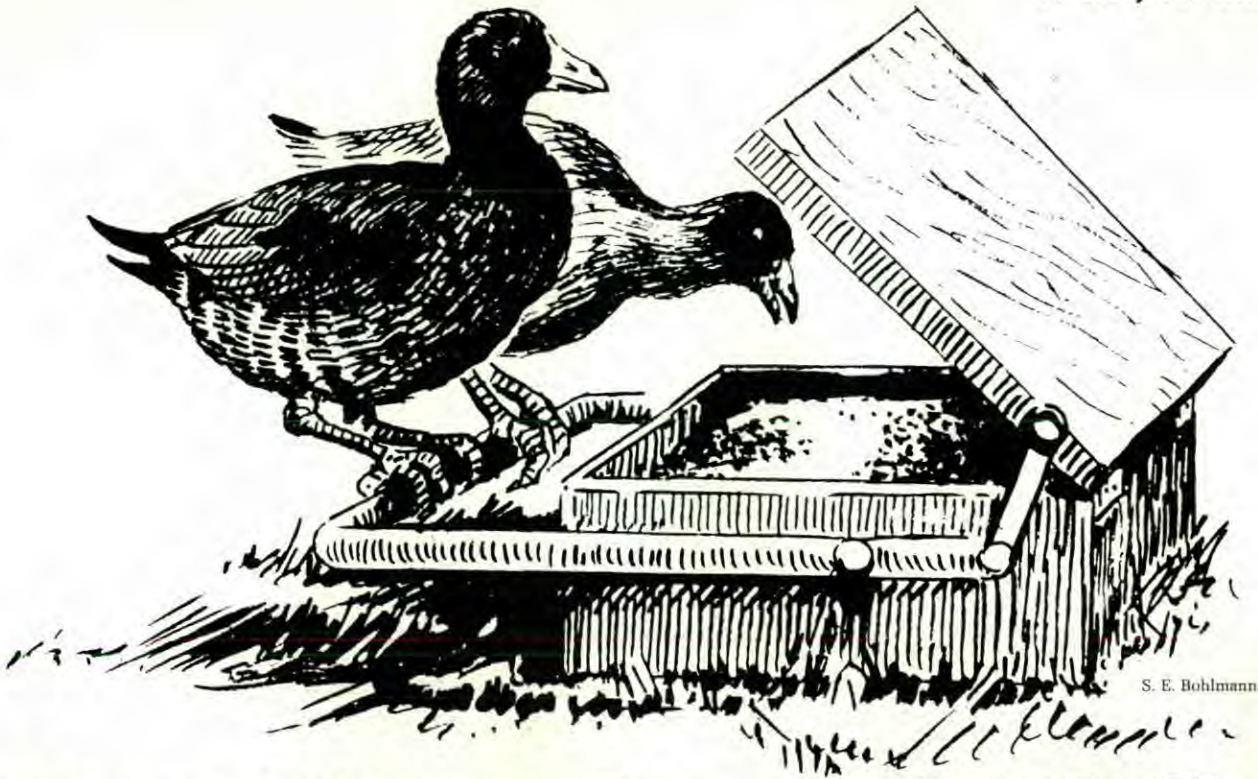
A growing number of earnest Christians were convinced from the Scriptures that Miller was right and Finney wrong. But the great majority of Christians continued to subscribe to what Alexander Campbell called the Protestant theory that the end of the papal era would be followed by the worldwide expansion of Christianity leading up to the dawn of the millennium, with the actual second advent a thousand years after that.

If the Millerites had not been convinced that they had discovered the exact time of Christ's return, it is possible that, despite the mounting controversy, they might have remained scattered through the churches. But as the issue of the time of the advent became more and more prominent, opposition grew. Soon some 100,000 souls were expelled or withdrew from their churches and began to organize themselves as Adventist churches, dedicated to the proclamation of the imminent personal return of Christ.

THE GREAT DISAPPOINTMENT

The passing of the "time," on which unfortunately all too much emphasis had been placed, brought disappointment and disillusion. It also provided new arguments for the proponents of world conversion. But the certainty of the teaching of the personal return of Christ, attested by nineteen hundred years of diligent study of the prophecies, assured the continuance of the Advent movement. Miller himself, in an *Apology and Defence* published in August 1845 declared, "This proclamation must, of course, continue until Christ shall actually come to judge the quick and the dead at His appearing and kingdom."—Page 30.

