

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



The Flight of TIME

A Survey of World Events by the Editor



INTERNATIONAL
A historic moment—the "Dixie Clipper," with 22 passengers and a crew of 12, leaving the water at Port Washington to start the first regular transatlantic passenger air service.



THINGS THAT ABIDE

WITH war raging again, with civilization threatened with complete destruction, with all the world plunged once more into the utmost confusion, it is a great consolation to reflect that there are some things which will definitely outlast this dreadful conflict.

Writing in another time of totalitarian ascendancy, when the cause he was espousing was suffering no little persecution and suffering, the apostle Paul proclaimed this enduring truth: "Now abideth faith, hope, charity, these three." 1 Corinthians 13:13.

No matter what happens in this troubled, warring world, "these three" will remain. That is one of the strange, in-

explicable qualities of faith, hope, and love. The more they are menaced, the better they thrive. Hide them in darkness, and they will glow with unexpected brilliance. Drown them in a deluge of destruction, and they will come floating triumphantly to the surface.

They are indestructible. Through the worst wars, pestilences, earthquakes, they remain. After the most fearful persecution and pogroms, they revive.

War comes. Faith between nation and nation, between man and man, reaches its minimum. From a human standpoint the situation could not be worse. Truth is fallen in the streets. No one believes the newspapers, nor the radio, nor the verbal confidences of their friends. Everything and everybody is bathed in an atmosphere of suspicion. Everywhere there is disappointment, disillusionment, fear. Yet, at such a time, faith, seeking security, looks upward from earth to

heaven. There is a turning back to God, to the Bible, to the eternal verities.

Thus faith abides, sublimated by the exigencies of war.

Hope likewise endures. When roaring guns announce the collapse of every human effort to preserve peace; when youth is squandered on the battlefield, and all the happiest and holiest expectations of the human heart are crucified; then does hope turn toward the future, seeking comfort from the promise of a brighter day in the kingdom of God. The ancient prophecies come back into their own once more, and the coming of the Lord Jesus Christ, the Prince of Peace, as King of kings and Lord of lords, is recognized anew to be the blessed and only satisfying hope of humanity.

And love. When war comes in, love, it would seem, goes out. Yet it does not. At the very time when one might expect love to be completely extinguished, it multiplies exceedingly and shines with unusual luster.

When hate is at a premium, love reaches its zenith.

Hate draws men from their homes to the fighting lines, only to make home appear more beautiful than ever, and mothers, sisters, brothers, children, a thousand times more dear.

Hate puts guns into men's hands and tells them to shoot their fellow men.

In times of national distress and grief, when human need is greatest and human suffering most dire, then does love shed its deformities and assume its fullest glory. Tragedy is often the trigger that releases the upsurging of love in its highest and noblest forms.

Emphasizing the amazing change that has come over England recently is this parade of 20,000 National Service Volunteers before the King and Queen in Hyde Park, London. Every branch of the service was represented.



Then indeed are accomplished the greatest deeds of self-sacrifice, the most inspiring acts of heroism.

Thus do faith, hope, and love endure. They cannot be crushed or obliterated. Nothing can dispose of them. They will be with us till the end, and the future is theirs.

Kingdoms may rise and fall, civilizations come and go, but faith, hope, and love, these three, will abide forever.



WE NEED a new type of Columbus," said the *New York Times* the other day.

"The one who set sail for Cathay in 1492 was the forerunner of a long line of explorers who circumnavigated the globe, poked their prows into new seas and harbors, climbed mountains, floated up into the stratosphere, planted flags at the poles. They were like tenants of a new house bent on determining its size and character."

Today such explorations are at an end. Every room in this house has been examined from cellar to attic. There are no more continents to discover, no more seas to chart, no more rivers to ascend, no more mountains to climb.

Yet there are tasks still to be accomplished in this old world that call for all the courage and the spirit of adventure that was in the heart of the great Columbus. In medicine, in astronomy,—in fact, in all the sciences,—hidden secrets challenge man to press on to further conquests.

