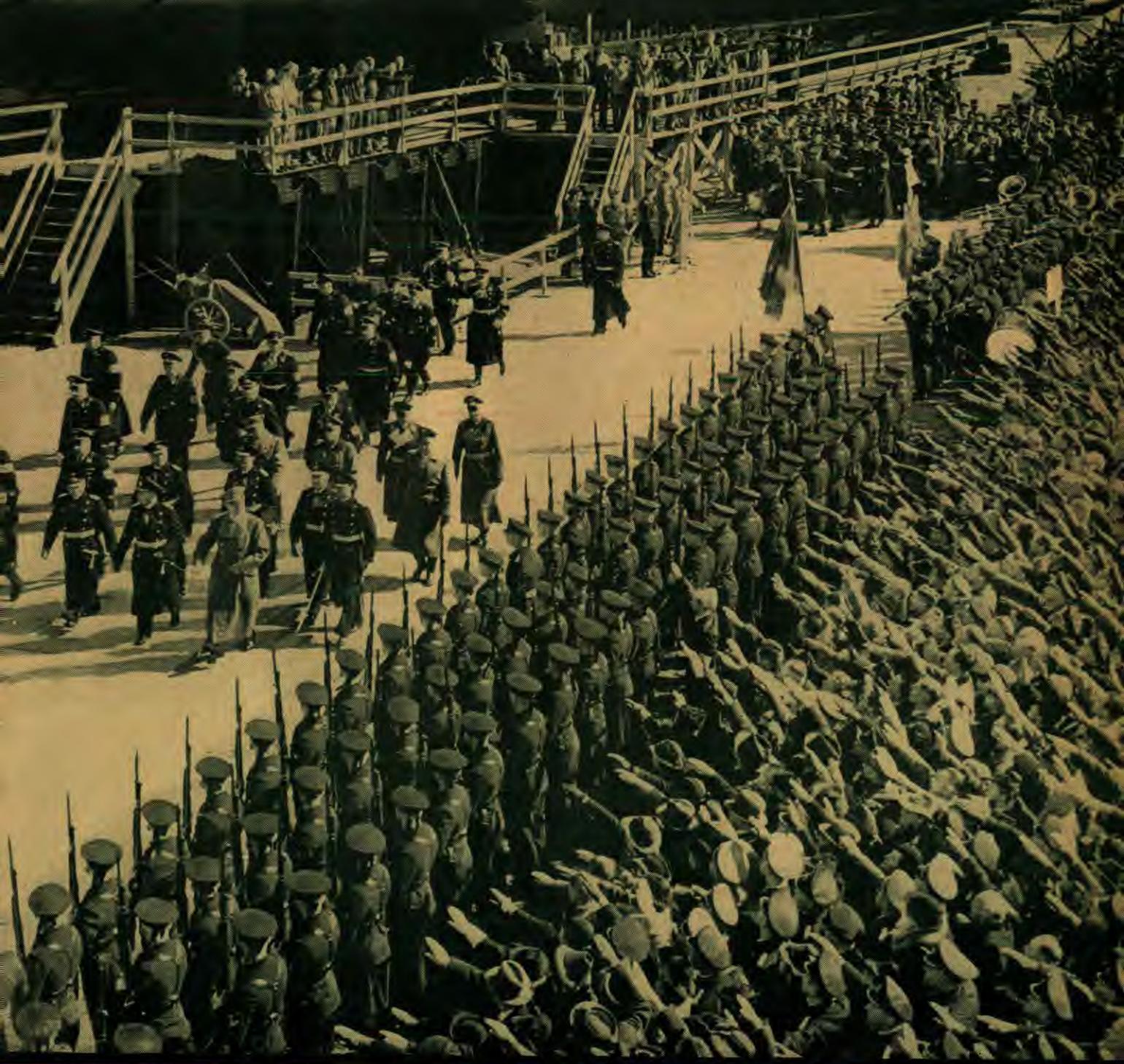


SIGNS OF THE TIMES

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the flight of TIME



TOPICAL



WAR OF NERVES

A Survey of World Events

By the EDITOR

Co-operating with the U. S. "Clippers," the flying boats of Imperial Airways will share the Atlantic air traffic. Above is the "Golden Hind," largest aircraft ever launched in England. It is built to carry one hundred passengers.

THIS is the new international policy: To win bloodless victories by frightening the neighbors. Hostilities, or even declared war, directed against certain governments are expected to intimidate others.

Already it has been carried to great lengths by certain powers who have achieved numerous successes thereby. By setting everybody's nerves on edge, it has brought about a state of affairs where the hearts of people everywhere are "failing them for fear."

Gone forever are the days of peace and tranquillity. For the years that remain to it the world is doomed to this ever-increasing nervous tension. There

will be no letup in the "war of nerves."

Day by day, almost hour by hour, the dread bulletins of doom, or expected doom, or imagined doom, are broadcast into millions of homes in every land on earth. Innumerable people keep tuned in to the great radio stations, hourly expecting some fresh disaster to befall. Their minds are constantly agitated by excited voices of far-off announcers heralding new threats to civilization. They live in an atmosphere of crisis. They have no rest day or night. They are worried, distressed, fearful. The war of nerves is destroying them. It is making life hardly worth living.

At such a time how comforting are

the words of the Lord Jesus! "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

Nothing will so effectively "settle our nerves" as quiet contemplation of words like these.

The heart of Christ was always at peace, regardless of circumstances. No evil tidings disturbed Him. Even as He moved toward the final tragedy of His life, when the dark shadows of Gethsemane and Calvary were already gathering about Him, He said to His disciples: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

"Overcome the world"! It did not seem so at that moment. Yet He had. He knew it. He was confident that His righteous cause would be victorious. He believed in the ultimate triumph of truth. So He was not afraid. Ultimately, in God's good time, all would be well. There was nothing to worry about. Nothing at all.

So His heart was at peace; and so great was His inward calm that He had peace to share with His poor, distracted, discouraged disciples. Though He was personally to be the greatest sufferer, He could say to them: "Be of good cheer." "My peace I give unto you."

This same peace, the peace of God

More than 25,000 persons jammed Hollywood Bowl recently in a Moral Rearmament Rally. The slogan of the reformers was "New Men—New Nations—A New World."

INTERNATIONAL



that "passeth all understanding," may be ours today. Immediately we desire it, and are willing to receive it, it will come flooding into our hearts from above. Then suddenly all fear will be banished, fresh courage will surge through our fainting souls, and our nerves will be calm once more. So will our hearts "be brave again, and arms be strong."