Sad to say, many Adventist groups gradually declined. And many ongoing expositors of last-day prophecies were led astray by futurism and dispensationalism. But others, recognizing fulfilment of prophecy in the great Advent Awakening, realized that they had only been "in error relative to the event which marked its close." They determined to watch and wait until God should lead them on into the final phase of the world-embracing proclamation of the everlasting gospel. ♦
Next Time: "The Emergence of the 'Everlasting Gospel.'"



Use Your Head, Child!

A man kept several white-footed mice in a cage in his house. One night they escaped, searched around the kitchen till they found a hole in a cupboard, and disappeared through it.

The next day the owner spread hickory nuts on the kitchen floor and waited to see what would happen.

As evening came on, one of the mice appeared at the hole, looked nervously about, then ventured forth. He found the nuts, grasped one firmly in his front paws, and climbed up to the hole.

But, alas, the hole wasn't quite large enough to let the nut through. The mouse fumbled for a minute or two, then let the nut fall to the floor.

He scampered down after it, and this time tried to push the nut ahead of him up the wall and through the hole.

He got the nut up to the hole, all right, but he still couldn't get it through.

Gripping it tightly, he turned around and backed into the hole and tried to pull the nut in after him. Still no success.

When the man awakened at seven in the morning, the first thing he heard was a nut falling down from the hole onto the kitchen floor. Either that mouse or one of his companions had kept up the struggle all night, but without success.

The man kept the mice supplied with nuts for weeks. The only way the mice ever managed to eat any of them was to crack them open on the kitchen floor. They never got any through the hole.

They could have gnawed the hole bigger in just ten minutes—if they had done a little thinking.

Two water hens were quite different. They lived on a gentleman's estate in England. The owner was proud of his flock of pheasants. To keep them in top condition he fed them only the finest grains. These he kept in special bins with handles designed in such a way that if a pheasant stood on a handle the lid would open and the bird could get at the grain.

One day a water hen, observing the

pheasants, waited till the coast was clear, then came over and stood on a handle. But the water hen was much smaller than the pheasant, and her weight was insufficient to lift the lid. The water hen jumped up and down on the handle, and this did indeed open the lid, but only for a moment at a time, not nearly long enough for the hen to get at the grain.

Now, the bird might have danced on that handle all day and all night, like the mice, and got nothing. Instead, she flew away for a few minutes and returned with another water hen.

Smart bird! The two birds standing on the handle together were heavy enough to lift the lid—and they both ate all the grain they wanted.

If there is a moral to these two stories, I suppose it's, "Use your head, child." But I reckon you've heard your mother tell you that several hundred times already!

Your friend,

Uncle Lawrence

Why Not Ask?

Wayne Judd

AM I EVIL?

In one of your issues I read your remark about a sexless marriage. If it's OK for a married couple to agree not to have sex, isn't it also OK for an unmarried couple who are deeply in love to have sex? Is it really wrong?

It troubles me that self-discipline is considered antique these days. It troubles me that so many Christians believe that God's laws are absolute for everyone except themselves, since, of course, God understands that MY situation is different. I'm troubled, too, when people deliberately plan and carry out their misdeeds with a view toward begging for forgiveness later.

Jesus said it simply, "If you love me, you will keep my commandments." John 14:15, R.S.V. He wasn't so much asking us to prove our love for Him as He was declaring that if we love Him, we will obey His law.

I do not believe unmarried couples who are "deeply in love" with Christ will engage in sexual intercourse.

REPENTING SEXUAL SIN

Some time ago I met this very nice man, whom I have grown to like very much. I know that he cares for me by the things he does and says. Recently, although we are not married, we started to have sexual relations

(which I know was wrong) and have been ever since. My question is, Do I have to be rebaptized in order to be forgiven, or can I pray and repent? I know that in order for repentance to have meaning, the individual really has to mean it and to determine not to do it again. Also, it's clear to me that the end of the world is near, and I don't want anything to get in my way of being ready for Jesus' coming. What do you suggest I do?

You speak of repentance. However, since you say you are still having sexual relations with this young man, I wonder whether you are sorry for what you are doing, or are perhaps enjoying it, and would like to continue. What you are doing is almost what God designed, which explains why it is difficult for you to repent. But God's plan includes marriage. It seems to me that if you both love each other you should get married, particularly since you are already behaving as if you were. Society does not approve your behavior. God does not. And neither do you. So something must change.

Regarding rebaptism. Repentance should come first, then rebaptism. Repentance is more than a fear of being lost when Christ comes again. True repentance is sorrow for inflicting injury on the heart of our gracious God.