But, most of all, just now we need someone with faith and vision enough to pioneer a way across this raging, blood-red sea of war and carnage to the better land of our dreams.

Yes, we need a new Columbus, great in heart and great in purpose, to lead us into an entirely new arrangement of world affairs where "nation shall not lift up sword against nation, neither shall they learn war any more." We need someone who will find a way to universal peace, and then know how to keep it.

Anyone able to render such service to mankind would surely deserve the warmest allegiance and the deepest devotion of us all. Who would not give everything he had to support a cause like this, if it were absolutely certain of success?

A new Columbus is ready for the adventure. He has all His plans laid. And one of these days He will set sail.

The terrible calamities now falling upon mankind are indications that we are nearing the day when the Lord Jesus Christ will return to this earth to make

an end of war, to dispose of the war makers, and to lead His redeemed in a glorious pageant of victory to their heavenly home.

He has arranged that all who so desire may join in this grand expedition to the land of peace and plenty. And there will be no failure this time. The goal of the Christian's hope through all the centuries will be reached at last.

Great will be the rejoicing on arrival, for "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. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

This will surely be the greatest exploration of all time. Wonderful will be its results to the everlasting good and happiness of all who participate in it.



WITH Columbus Day still in mind, we think of the changes that have taken place in transatlantic transport since the valiant explorer nosed out of Cadiz Bay in the "Santa Maria."

For three hundred years the crossing was accomplished, at great hazard, in sailing ships of insignificant tonnage.

Then, with the advent of steam in the early part of the nineteenth century, came the paddle-wheel steamboat, followed by the first screw-driven ship.

Year by year after this the size and speed of ocean liners increased until today a giant like the "Queen Mary," over

OUR COVER PICTURE

This week, in honor of Columbus Day, October 12, our cover shows the three famous ships of Christopher Columbus sailing the vast Atlantic toward the undiscovered shores of America. The great explorer left Palos de la Frontera, Spain, on August 3, 1492, the three ships being the "Santa Maria," ahead, followed by the "Niña" and "Pinta."

80,000 tons, charges across the ocean in less than four days.

But, in 1919, a tiny speck appeared in the sky over Newfoundland, destined within two decades to provide a competitor to the ocean liners and an entirely new method of transportation. It was the plane containing Alcock and Brown as they made the first Atlantic crossing by air.

Twenty years have passed since then, and now we have the marvelous "Clipper" ships, hurrying to and fro from continent to continent in less than twenty-four hours in the most remarkable shuttle service of all time. People who lunch one day in London can dine the next in New York.

This startling advance in transatlantic travel is one of the outstanding events of our day, bringing humanity even closer together, and weaving a new web of interests binding America to Europe. Boston is now but a day's bombing distance from Berlin.

Yet even more remarkable is the way this latest development corresponds to that prediction in the book of Daniel where we are told that in the time of the end men "shall run to and fro" and "knowledge shall be increased."

They are surely running to and fro nowadays—even across the Atlantic.

It is another sign of our times—fresh evidence that the time of the end has arrived.

On the second anniversary of the outbreak of the "undeclared war" on China, all traffic was stopped on the streets of Tokyo, and citizens prayed on the streets.

INTERNATIONAL





Appealing in vain to the rulers of Genoa, England, and Portugal, Columbus finally secured, after six years of heartbreaking delay, the support of Isabella of Castile for an expedition to the west.

GALLORRY

The Greatest of All Discoveries

Columbus Excelled by Christ

by

E. E. ANDROSS

OF ALL the achievements in the field of geographical discovery, that of Christopher Columbus, in his discovery of the Americas, ranks among the very first. In 1492 the New World was brought to light. This new world, though sparsely populated, was potential with marvelous possibilities of development.