DISILLUSIONMENT

ONE reason for the despair that is creeping into the hearts of many people today is the failure of so many well-laid plans for human betterment, uplift, and recovery.

One after another these elaborate schemes, many of them heavily financed and strongly backed by eminent personalities, have dissolved in futility.

With much blowing of trumpets the League of Nations—and its vital covenant—was heralded in 1919 as the harbinger of world peace and brotherhood. Eagerly the leaders of the nations hurried to Geneva to discuss their problems, dissolve their differences, and find the way to that world brotherhood of peoples that had so long eluded the grasp of man. Alas and alack! today, barely twenty years after, the League has collapsed, with "none so poor to do it reverence." Its gorgeous palace of peace stands empty and desolate, a marble memorial to man's blighted hopes.

So also did the World Disarmament Conference, convened in 1932 with such noble purpose and high resolve, fade out in complete inconsequence. Even as its delegates returned to their homes, the roar of rekindled furnaces, the sound of steel on steel, reverberated around the world, heralding the greatest armament race in history.

The World Economic Conference, designed to halt the tariff wars, stabilize exchanges, and assist recovery, followed the same disappointing course. Problems created by personal greed and international jealousies baffled it.

So has it been with every conference, every effort of man, to save himself. Yet this is not all.

"Today the soul of man," says Will Durant, in the *Saturday Evening Post*, "knows the great sadness of a triple disillusionment, for in one lifetime it has lost the bright faith of its childhood, the New Atlantis of science, and the rebellious fantasy of its youth. The rich console themselves with pleasure, the able with achievement; but where shall the rest of us find again a belief to give us stimulus, a conscience to give us decency,

for SEPTEMBER 26, 1939



OUR COVER PICTURE

This week our cover takes us to Germany, where Herr Hitler is seen at the launching of the warship "Tirpitz," one of the latest additions to the new German navy.

a new devotion to give us something of that nobility without which our life is meaningless?"

In every phase of life of recent years the same sense of disillusionment has come. And with it has developed a growing discouragement, a feeling of helplessness, in the face of forces beyond human control, a gradual yielding to despair.

Yet there is hope. Indeed, at such a time as this the assurances of the gospel of Christ come to us as "strong consolation." The gathering darkness about us serves but to emphasize the value and comfort of its guiding light.

The plans of God have not failed. If we will but study His word, and examine the prophecies it contains, we shall discover that we are indeed rapidly approaching the culmination of the divine purpose for this world. Events that seem so confusing to some are to the student of the Scriptures like soldiers forming into line, regiment by regiment, army by army, moving on to the climax of human history.

There is no cause for disillusionment here.

Just ahead of us is the fulfillment of the blessed hope of God's children in all ages. The signs of the times tell us that in the near future Jesus Christ will return as King of kings and Lord of lords to end the long controversy between good and evil, to usher in His glorious kingdom of righteousness, and to gather His people to their eternal rest.

There will be no disillusionment about

that, either. It will be wonderfully beautiful, wonderfully happy, beyond our brightest dreams. And, as we read in the book of Daniel, "the dream is certain, and the interpretation thereof sure." Daniel 2:45.



IN TIME OF WAR

THREE hundred years ago civil war was raging in England. Cavaliers and Roundheads were struggling for supremacy. The whole country was convulsed; trade was at a standstill; while homes, castles, churches, and cathedrals were involved in the mania for destruction.

In 1644 the decisive Battle of Marston Moor was fought; yet many years were to elapse thereafter before "normal times" returned.

Then—

In the year 1643, someone, whose name has long since been forgotten, started to build a little country church—one of those dear old stone churches of old England, with the ivy and the gravestones, which so enrich its countryside with beauty and history.

Today, on the wall of this church, appears the following inscription:

"In the year 1643, when all things sacred were either demolished or profaned, this church was built by one whose singular praise it is to have done the best things in the worst times, and to have hoped them in the most calamitous."

What are we building today? What are we hoping?

Far worse times are these than any the seventeenth century saw, and they call for nobler building and greater hoping.

May our faith in God and the future He is preparing for us lead to the building of characters that shall stand the tests of time and eternity.

Moscow is rapidly becoming transformed into a city of modern buildings. Here is one of the fine new bridges recently completed.

SOVPHOTO



PIONEERING *With the* GOSPEL

The Work of the Bible Societies

by A. R. OGDEN

AFTER about thirty years of labor among the Nigerian and other peoples in Africa, one missionary was asked by another to help him to find a name for God.

The missionary undertook the task. He called the people together and asked them: "Whom do you worship?" They answered, "Chid." "And who is Chid?" "An evil spirit." "Well, I cannot use that name for God," he thought. So he questioned further: "Where does Chid live?" "In the woods," was the reply. "Who made Chid?" he asked. "We do not know." "Did Chid make himself?" "No." "Come back tomorrow and tell me what you think is the greatest thing in the world," he said.

The next day they came back and said: "Mr. Missionary, we consider the sun the greatest thing in the world." "Yes, I think you are right," he replied. "Who made the sun?" "We do not know," they answered. "Did Chid make the sun?" "No." "Then did the sun make Chid?" "No." "Then who did?" This catechetical form of conversation was too much for one of the natives, who responded in his indignation: "Mr. Missionary, we do not know these things! Our fathers never knew them; and no one can know more than his father."

Then the missionary had an inspiration. Their word for "sun" was *gwee*. Their verb, "to make," was *da*. He put these two words together, and made one word—Dagwee. Dagwee made the sun. This was information, and it astonished the natives. Then he said, "Go home now; but come back tomorrow and tell me what you think of it."

They returned and said: "Mr. Missionary, we know more than our fathers! We know now who made the sun. Dagwee made the sun."

"Yes," said the missionary; "Dagwee made the sun; and I am going to make for you a book, and I will teach you to read it. It will tell you this: 'In the be-

ginning Dagwee made the heaven and the earth.' And you will also be able to read that Dagwee so loved you that He gave His Son that you might be saved."

Eighteen months passed by; then a copy of one Gospel was given them. One day they came to the mission and said. "Mr. Missionary, we have cut down the grove of trees where Chid lived, and we have come to have you tell us more about Dagwee."

It is hard to believe that after thousands of years of effort by mankind to improve his condition, no more than sixty or seventy of the languages of the world had a form of writing until about one hundred thirty-five years ago.