He alone can grant you the gift of repentance. If for some reason you two cannot get married, ask God to help you to repent. Ask Him to help you hate this wrong thing that is hurting yourself and your God so much. If you think it is too hard to break the relationship, remember this. If you do not get married, the relationship will not last. It will certainly end. Probably he will be the one to break it, turning his back on you in favor of another woman. If you think breaking up is hard now, it will be a whole lot harder then.

I WANT TO CONVERT MY HUSBAND

I grew up a Christian, but before I was married, I drifted away from my faith. Now I have two small children and a husband who believes there is a God, but that's about all he believes. He thinks all churches are money-making organizations, mainly for the minister's benefit. I want so much to be a help to my husband and children. I want to show my husband that he is wrong so that he will get to know God and to love Him! But I don't know how to do this without nagging or preaching. I'm trying to change my own life in order to be a benefit to God and to my husband and children (in that order). Could you give me some ideas?

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I'll try. 1. Tell your husband that the minister answering your question receives a salary of about \$14,000 a year and drives a Honda car. (Do some checking around first to be sure you are right.) You might mention, too, that most churches have trouble paying their bills. 2. But be sure you understand that you cannot convert another person by proving him wrong. Your husband's "reasons" may simply be excuses to avoid what he considers the dreadful ordeal of getting involved in religion. If this is the case, your arguments will be useless. 3. Admit that the church has lots of problems. Why shouldn't it? After all, it's loaded with sinners. 4. Focus on your goal to reflect God's love so that your husband and family will love and serve Him. Anyone who tries to win an individual to a church has already lost the battle. I have much better success helping people love God than I do the church, important as the church is. 5. Say very little about religion unless your husband takes the initiative. If your life is what it should be, you won't have to make many speeches. If it isn't, your speeches will be setbacks. 6. Be patient and wait for the Holy Spirit to work.

DEATH

I am nine years old, and I want to know where we go when we die. Do you know?

Good question for a nine-year-old! Death is something each one of us must face sooner or later. Pretending that it doesn't exist will not make death go away. Unfortunately, death is here to stay until Jesus comes.

The Bible says that those who die are "sleeping." Read John 11:1-46, especially verses 11-14. You can tell you've been sleeping by two things: First, you are unconscious, which means that you don't know what is happening around you, and, second, you wake up! Dead people do not know they are dead. They are unconscious. But they will know that they have been "sleeping" when they are awakened at Jesus' second coming. Have you noticed how very quickly the morning comes after you go to sleep at night? That's exactly the way it will be for those who have gone to their graves, when Jesus comes.

Death is a terrible enemy, but God promises to destroy it at Christ's coming. Can you think of someone dear to you who has died? Won't it be great to meet that person in the resurrection?

BROKEN ENGAGEMENT

I am 20 years old, come from a broken home, and have had lots of loneliness and insecurity in my life. About two years ago a really nice guy became interested in me, but I was afraid to get involved at first because of my background. Finally, after nearly nine months of indecision, I decided to go steady with him. Everything went beautifully. It seemed as if all my problems were over. I now had security, love, someone to depend on, somebody to belong to, and someone to identify with. We didn't have any sex. It was as though I was alive for the first time. We became engaged. He left for overseas, and I was to join him in a few months. We had our future all planned. Then I heard that he had started going around with someone else. Just like that! I wrote to him, but he refused to acknowledge my letters. He finally had his friend inform me that our engagement was over. Now I'm so confused and disillusioned. Why did God allow this to happen? Why did He ever allow us to meet in the first place? How can I know His plan for my life? How can I trust Him?

Difficult as this experience is, it is in itself the best evidence you have right now that you can trust God! Far from falling into depression, you should jubilate! It will help to remind you of all the people you know who learned about the fickleness of their lovers after they married.

You should also be grateful that you were finally able to take the risk of a love relationship, and that you found it satisfying. Now you know you can do it! You don't have to hide from the world anymore. And if it's rejection that you're feeling right now, stand back and review the matter: You did nothing wrong; you are not the culprit. You have been true; your character is intact. Frankly, I think you deserve to feel pretty good about yourself. Certainly you deserve better next time!



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Your Bible Questions Answered

Ivan Crawford

PAUL AT SUPPER?

In a recent TV quiz show, contestants were asked to name the three disciples present at the Last Supper who were most often mentioned in a poll of 100 people. One of the three most mentioned was Paul. Was Paul present at the Last Supper? P. M.

No. At the time of the Last Supper Paul was not yet a Christian, and he was not at any time in the company of all twelve of Jesus' disciples. An account of what happened at the Last Supper was "delivered" to Paul by the Lord. See 1 Corinthians 11:23.

SIN AGAINST GOD?

When tempted, Joseph said, "How can I do this great wickedness, and sin against God?" Genesis 39:9. My question is, In what way can sin against a person be also a sin against God?

S. M.

All sins against men are also sins against God. Six of the Ten Commandments concern our relationship with other human beings. When we break these commandments, quite obviously we are disobeying God—sinning against Him.

Also, consider this, the way we treat other people is a sure index to the condition of our own heart and mind. Take anger, for instance. Can God's grace be applied to the heart of an angry person? Impossible. Thus the one who mistreats another has thereby unfitted himself to receive God's mercy and grace. And make no mistake; without that mercy and grace, we are in no position to inherit eternal life.

So a person who mistreats another sins against that person and against God—and against himself.

IS "CUSTOM" ENOUGH?

I am an avid reader of your magazine, SIGNS, although I am not a Seventh-day Adventist. Somewhere I have read that Jesus, according to custom or tradition, went into the synagogue on the Sabbath. Would it not therefore be proper for us who keep

Sunday to do so on the basis of custom or tradition, seeing that the majority of Christians keep Sunday?

L. E.

One important difference should be noted. The "custom" that Jesus followed (see Luke 4:16) rested on the authority of God's act of resting on the Sabbath at the close of creation (see Genesis 2:1-3) and on God's command written by the finger of God on tables of stone (see Exodus 20:8-11). In other words, Jesus' custom of keeping the Sabbath had the authority of God's Word.

Those who keep Sunday as a matter of custom should also seek Bible authority for that custom. "Tradition" is not a bad word, provided such tradition has God's approval. But tradition itself is not sufficient authority.

Some tradition is to be condemned. In some parts of the world girl babies and the elderly are abandoned and left to die. Is it right simply because it is custom? Some people eat their dead relatives. Should they? Do all religious customs have God's blessing? I am sure some do not.

We think that followers of Jesus are wise to follow His authorized custom of keeping the Sabbath.

IS GOD FAIR?

Recently a friend of mine suffered her third miscarriage while my sister-in-law gave birth to a healthy baby illegitimately. It seems so unfair. Why does God let these things happen?

M. M.

Sometimes it seems that Satan is in control and God is in the background. The psalmist expressed the problem in

BIBLE ANSWERS. If you have a Bible question you'd like help with, send your question to Ivan Crawford, Signs of the Times, 1350 Villa Street, Mountain View, California 94042. Please be sure to include your name and address as not all questions can be answered in the limited space of these columns. We are unable to respond to requests for pen pals, sponsorship, or other forms of financial assistance.

Psalms 73:3: "I was envious at the foolish, when I saw the prosperity of the wicked." But then—in verses 16 and 17—he began to see some light. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Like the psalmist, we must study God to know why some things happen.

Matthew 5:45 says, "He [God] maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Good and bad people share the blessings of earth alike. Sometimes the bad people seem to get all the advantages.

In Luke 13:1-5 Jesus asked a question concerning some people slain by Pilate and about others who had been killed when the tower of Siloam fell. He said, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?" "Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" Clearly He implied that in this life people are often killed indiscriminately—the good with the bad. Let's look at the facts. It is often possible to see that wrong behavior produces undesirable results. Some people sin against themselves and die early—as in the case of the man who goes on smoking when he is developing a lung cancer. Some parents as a result of their own sins pass on weak bodies to their children. God cannot be blamed in these cases. God gives all of us the free choice whether we are to practice health habits or not. Children often reap the results of parental folly.

If you were to ask a gynecologist concerning the woman who has had several miscarriages, he would give you some very practical and reasonable answers. Perhaps rickets in childhood caused a failure to develop good pelvic bones in the mother so that the baby's head could not get through properly. Perhaps some blood type or RH factor has been giving trouble.

But behind all these immediate and reasonable answers lies a much more philosophical question, Why? The answers to this question relate to the great struggle that is going on behind the scenes, involving the sin of Adam and Eve and the resultant blight upon our planet and everyone living on it. The fight is more intense at present because Satan knows his time is short. (See 1 Peter 5:8).

What shall we say, then? When we are afflicted most, we have the greatest opportunity to lean more heavily on God. When we are afflicted most, we can bear the greatest witness to the universe that the devil has failed to shake our faith. We thus follow in the footsteps of Jesus, who said, "The prince of this world cometh, and hath nothing in me." John 14:30.

God's righteous dealings with people cannot be judged on the events of a day, a year or even a lifetime.

UNCLEAN PRACTICES

How can you advocate abstinence from pork and shellfish and fail to heed the Levitical warnings against other "unclean" practices? For instance, indulgence in sex is forbidden for seven days during the spouse's menstrual period (see Leviticus 15:19). Why be selective in your teachings? E. A.