It is harder to believe that four hundred years ago the Bible was a forbidden book in England. It is still harder to realize that a country like Ethiopia had a translated version of the Scriptures probably a thousand years before the



KEYSTONE
These boys of Africa, through the efforts of the Bible Societies, now have the printed word of God in their own language, as have more than one thousand other peoples.

Scriptures were the common possession of Englishmen. Today, the Scriptures have been translated into more than a thousand languages; and this great work has been accomplished largely through the great Bible Societies.

Speaking to a large assembly of Christians in the Civic Auditorium, San Francisco, California, on May 31, 1936, where were gathered thousands of gospel workers and missionaries from all parts of the world, Dr. J. B. Taylor, representing the British and Foreign Bible Society, told the following interesting story relative to the times and conditions under which the Society was born. He said in substance: "In the calendar of modern Christendom March 7, 1804, marks the birth of the British and Foreign Bible Society; yet, important as we believe it was, that event received very scant public notice. In fact, we may search the pages of the British press of that day, and find no reference to this occurrence. Men's thoughts were preoccupied and distracted by other events that they thought important. Kant, the greatest philosopher of Europe, lay dead at Königsberg. Soldiers and statesmen of Britain were watching in feverish suspense, for they had seen Napoleon Bonaparte pick up the crown of France with his sword. He was right then massing his troops and transports on the south shore of the English Channel for what he called a four-hour fair gale, that he might land his forces in Britain. On the British side, fagots were piled on the southern promontory. Keen eyes were watching for the approach of Napoleon's ships, and watchers were placed with fire ready to touch off the fagots in order that the news of his arrival might be made known. It was at such a time that the British and Foreign Bible Society was born. It was not a time of peace, as was the time of the Saviour's birth, but a day of adversity, a day of suspense, a day of dread war.

"Even among Christian people there were very few who seemed to realize that the founding of the British and Foreign Bible Society was the planting of a sapling that would grow and flourish, until today its broad roots spread beneath the sea and its branches sweep the world."

Dr. Taylor then referred to conditions prevalent in other parts of the world in the early days of the history and work of this Society. He said: "Going into India at a time when even the British flag would not permit a missionary to enter, we had to land under a strange flag. But the day soon came when British protection was offered, and the work of the Bible Society has gone forward in triumph." At the present time the written word is being circulated in considerably more than one hundred languages and dialects in India.

The same year that India was entered, the Society sought admittance to China. At that time foreigners were not permitted to enter. The first agent of the Society had to land on a small island some distance from shore, where he had to remain in hiding in the cellar of a merchant who gave him protection. What a change a century of time has wrought! A Chinese who was willing to risk his life taught him the strange sounds of the Chinese language, knowing full well that one who taught a "foreign devil" the language of the Ce-

lestial Empire was liable to lose his head.

David Livingstone, spending more than a third of a century in Africa, blazed the way into and through the Dark Continent with the gospel of the Book of light and life. The Bible is now being circulated in two hundred forty languages in that great continent.

Promoters of God's Work

All honor to the farsighted men who laid the foundation for this marvelous work that has been accomplished not only in Africa but in all the lands of earth! Not only the great continents of earth have received the rays of light brought to them by the word of God, but also the islands of the sea. Where cannibalism once reigned supreme, there are now multiplied thousands rejoicing in the gospel light of God's holy word. God's promise is: "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

Truly the work of the Bible Societies was born in the providence of God, and has been the agency above all others that has made possible the accomplishment of the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19. This work has opened the way for the fulfillment of the prophecy uttered by the seer of Patmos concerning the proclamation of the everlasting gospel message of the Apocalypse: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*



WHY JESUS IS COMING AGAIN

*How Much Do We Want
to See Him?*

by

DONALD F. HAYNES

IT IS the most natural thing in the world for loved ones to want to be together and to stay together; there is a constant yearning to be in the presence of those we love. In the same way there is an abiding attraction between Jesus and all who love Him and His appearing. They love to be in His presence, to think of Him, to talk about Him, and to prepare for His personal return.

This is why so little is said about the return of Jesus in the church today. There are very few genuine lovers of Jesus. Naturally, those who have but a nominal love for Him will not be too anxious to have Him come back and interfere with their other interests. If Jesus should come today, many of the practices of the church would not meet His approval; and people don't want those practices changed. Indeed, could we ask them, most of the inhabitants of the world would probably be found unwilling to receive Him, just as nearly all were unwilling to

receive Him when He came nineteen centuries ago.

But Jesus loves His people so much that He wants them to abide in His presence forever. He makes this clear in such words as these: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. Jesus is today separated from the objects of His tenderest love. His people are "the apple of His eye," and heaven can never be complete for Him without them. Without any qualifying condition, He pledged Himself to come again. He is coming for the primary purpose of receiving unto Himself His very own, for whom He so gladly gave up His life. What a moving thought it is to know that our separation from the Lord Jesus causes a vacancy in His heart!

Dwight L. Moody comments this way in his book, "The Second Coming of Christ," pages 6 and 7: "To my mind this precious doctrine—for such I must call it—of the re-

turn of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this," continues Mr. Moody. "The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. . . . Stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."

Pilgrims and strangers in a foreign land, then, are they who have caught but a glimpse of that matchless love. Each day's living is just another step in preparation for that long-anticipated and eagerly awaited reunion with Him who loved us and gave Himself for us.

And, after that, an eternity will be ours to spend with Him. The loved ones will all be gathered in. And this time there will never be any separation.

"And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Within Thy house forever."

Genesis and SCIENCE

A COMMENTARY on the CREATION RECORD



I. "In the BEGINNING GOD"

by H. W. CLARK, Professor of Biological Science, Pacific Union College

IN the beginning God created the heaven and the earth." Genesis 1:1. Probably no verse in the Bible has ever prompted more comment and discussion than this simple statement found at the very beginning of the Sacred Record.

While the Bible is by many recognized as the Book of God, to be accepted by all Christians as the rule of life, modern theology has somehow seen fit to align itself with an interpretation of the first chapter of Genesis that practically destroys the reality of that record. Ever since the publication of "The Origin of Species," by Charles Darwin, in 1859, the Christian churches have gradually been leaning more and more toward the evolutionary interpretation of science and history, and have been losing their faith in the literal interpretation of Genesis.

The climax, we might call it, came in January, 1938, when the Anglican Church published its revised creed, and stated, among other doctrines, its adherence to evolution rather than to literal creation. The individual who maintains his belief in a literal creation that took place only some six thousand years ago finds himself in a comparatively small minority today. And yet if he accepts the Bible as the revealed word of God, he is constrained to maintain his faith in that word. To such a person this simple declaration that introduces the Bible record is more than myth or folklore; it is a sublime reflection of a fundamental principle of truth.