We would indeed have to accept your charge of inconsistency in our application of the Mosaic instructions were it not for certain Bible facts.

1. Since the distinction between "clean" and "unclean" animals was valid at least 350 years before there were any Jews, this distinction did not belong exclusively to the Jews or to Jewish codes of law. (The term first occurs at the time of the Flood. See Genesis 7:2, 8. This was hundreds of years before the birth of Abraham, the father of the Jews.)

2. Shem, Ham and Japheth—the sons of Noah—equally received this teaching. Jews were present in Shem, and many of us were present in Japheth or in Ham.

3. The eating of unclean meats is an abomination to God. Isaiah 66:17.

4. It is unthinkable that Jesus or His disciples ever ate pork or shellfish. An incident that supports this conclusion

is well known in Jewish history. About 150 years before Christ the slaying of a hog on the Jewish altar sparked a revolt that ousted Antiochus and restored freedom to the Jews. Read 1 Maccabees 2:42; 2 Maccabees 14:16. If Jesus or any of the disciples had eaten pork, it would have been known far and wide. This is one case in which silence proves our point.

5. Paul believed and practiced "all things which are written in the law." Acts 24:14; See chapter 23:1.

6. The "every creature" of First Timothy 4:4 has to be interpreted as "every edible creature." Poisonous and inedible creatures are excluded.

7. Christians are not to eat according to taste or custom but "to the glory of God." 1 Corinthians 10:31.



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IN THE NEWS

TOO MUCH TV ALCOHOL

The use of alcohol is portrayed on U.S. television at a frequency greater than its use in everyday life, with the result that TV, in effect, seems to "promote drinking, according to a three-year study funded by the National Institute on Alcohol Abuse and Alcoholism.

Dr. Warren Breed, principal researcher for the study, said that drinking is shown all too often on TV as a "normal" response to stress or crisis.

In analyzing the portrayal of drinking on 30 top-rated, prime-time TV programs during the 1976-77 season, the researchers counted 701 separate acts of a person's drinking, ordering, or pouring a drink in 150 viewing hours—an average of 4.8 per hour.

Alcohol was apparently consumed more often in TV portrayals than water, soft drinks, coffee and tea combined.

This, said Dr. Breed, constitutes a biased view of beverage consumption, since alcohol is actually consumed less often than nonalcoholic beverages in everyday life.

LUTHERANS FIGHT SCHOOL TAX

The Lutheran Church—Missouri Synod has announced it will pursue courses of action to overturn a recent U.S. Department of Labor ruling that churches maintaining parochial schools must pay unemployment taxes.

Secretary of Labor Ray Marshall ruled in April that a 1976 congressional amendment to the Federal Employment Tax law requiring private elementary and secondary schools to pay such taxes also applies to church-maintained schools.

Missouri Synod president J. A. O. Preus is quoted as saying that the ruling "not only violates the Constitution" but could lead to the curtailment of congregation, district and synodical programs because of the high cost to the congregations.

Under the ruling, the 1600 Missouri Synod congregations which maintain

elementary and high school programs could be required to pay \$3 million a year for state unemployment taxes.

Dr. Al Senske, the synod's secretary of elementary and secondary schools, has called on school administrators to urge local action against the tax ruling.

"If we agree to cooperate in this ruling," he said in a memo to administrators, "we are either admitting Lutheran schools are not part of the church or that the government now has the right to tax churches. Neither is correct or in keeping with the First Amendment."

THE 16-MILE "FENCE"

Orthodox Jews in Baltimore are building a 16-mile symbolic wall called an "eruv" around their community to seal it off as a private domain, enabling them to carry essential items on the Sabbath.

Orthodox Jewish religious laws permit Jews to carry certain items such as prayerbooks and keys on the Sabbath, or push baby carriages, within their own private or communal domain. But the laws forbid carrying anything on the Sabbath in the public domain.

Rabbi Moshe Heineman, of the 5000-member Baltimore Orthodox Jewish community, said that by constructing an eruv around the community the whole area, in effect, becomes a communal private domain and Jews are therefore allowed to carry things within it.

"As it is now, we can't even walk our babies on Saturday," he said. Pushing a baby carriage is considered a form of carrying and is forbidden.

Jewish tradition permits the private domain to be expanded to include the entire Jewish neighborhood, but the boundary must be clearly defined and unbroken and meet certain architectural standards.

The "wall" will follow the more than 16-mile periphery of northwest Baltimore and will be comprised of an unbroken chain of fences and telephone wires, linked by stretches of fish line and wire wherever there is a break

or open space. Volunteers have been doing some of the work, but city crews must make alterations on city property and bill the congregations.

The entire length of the wall must be checked every Friday before sundown to make sure there are no breaks in the "fence," a Jewish spokesman said.

Readers of Signs may ask how Seventh-day Adventists view such a wall. This type of requirement is the kind of Sabbath keeping restriction which Adventists believe Jesus came to free people from. See, among many texts, Mark 2:23-28; 7:1-13.

OVERINDULGENCE UP 5 PERCENT

A new Gallup poll reveals that the number of Americans who drink alcohol remains relatively unchanged, but the proportions of those who "overindulge" or become problem drinkers are increasing.

Twenty-three percent of adult Americans now say they occasionally overindulge in alcohol, compared with 18 percent who said in 1977 that they overindulged.

Gallup's poll of 1523 adults showed that 71 percent of them drink, the same proportion as last year. About 29 percent were abstainers. Men, young people and persons who had college background and high incomes were found more likely to drink than women or people from the South.

According to the latest survey, 24 percent of American adults said they had alcohol-related problems in their families. In 1974, 12 percent reported alcohol-related problems.

210 INMATES GRADUATE

Two hundred ten inmates of the Washington State Penitentiary at Walla Walla, Washington, graduated last June at special prison ceremonies. Four had earned full bachelor of science degrees.

The principal of the institution's school, Len Williams, said four received degrees from Washington State University and 81 got two-year degrees from Walla Walla Community College. High school equivalency certificates were awarded to 125.

DINO- SAURS

man's companions?

Harold W. Clark

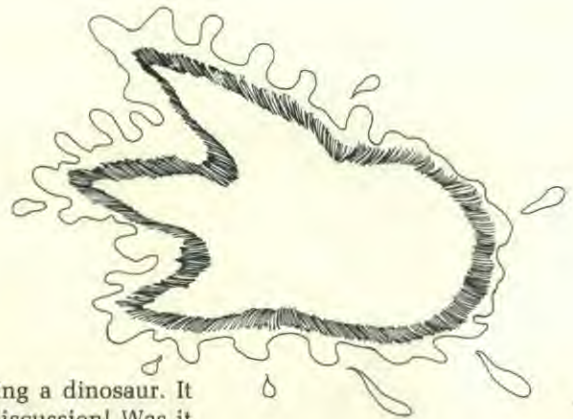
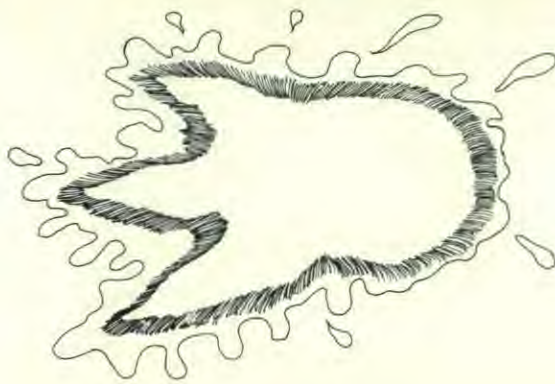
Recent studies suggest that early man
may have been contemporaneous
with the dinosaurs!

Did dinosaurs actually exist, or were they invented by the imagination from a few fragments of bone? And if they actually existed, did man ever see them?

These questions are often asked. Some people doubt whether there were really any such creatures. The idea of such huge animals is hard to believe.

Yes, they actually did live on the earth at some time in the past. Even though some parts of them may be fabricated, the skeletons exhibited in museums are based on actual findings and not on imagination. Many bones have been found—tons of them—and shipped to museums. These skeletons have been carefully reconstructed as accurately as skilled





scientists and artists can make them.

But what were dinosaurs, anyway? The name is from a Latin word derived from Greek roots. *Dino* means terrible, and *saurus* means lizard; therefore *dinosaur* means "terrible lizard." But not all dinosaurs were as terrible as generally supposed. They ranged in size from small ones no larger than a common rabbit to gigantic *Brontosaurus*, 70 feet long and weighing 40 tons. While some were carnivorous, judging by the appearance of their teeth, the majority apparently subsisted on plant materials.

The term *dinosaur* in the popular mind includes many types of ancient lizards besides the true dinosaurs. There were birdlike *pterosaurs* with leathery wings and naked bodies and fishlike *ichthyosaurs* resembling porpoises.