For the sake of those who still maintain their faith in the historical and scientific authenticity of Genesis, let us examine closely the meaning of this record. "In the beginning." What beginning? Notice that the word says "the" beginning. Other translations omit the article, and simply read, "In beginning," which might perhaps be read, "originally." In other words, we have here a statement of a fundamental truth that whenever and

wherever matter originated, God was the creator. The attempt of the writer is apparently not so much to discuss the time of the beginning or whether or not it was the beginning of this earth or of other worlds, or the universe as a whole; the point is that God is the source of all things, and all things were created by Him.

There are many who attempt to distinguish between the beginning of the universe and the beginning of this earth, trying to apply the first verse to the universe as a whole, and succeeding verses to this earth. In the same way they try to distinguish between the formation of the starry heavens and the formation of the atmospheric heavens. Usually the result of these attempts is to introduce vague and unscriptural theories, some of which may be evolutionary in nature. There is no need of such confusion if we catch the intention of this plain, simple statement.

When we think of the children of Israel as a race of slaves whom God is about to deliver from Egyptian bondage, and of Moses, their deliverer, going down into Egypt with a revelation from God and giving to them the fundamental truths that would make them the greatest religious people on the face of the earth, we can see the significance of his introductory words as he wrote the history of God's dealings with man.

It was necessary that they should understand the difference between the God of their fathers and the gods who were worshiped in Egypt. Moses presented to Israel the God of Abraham, Isaac, and Jacob, and, in order that they might realize that this God was more than a mere tribal deity, he explained to them, when they asked who sent him, "I AM hath sent me." Exodus 3:14. By this name God chose to be recognized and to be distinguished from the gods of the Egyptians. He was the great I AM, the All-sufficient One, the One beyond

whom there was no other, the One who, by His own power, brought all things into existence.

Centuries later, the apostle John, writing of this same event, stated that "the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

This Being was the One who created matter. The Hebrew word *bara* signifies the creation of something new. In the case of matter, it would mean the formation of matter from a nonexistent state. In the case of man, it would be the production of a new type of being that had not existed before. This God, in other words, is the One, and the only One, who possesses this power of creating that which had never existed before.

It is important to observe that other nations of ancient times had developed theogonies, but not so with Israel. They had never developed a system of explaining their Deity. They had one God only, who was assumed to be personal, eternal, supreme in power, and perfect in wisdom and goodness. This very assumption could be possible only as they believed Him to have creative power, and to perform His works in an orderly and systematic manner.

Their theology was therefore a monotheism, or belief in one God as opposed to the polytheism, or belief in many gods, held by the nations around them. This view of God and His power was consistently held by all the Bible writers. Among Old Testament writers Isaiah and Jeremiah are especially strong in their attitude toward God as the creator of the heavens and the earth. The same idea is found throughout the New Testament. The Bible closes in the book of Revelation, as it began in Genesis, with a recognition of the great fundamental truth that God created the heavens and the earth. This truth has been a safeguard throughout all time against the

popular pagan doctrine of the eternity of matter.

The belief commonly held by ancient peoples that matter was self-existent gave rise to the logical agnosticism of Greek philosophers, and, as in our own day, led both skeptics and believers astray. Our modern materialism is very largely due to the fact that men have lost sight of God as the creator, and have attributed supreme power to matter itself.

No Need to Distort the Record

When did God make matter? Accepting the literal reading of this record, which would place the creation of the earth in six literal days, are we to understand that the matter of the earth itself was brought into existence on the first day, or that creation simply involved the formation of the earth from matter that was already in existence? The record does not say; but it might be well to examine the source of opinions on this subject. A gap between verses 2 and 3 is implied by many writers, who, in order to be in harmony with popular geology, insert indefinite periods of time between the origin of primordial matter and the formation of the earth itself.

These long geological ages have been presented in an attempt to explain the various strata and the fossils, losing sight of the possibilities of the Flood as the agent for the production of fossil-bearing rocks.

To some, all that is left today of the first chapter of Genesis is the idea that it is a sort of folk tale told in ancient times by peoples of simple ideas in their attempt to explain the origin of the earth.

If we accept the Genesis record of creation at its face value, and recognize the Flood some centuries later as the probable cause for most of the stratified rocks of the earth, we should have no necessity whatever of implying any separation of the first two verses of Genesis from the rest of the chapter.

In the study of the first chapter of Genesis, it is important to recognize the principle that the first verse is not an attempt to state when or how the heavens or the earth were created, but merely a declaration of the fundamental principle of creation as opposed to evolution. For the sake of the discussions to follow we shall assume the record to be a complete unit, and shall understand that it deals simply with the truth that God is the creator and with the order of events during creation week. With this in mind, we shall proceed to analyze the verses that follow.

"And the earth was without form, and void." Genesis 1:2.

This verse deals with the condition of the earth as it was first brought into existence, when it was "without form,

and void." The two Hebrew words from which these two expressions are translated signify confusion and emptiness; in other words, the earth as it first appeared was in a state of chaos—it was shapeless and without organization.

We are informed that "darkness was upon the face of the deep." This expression, "the deep," is sometimes translated "the abyss," signifying a vast, unfathomable region or watery waste, a shapeless mass of substance. It is important to notice that the record states that the earth, as it was produced, was formless. It does not say that at some ancient time God created the heaven and the earth and then later they became formless. It is hard to see how any such interpretation can be read into these verses without distorting the plain reading and doing violence to the clear understanding the text implies. Furthermore, those who maintain this view do so in order to make room in their theology for long geological ages before the beginning of verse three. They refuse to

recognize the Flood as the cause of geological phenomena, and open the way for the criticism that their geology is no more scriptural than that of the evolutionists, who translate the whole record in terms of long ages.

We cannot twist the plain reading of the Scriptures to fit such an interpretation any more logically than we can imply an evolutionary interpretation for the days of creation.

"And the Spirit of God moved upon the face of the waters." Verse 2. This is in harmony with other scriptural statements, such as Psalm 33:6, where we are told, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth," or Job 26:13, which says, "By His Spirit He hath garnished the heavens." When we take the different expressions in the Bible regarding the creation of the world, we find brought to light the wonderful truth that God was the creator, that the Son was the agent in creation (John 1:1),

(Continued on page 14)



NEWS FLASHES

POINTED PARAGRAPHS
OF WORLD INTEREST

by W. L. Emmerson

✪ **CHRISTIANITY IN POMPEII** That the Christian gospel was preached in Pompeii before its destruction in 79 A. D. is suggested by the discovery of the impress of a cross in the corridor of a recently excavated villa.