Giant members of the group have attracted most attention. *Brontosaurus*, already mentioned, reared his head 45 feet above the ground when he sat up on his haunches. *Diplodocus* stretched 90 feet long. And a recently discovered dinosaur was more than 100 feet long. *Tyrannosaurus rex* is generally considered the largest carnivorous animal to have lived on earth. It had many sharp teeth adapted for tearing flesh. *Stegosaurus* had a row of bony armor plates down its back and a brain no larger than a walnut. To complement it, the rear end was controlled by a posterior "brain" larger than the one up front.

Did man ever see dinosaurs? Could he actually have lived with them? A number of years ago, on the walls of a canyon in Arizona a pictograph was

discovered resembling a dinosaur. It stirred up a lot of discussion! Was it really a dinosaur drawn by a human? Of course not, the geologists asserted, —dinosaurs lived 125,000,000 years ago they said. Man wasn't around then, they said.

More recently there has been a great deal of discussion regarding the asserted discovery of human and dinosaur tracks in the bed of the Paluxy River in Texas. Although many people believe that there are actually human tracks there along with dinosaur tracks, some geologists raise the same point—dinosaurs, they insist, were extinct millions of years before man appeared on earth.

What is the truth on this question? While absolute proof cannot be produced for either side, there is much evidence worth considering.

Science Blocked My Bias

Belief in a young earth and its destruction by a universal Flood are generally regarded as archaic notions inherited from the days when nothing was known regarding geology or geological processes. The biblical record of Creation and the Flood is, according to popular geology, only a myth or folktale. With the advance of modern science, it is said, all this has changed; scientific men no longer believe the Genesis story.

In 1785 when James Hutton presented his *Theory of the Earth* to the Royal Society of Edinburgh, he laid out the hypothesis that all geological action was uniform—that all past geological processes could be understood in terms of present activity. As

Age-dating methods that are less reliable than once

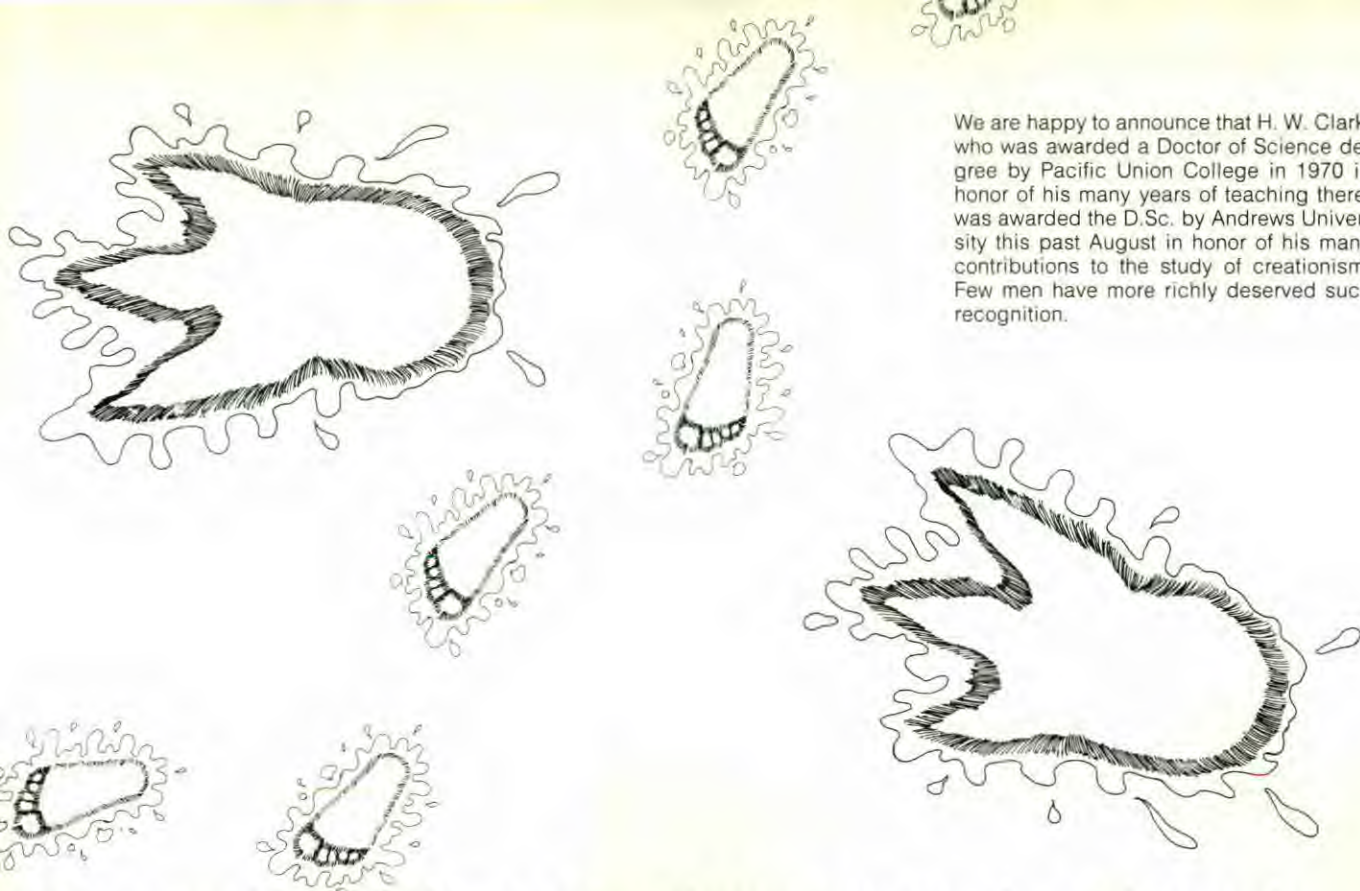
scientific studies progressed, it became obvious that some method for dating the rocks must be devised.