✪ **TWENTY YEARS' PROGRESS** The first two American commercial flying boats to cross the Atlantic landed their passengers and cargo of mail just twenty years after Alcock and Brown made the first flight across the ocean.

✪ **IF JAPAN SUCCEEDS** "If Japan should ever lay her hand on the whole of China and obtain control of her immense man power, her great possibilities as a market, and her vast mineral and agricultural wealth," said Dr. Koo in a recent lecture, "she would convert those almost limitless and invaluable assets into formidable means and instruments of domination and conquest, and it would then be impossible to contemplate the prospect of permanent peace in Asia or the world."

✪ **POPULATION PANIC** Anxiety was expressed in a recent debate in London on Britain's population which, according to Viscount Samuel, will by 1970 have fallen from 41,000,000 to 30,000,000 and by the end of the century to 20,000,000. Viscount Dawson of Penn stated that today every hundred women are producing only seventy-six girl babies, or future mothers. He also declared that by 1960 there will be only one person under twenty for every person over 60—an evidence of serious ageing of the population.

✪ **NOT BECOMING PAGANIZED** "Fears are sometimes expressed that England is becoming paganized," says the London Times; "but there are encouraging statistics to show that during the last twenty-four years 67 per cent of the children born in this country have been baptized by the Church of England. The percentage has remained remarkably steady throughout this long period, never rising above 69 per cent or falling below 64 per cent. When to this number are added the baptisms of the Roman Catholic and the Free Churches, it seems fairly safe to say that 80 per cent of English children are brought by their parents to Christian baptism. A figure so high and constant is of a reassuring significance."



"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.



MOST religious people agree that the reward of the righteous is greatly to be desired; but when and where that reward will ultimately be given is a question that has long puzzled mankind.

In Psalm 115:16 we read: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." It is obvious, then, that God originally planned for man to live upon the earth, while His place of abode was to be in heaven.

John the revelator was given a vision of heaven: "I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne." Revelation 4:2. Then in the fifth chapter and the eleventh verse he says: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." In other words, an innumerable company of angels was seen in heaven. It is evident, then, that heaven is the home of God and the angels. But what about man?

Genesis 2:15-17 says: "The Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Man was placed upon a beautiful new earth. He was a candidate for immortality. Obey and live, disobey and die was the simple alternative set before him.

Man's dominion extended over the whole earth: "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28. All the created beings were subject to Adam's dominion and power. The shaggy-headed lion obeyed him. He could call to him the birds of many colors. His was a power never since experienced by

man. Nature in all its Edenic beauty was for his enjoyment.

Paul says, in Hebrews 2:7, 8, speaking of man: "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him."

What did man have in the beginning? First, he had life on condition of obedience. Secondly, he had dominion over all the earth. Thirdly, he had power over every living creature. Through sin,

he lost all these blessings. The world's greatest real estate transaction took place when Adam sold out to Satan. He lost his life, his dominion, and his power. Romans 6:16 says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Yes, Adam sold out entirely, and became a slave to Satan, whereas he had formerly been king in his own right.

In Luke 4:1-6 we read of the experience of Christ while being tempted in the wilderness. "The devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a



Where Will the Saved Spend

In Heaven or on Earth?

Adam's Dominion to Be Restored



MOULB

ERNITY?

by
E. CHESTER CARRIER
Broadcast over WIBC)

moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." How was it possible for Satan to offer our Saviour the whole world? Because it had been delivered to him by Adam in the beginning.

How thankful we should be today for the words spoken by Jesus in Luke 19:10: "The Son of man is come to seek and to save that which was lost"! What had been lost? Life, home, and authority. All these things Jesus is to restore in the fullness of time through the plan of salvation.

Let us notice some of the promises

made to the patriarchs and prophets of old. Speaking to Abraham, God said: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:14, 15. How much of the earth did Abraham see? Paul wrote, in Romans 4:13: "The promise, that he [Abraham] should be the heir of the world, was . . . through the righteousness of faith."

But how much of the world did Abraham inherit? Stephen, in his noted apology, speaking of Abraham, said: "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Notice that God promised Abraham and his seed the whole world; yet Abraham did not receive enough to set his foot upon.

In the eleventh chapter of Hebrews, known as the faith chapter of the Bible, we find a category of eighteen faithful men and women. The closing verses of the chapter, verses 39 and 40, make a startling comment: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." These godly men and women to whom the promise was made did not receive the promise. What promise? That they would inherit the earth.

Jesus says in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." Not heaven, but *earth*! Now the question is, When will the inheritance be given?

The prophet Ezekiel says: "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezekiel 37:12-14. It is evident, then, that the promise will be fulfilled after the resurrection, when immortal life is given to the redeemed. God's eternal plan will ultimately be carried out, although Satan has apparently thwarted that plan for some six thousand years. And what is that plan?

In Isaiah 45:18 God says: "Thus saith the Lord that created the heavens; 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:

I am the Lord; and there is none else." It is God's eternal purpose, therefore, to have upon this earth a sinless race of beings; and His plan will be carried out.

"But," says one, "God's promise was only to Abraham and his seed. Where do the Gentiles come in?" The answer is found in Galatians 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It seems just now that I can hear someone ask the question: "What about 2 Peter 3:10?" Let us read it: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." How can the redeemed live upon the earth if it is going to be consumed by fire? Let us read the thirteenth verse: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Those who read our article on the millennium last week will remember that at the close of the thousand-year period, sin and sinners will be destroyed by fire, and God will create a new heaven and a new earth. In Revelation 21:2 we learn that the capital city of the new earth will be the New Jerusalem. The description is found in Revelation 21. Think of a city 1,500 miles in circumference, 375 miles on each side, having an enclosed area of 140,625 square miles, or 90,000,000 acres, or 3,920,400,000,000 square feet! There is plenty of room for *you* there!

Not only will the redeemed have homes in the city, but in the country as well. In Isaiah 65:17-25 we are told: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."

Again, in Isaiah 11:6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The earth will be restored to all its Edenic beauty, God's plan will be carried out, and man will have, through Christ, all that was his in the beginning—life, dominion, and power.