As early as 450 B.C. Herodotus, the Greek historian, observed that the Nile was gradually building up deposits of sediment. His point was confirmed in 1854 when the statue of Rameses II was found at Memphis beneath nine feet of river deposits. From this discovery attempts were made to estimate the age of the Nile.

A matter of more recent study has been the Green River shales in Wyoming. There, 2600 feet of shales appear to have been water-laid. By noting the present rate of deposit it has been estimated that these shales required 6,500,000 years for deposition.

The difficulty in all these estimates is that there is no way to know whether the rate of deposition has always been uniform. Furthermore, rates of deposition in different parts of the earth may have been much different. And so, age-dating based on sedimentation is of very little value.

In 1901 Joly attempted to estimate the age of the oceans by studying the



We are happy to announce that H. W. Clark, who was awarded a Doctor of Science degree by Pacific Union College in 1970 in honor of his many years of teaching there, was awarded the D.Sc. by Andrews University this past August in honor of his many contributions to the study of creationism. Few men have more richly deserved such recognition.

But dinosaurs 125,000,000 years into the past are proving to be much believed. Dinosaurs may have lived far more recently than that.

rate of the addition of salt. He assumed that the oceans had not been salty originally, and that addition of salt had always been constant. He estimated that the oceans were 100,000,000 years old, but these assumptions have been proved worthless.

More recently credence has been given to radiometric estimates—estimates of the age of rocks based on the disintegration of radioactive materials in them.

Several dating techniques have been devised, the most common of which are the uranium-lead and potassium-argon methods.

Uranium²³⁸ disintegrates through a number of intermediate products to produce lead²⁰⁶, at a rate that would require 4.5 billion years to reduce the original uranium to half its bulk. This 4.5 billion years is known as the half-life of uranium²³⁸. Potassium⁴⁰ decays to form argon⁴⁰ with a half-life of 12.4 billion years. Several other dating methods are based on the same principle, but we shall not mention them here.

On the basis of these studies, fossil-

bearing rocks have been dated as old as 600,000,000 years. The basic rocks beneath them have been dated back as much as 5,000,000,000 years.

However, for these methods to be valid, the rocks must originally have contained none of the final—"daughter"—component; or at least allowance must be made for what is estimated to have been present. That is, uranium must have started with pure uranium, with no lead present, or at least no more than can be estimated to have been present. These estimates are not at all certain.

And the assumption is impossible to prove. Daughter products may have been incorporated into the uranium deposits when they were first formed, or they may have been carried into them at later dates. There is always the possibility that—assuming the Genesis creation to be historical—the processes involved in that creative action produced a mixture rather than pure uranium.

It is assumed that disintegration has always been uniform. Like other assumptions this also is impossible to

prove. Recent studies indicate that this factor is not dependable. The Creation Research Society Quarterly and other creationist publications have published a number of studies in recent years showing grave inconsistencies in these radiometric methods of age-dating.

The argument that man never saw dinosaurs because the dinosaurs were extinct millions of years before man appeared is based on unstable evidences. Certainly radiometric fossil-dating is a very poor way to attempt to prove it. So also are dating methods based on sedimentation rates and the accumulation of salt in the sea. On the other hand, the Genesis record of Creation and the Flood appears in a Book (the Bible) which has proved to be remarkably accurate in other historical details.

Many scientists now believe the accounts of Creation and the Flood to be true. If they are right—and I believe they are—the dinosaurs were in existence between Creation and the Flood and therefore contemporaneous with man. ◇

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