How thankful we ought to be that Jesus came "to seek and to save that which was lost"! Luke 19:10. Our Saviour is looking for citizens for that future kingdom. He wants *you*. He died

(Continued on page 15)



THE FRUIT OF THE SPIRIT

IS

PEACE

by

LEONORA LACEY
WARRINER

PEACE, the third grace to be mentioned by Paul in his description of the fruit of the Spirit, is said by one writer to be, "love in repose, love in green pastures and beside the still waters."

Today, as never before, men and women everywhere long for peace and tranquillity of mind; but peace constantly eludes them, for it is beyond the power of mortals either to give or to obtain it of themselves. Certainly, in these feverish days of fear, unrest, and turmoil, peace seems very far away; and yet it is within the reach of all of us if we will but seek it and fulfill the conditions of its bestowal.

Peace is a gift—one of the greatest gifts ever bestowed by God upon man. From the earliest ages men have prayed for it, and received it whenever they have placed themselves in the right relationship toward it. Almost forty books of the Bible speak of it; prophets and kings wrote and sang of it; angelic choirs heralded this gift to the world at the birth of the Saviour, in the words, "On earth peace, good will toward men;" and Christ, in that last meeting in the upper chamber, just before He went to meet death on the cross, ratified, in that darkest of all hours, the message of the angels, when He declared: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

Ah, there is the secret—"not as the world giveth"! The peace that Christ gives springs from a love that gave itself upon the cross, that those who believe and receive might have peace; and no one who has not learned the secret of that great love and allowed it to enter deep into his very heart can hope to possess that peace which "passeth all understanding," with its infinite keeping power for hearts and minds.

No matter how men strive for peace of mind and heart, if they refuse to accept the teachings of Him who is the God of peace, and turn from His ways, they will inevitably fail of receiving it. It is written: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

How, then, can we obtain this blessed gift of peace for our own? By placing ourselves in the right relationship toward it, and fulfilling the conditions given in the word of God for its bestowal.

Isaiah, who might almost be called the prophet of peace,—he writes so much about the Prince of Peace and His great gift of peace,—wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. "Thus saith the Lord, thy Redeemer, the Holy One of Israel. . . . O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:17, 18. And again: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:17.

Down the long sweep of the ages, from the ancient book of Job comes the secret of peace, as true today as it was those many centuries ago: "Acquaint

now thyself with Him, and be at peace." Job 22:21. In another place it is written: "Great peace have they which love Thy law: and nothing shall offend them." Psalm 119:165. There we have the thought of love behind this gift of peace. We must allow the love of God to enter our hearts, and must truly love His law; we must accept Him who is our peace, that at the day of His appearing we may be "found of Him in peace, without spot." 2 Peter 3:14.

Love, joy, peace—what beautiful, heart-warming graces they are! If we could but make them our own, how they would transform our feeble lives, filling them, irradiating them, electrifying them; making us irresistible magnets to draw all men to us, and, through us, to the Prince of Peace, who so loved the world that He gave His life on the cross that men, believing in Him, might have everlasting peace.

Moody, in his "Secret Power," wrote: "In the 14th chapter of John, the 27th verse, Jesus said, 'Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.' This is the precious legacy of Christ to all His followers. Every man, every woman, every child, who believes in Him may share this portion. Christ has willed it to them, and His peace is theirs. . . . Now this will that Christ has made neither the devil nor man can break. He has promised to give us peace, and there are thousands of witnesses who can say: 'I have my part of that legacy. I have peace; I came to Him for peace, and I got it. I came to Him in darkness; I came to Him in trouble and sorrow; I was passing under a deep cloud of affliction, and I came to Him and He said, "Peace; be still." And from that hour peace reigned in my soul.' Yes, many have proved the invitation true, 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' They found rest when they came. He is the author of rest; He is the author of peace; and no power can break that will. Infidels and skeptics may tell us that it is all a myth, and that there isn't anything in it; and yet the glorious tidings is ever repeated, 'Peace on earth, good will to man,' and the poor and needy, the sad and sorrowful, are made partakers of it."



Our of the heart and soul of a people arises its literature. When the writings are studied, they may reveal the religious and moral ideals that have developed as the word of God has been lived in human experience. Such spiritual ideals may be found in the fifteen hundred years of English literature stretching from the fifth century after Christ to our own complex twentieth century.

The great principles of Christianity have been sought by Milton, Bunyan, and Cowper. Poets, such as Wordsworth, Tennyson, and Browning, have humbly endeavored to think the thoughts of God and to know of His creative works. They have given us a body of inspirational writing to enrich life and to deepen our love toward God and man.

Some of humanity's greatest problems have been the themes of literature. Dr. Herbert L. Willett has well said that "the themes deliberately chosen by great poets, as by the supreme artists in other areas of human interest, have been those related to moral and spiritual life. It is largely true that the masterpieces of painting, sculpture, architecture, and music, as well as poetry, have had a religious theme or purpose."

The greatest writings of the human mind are essentially religious. Primarily, man searches after God; then, he longs to find peace and fellowship with other human beings; and finally, he must face the mystery of death. These issues are answered best as man turns to the word of God. Often he records his searchings, his faith, his hopes, and his tragedies in poetry and prose, and, as we read them, they encourage us. Truly the great poet or prose writer "points the way, away from the immediate and ephemeral, to the abiding and eternal."

Turn back in the annals of history to the story of the ancestors of the English people. Early in the fifth century A. D. the Germanic tribes invaded the isles of Britain. These invaders had simple social customs. They were Angles, Saxons, and Jutes—pagans who worshiped the mythical gods, Woden, Thor, Tiu, and others.

Fire and water were worshiped as well as the sun, moon, and other objects in nature. They believed that demons and monsters infested the woods and seas. Their degenerated superstitions caused them to live in constant terror of dark evils. They had no knowledge of God, and their pagan hearts were darkened without hope of a future life. All that a warrior could look forward to was a place in Valhalla, the abode of slain warriors. "They knew that there was light among other nations, and must have been dimly conscious that they sat in darkness and the shadow of death,"

The SEARCH After GOD



*How Christianity Displaced
Paganism in Ancient Times*

*First of a Unique Series of
Historical Articles*

by

MERLIN L. NEFF

Professor of English and Journalism
Walla Walla College

declares William Hunt, in his history of the early English church.

Fate was continually hanging over these tribal peoples, and it was this power that threatened every man. Fate decreed, and everyone submitted in fatalistic assent. War was the principal occupation of the tribes, and barbarity was the result. The few of their poems that remain describe valiant fights and strong warriors. In such a primitive and savage state these tribes might have continued had not the story of Jesus Christ, the Saviour of men, come to them.



Into this heathenism came missionary teachers with the word of God. King Ethelbert of Kent received the missionaries from Rome, listened to their message, and was converted. In the ancient "Ecclesiastical History of the English People," by the Venerable Bede, is the record of this great event.

Another ruler, King Edwin of Northumbria, heard the gospel. Should he renounce his old religion and accept the new faith? It was not easy to break with the religion of his ancestors. "He delayed to receive the word of God at the preaching of Paulinus, and used to go several hours alone, and seriously ponder with himself what he was to do, and what religion he was to follow."

In the midst of his perplexity one of the king's chief men counseled the king in a magnificent appeal. The heathen said: "The present life of man, O king, seems to me, in comparison to that time, which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, while the storms of rain and snow prevail abroad; the sparrow, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."

Have you ever wondered what the hopes and despairs of a pagan without God could be like? Here is the answer as preserved in the early writings of England. The speaker was a man "having no hope, and without God." A pagan's existence was as a sparrow that flies swiftly out of the darkness, through a moment of light, into utter darkness forever. It was the despairing cry of a lost human soul searching for God.

One historian has said: "This restlessness, this feeling of the infinite and dark beyond, this sober, melancholy eloquence, were the harbingers of spiritual life. When the tribes accepted Christianity, a new spirit came into their writings." Now, instead of war songs, there were hymns to the Almighty. Bible stories were translated into the Old English language. The Bible gave the clod-like tribesmen a faith in God and an assurance of life. No longer did an inexorable Fate hang over every man, for the story of Jesus Christ, of His life and death, gave a certain hope. Fate, "the ruler of every man," had been conquered. With the Christian's hope in their hearts, they wrote new poetry. One reads the

translation of an Anglo-Saxon poem: "Good is the man who keeps faith, who never gives voice to his anger too quickly, before he understands the remedy for his woes. Well goes it with him who seeks grace from on high, consolation from our heavenly Father, our rock and refuge."

A new life had come, and with it was a more abundant experience. Contact with Christianity brought Britain close to the highest and best civilization of the time. With the teachings of God's word came regeneration of heart, changed ideals, and firm faith in a future life.

The Influence of a Christian Ruler

The Christian King Alfred set about to teach his people wisdom and righteousness. "His efforts for the intellectual development of his people show that he had a clear perception of the special needs of his time. A religion that was contented with intellectual darkness might enslave the conscience without elevating the soul, and was sure to sink into a superstition that would fail to ennoble life or to reform the morals of society. With such a religion as that, he would not be content, for he sought to raise his people to a higher level of civilization and morality."—*A History of the English Church From Its Foundation to the Norman Conquest*, Hunt, page 273.

As a literary figure, Alfred translated religious books and wrote others for the advancement of Christianity. The historian summarizes his life thus: "He set his people a bright example of a strenuous and noble Christian life, and did his utmost to raise them to the same lofty standard that he ever kept before himself."—*Id.*, page 286. What a contrast is this Christian ruler to the pagan kings of earlier days, who led their tribes to battle for lust of blood and victory!

Old English literature owed much of its greatness to the influence of the Bible. From its sacred pages came new strength of character and purity of life. King Alfred had said: "I think it better, if you agree, that we also translate certain books which all men must need to know into the language we can all understand; and so bring it to pass—as well we may with God's help in a time of peace—that all the free youth in England who are rich enough to afford it be set to study as long as they are yet unfit for other duties, until they well know how to read English."

The power of Christianity was beginning a transformation of a primitive nation, and starting it forward with new hope and faith. The translations of portions of the Bible, scores of books of sermons, and religious poetry took the

place of old war songs. The Christ of Calvary became the hero of these peoples who had fought and killed to be heroes of their tribes.

Thus, in the early life and literature of Britain are shown the changes of heart and life that a pagan nation can receive through Christianity. They searched for God, whom they knew not, and their foolish hearts were darkened with superstitions and pagan rites; but when the message of the cross of Christ came to them, they heard it gladly, and it lifted them to higher planes of life. We have seen how the social life, the writings, and the hopes of the human heart were transformed.

The old Anglo-Saxon priest spoke truly when he urged the king to accept the Christian faith, for he said: "I have long since been sensible that there was nothing in that which we worshiped; because the more diligently I sought after truth in that worship, the less I found it. But now I freely confess that such truth evidently appears in the preaching as can confer on us the gifts of life, of salvation, and of eternal happiness. For which reason I advise, O king, that we instantly abjure and set fire to those temples and altars which we have consecrated without reaping any benefit from them."

The power of God was speaking salvation to a nation groping in dismal night, and they followed the "Light, which lighteth every man." "So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory." Psalm 102:15.

(To be continued next week)

A DISAPPOINTMENT, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—*Fénelon*.

How Love Transforms

by N. P. NEILSEN

"WHEREBY are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:4.

By nature we are sinners. We have inherited the carnal nature, which "is not subject to the law of God, neither indeed can be." Romans 8:7. We have all sinned, and in our carnal nature have all "come short of the glory of God." Romans 3:23. By nature our hearts are cold and black. We snap and crack until we finally break and fall apart. In this condition we are without Christ, "having no hope, and without God in the world." Ephesians 2:12.

Our carnal nature may be compared to iron—black, cold, and hard. We may hammer cold iron a long time, but still it will not knit together if broken apart. It must be heated before it can be welded. Not only must the iron be placed in the fire, but the fire must get into the iron. Then the pieces can be welded together into one, and be as strong as if the original had never been broken. When the iron is placed in the fire and the fire gets into the iron, the nature of the iron is changed. Now it is no longer black, but red. It is no longer cold, but hot. It is no longer hard, but soft and pliable.

Thus it is with us. Our nature, too, must be changed. We must be in Christ and Christ in us, until His love warms our cold hearts to the welding point. Here is the crucial test. Sin and hatred break us apart, but the love of God unites us again. So love is the remedy. We may become partakers of the divine nature. Said Jesus: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. When love enters, our natures are changed, and we are welded together into one great family of God.

COMING Next Week

in addition to the regular features:



- Terrified Europe Jean Vuilleumier
- The Shape of Things to Come C. A. Reeves
- Order From Chaos H. W. Clark
- Have the Ten Commandments Been Abolished? . . . F. Chester Carrier
- The Fruit of the Spirit Is—Long-Suffering Leonora Lacey Warriner
- A Call for Reformation Merlin L. Neff
- God's Eternal Purpose R. Allan Anderson
- Rooted in Love Inez Brasier

Half Hours WITH THE

BIBLE

CONDUCTED BY

W. Allan Anderson

No. 1. God's Revelation to Man

*Through Jesus Christ
Through the Scriptures
Through Nature*

1. Has anyone ever seen God?

"No man hath seen God at any time." John 1:18, first part.

"Ye have neither heard His voice at any time, nor seen His shape." John 5:37, last part.

2. How only can we know Him?

By revelation.

Christ the Creator and Revealer

3. How has God revealed Himself to us?

"The only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18, last part.

"All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matthew 11:27.

See also Matthew 3:17; Colossians 2:9.

4. What do the Scriptures say of Jesus Christ?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father,) full of grace and truth." John 1:1, 2, 14.

"Unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Hebrews 1:8.

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

"The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. See also John 10:30; 17:5.

5. Who was the agent in the creation of the universe?

"All things were made by Him; and without Him was not anything made that was made." John 1:3.

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1:1, 2.

See also 1 Corinthians 8:6; Ephesians 3:9.

6. How was this accomplished?

"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.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Genesis 1:6, 9, 24.

NOTE: For this reason Christ is called "the Word of God." See John 1:1, 14; Revelation 19:13.

Scriptures Reveal God

7. Who is the central personality in all Scripture?

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39, R. V.

"Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." "And He said unto them, These are the words

which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:27, 44.

8. What effect will this word have on our lives?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which dwelleth and abideth forever." 1 Peter 1:23.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Psalm 119:9.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63.

See also Deuteronomy 8:3; 1 John 2:17.

9. What has God promised to those who study His word?

"So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:2-5.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:17.

See also Luke 4:21; Ephesians 3:11, 14, 15.

10. Why should we search the Scriptures?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

11. What portions of Scripture are especially called the light?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:4, 5.

God's Revelation in Nature

12. Where else is God manifesting His glory?

"The heavens declare the glory of God;

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR ARTHUR S. MAXWELL

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and the firmament showeth His handiwork." Psalm 19:1.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:20.

"Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job 12:7-9.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them

all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:26.

13. What is the song of the universe?

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

Genesis and Science

(Continued from page 7)

and that the Holy Spirit was the moving power by which creation was accomplished.

It is interesting to compare this viewpoint with that of the Egyptian myth of creation. There the female deity brooded over and hatched the egg of chaos to produce the world. This is a vague, abstract notion.

In the Hebrew wording, there is presented a personal God sending forth His Spirit to act upon the formless matter that had been brought into existence, and to organize it and form it into a world.

In our next article we shall begin a study of the details of how this creation proceeded.

For Whom Did Christ Die?

TWELVE shipwrecked men were laboring in heavy seas in an overloaded boat when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me, and gave Himself for me.—*Arthur T. Pierson.*

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The Saved and Eternity

(Continued from page 9)

for you. He only asks that you love Him enough to be obedient to Him and to keep all His commandments; for it is written in Revelation 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

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"I REGARD prayer as a master mind cure, and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood, possesses power both to prevent and to cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease producing, while faith and hope are health giving; and, in my opinion, the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair."

Our life must be hid with Christ in God. We must know Christ personally. Then only can we rightly represent Him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were He in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life. —E. G. White.

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FOOD

What You Eat Makes You What You Are!



THREE outstanding articles covering the various phases of healthful eating are featured in the October issue of *Health*. "What a Businessman Should Eat," by Dietitian Elizabeth Neufeld, contains a five-point program, helpful not only to the businessman, but to the housewife who is preparing the meals. The article itself tells in a most interesting way how one prominent businessman not only pepped up himself, but set a standard for his whole group.

With so many of our boys and girls getting their lunches at school, "What a High-School Student Should Know About FOOD," by Hubert O. Swartout, M. D., D. P. H., will be of exceptional interest and value not only to them, but to mothers and fathers as well.

"Why Not Eat More Fruit?" by Daniel H. Kress, M. D., is a most excellent study by a physician of long experience. He not only tells us how to include the right amount of fruit in our diet, but why we should do so, and what the results will be.

OTHER FEATURES

But *Health* isn't just another magazine on foods and diet—far from it! Other soon-coming features include articles on cancer, scarlet fever, the teeth, the eyes, proper reducing, and a host of other current health topics.

If you haven't seen a copy of *Health*, why not send us a card today, asking for a free sample of this splendid October issue? Or, better still, join our large army of health-minded readers, and subscribe. Attractive subscription offers in the U. S. A. include a year's subscription to *Health* for only \$1.50, two years for \$2.50; or a combination of *Health* and *Signs of the Times*, each one year, for only \$2.00. You may have *Health* sent to your address, and the *Signs of the Times* sent to a friend at this special combination rate if you wish.

HEALTH, Mountain View, California





Wonderful

SAVIOUR

by A. R. BELL

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

“The fullness of the time” was marked by the fulfilling of the scriptures that foretold the coming of the Messiah.

First came John the Baptist, with his message: “Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord.” Matthew 3:2, 3.

Then came Jesus, “preaching the gospel of the kingdom of God, and saying, The time is fulfilled.” “God sent forth His Son, made of a woman.”

To be a Saviour, Christ had to place Himself where sin would pull at His heart as it pulls at your heart and mine. He had to clothe His divinity with humanity, and, in this, become one of us. Hebrews 2:16-18; 4:15.

So deeply did He suffer in His humanity, that it was written of Him, as it has never been written of man, He “resisted unto blood, striving against sin.” Hebrews 12:4.

The son of God was born of a woman—“made under the law.” Christ was placed where every poor sinner born into this world is placed—under condemnation

of a transgressed law. What a wonderful Saviour! He was born “under the law” to redeem them who are under the law, that the slaves of sin might be made the sons of God.

Christ worked out man’s redemption when man was working out his own destruction. He became partaker of our nature, that we might be partakers of His nature. He came under condemnation that we might have justification. He “gave Himself for us, that He might redeem us from all iniquity.” Titus 2:14.

Jesus did it all because He loved us. He could not bear the thought of our being ruined by sin. Let us honor such a Saviour as this and return His love. We can do this only by forsaking sin. We cannot hold on to sin and claim to love Him. Christ was condemned that we might be redeemed, that the sweet relationship of fatherhood and sonship might exist between us; that, while waiting for heaven, a blessed foretaste of the glory land might be ours.

Shall we not yield ourselves to Him? Surely the language of the poet should be the sentiment of our hearts:

“Were the whole realm of nature mine;
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.”