As we look back over nearly four and a half centuries, we see a little band of worn and weary mariners on a bright October morning peering across the wide expanse of waters, intense with excitement, driven nearly to frenzy with the long delay in the realization of their fondest hopes; suddenly, their feelings change to exuberant joy as they discover outlines of land in the distance. Cautiously approaching the strange shore, "Columbus landed, richly clad, and bearing the royal banner of Spain." He took possession of the island they had sighted in the name of Their Majesties of Castile and Leon. This island he named San Salvador.

This was but the beginning of many

discoveries among the islands of the Caribbean and the continents of America. Today we are sure that the almighty arm of the omnipotent God directed those tiny crafts—the "Santa Maria," the "Pinta," and the "Niña"—over a trackless ocean. He was preparing the way for the accomplishment of His great purpose in the earth.

In the history of mankind the discovery of the New World was a wonderful event; but let us think of another even more wonderful, when, more than nineteen centuries ago, another Mariner launched His little craft upon an uncharted sea and spent thirty-three and a half years in search of a lost world. The last three and a half years He had associated with Him in His search a little band of sturdy seamen who were willing to leave all and follow Him across the dark and stormy waters.

This Mariner, whose name is more widely heralded today than is that of

Columbus, was none other than Jesus, the Son of God. In His venture in behalf of men lost in sin, He risked infinitely more than Columbus risked on his perilous voyage, to discover, as he hoped, a shorter route to the East; and the goal attained by Jesus was of infinitely greater worth than all the decorations and treasures, with all the attendant honor and renown, lavished upon Columbus.

Upon the arrival of Columbus in Spain, the court was at Barcelona. "He entered the city in a sort of triumphal procession, was received by Their Majesties in full court, and, seated in their presence, related the story of his wanderings, exhibiting the 'rich and strange' spoils of the new-found lands—the gold, the cotton, the parrots, the curious arms, the mysterious plants, the unknown birds and beasts, and the Indians he had brought with him for baptism."—*Encyclopedia Britannica*, art. "Columbus."

When Jesus had finished His great task,—“to seek and to save that which was lost,”—when He had reached His

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A GODS of AMERICA

UP, MAKE US gods." Exodus 32:1. The cry came from the lips of thousands of people encamped around a mountain in a desert place. They had but recently been delivered from the land of their captivity by the hand of God. Wonderful had been the manifestations of His power as He set Himself to liberate them and to lead them into a land where they could worship Him without let or hindrance.

At Mount Sinai He had appeared to them on the flaming peak, and His voice, rolling like thunder over the assembled Israelites, spoke to them the constitution of His government. He had called Moses, the leader of this mighty host, up into the mount, and there had given him the tables of the law, "written with the finger of God."

The Lord detained Moses on the mount, and the people, out from under his influence, soon forgot their promise to obey their Deliverer. They called to Aaron, and said to him: "Up, make us gods." And "gods" they received. They brought their gold by the handfuls, and cast it into the crucible. The mold was framed, the molten gold was poured into it, and there came forth "a calf." All the people shouted: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Exodus 32:4.

When Moses came down from the mount, his "anger waxed hot," and "he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." God also was displeased with this breach of promise, and He chastised His people severely for it.

We find a close parallel in the history of America. God brought this nation into existence in a marvelous manner. He delivered men from lands of oppression and spiritual bondage, and established them

Nation-Wide Apostasy Need for Immediate Reform

by

WESLEY AMUNDSEN

in a land of beauty, wealth, freedom, and happiness. For many years the current of Christian religion ran pure. God was worshiped and obeyed in the home and in the community. The leaders of the nation were men who feared God and endeavored to walk in harmony with His word.

Then came the turning point. The general increase of wealth and the greed for gain began more and more to occupy the minds of the people, and Christian religion commenced to wane. In spite of the thousands of churches that filled the land, the pulpits preached to fewer and fewer members. Freedom of worship apparently lost its importance. Christ was no longer so well known—

Moses was indignant because of the base idolatry of Israel in worshipping the golden calf.



He was being relegated to the background, and other gods were taking His place in the lives of the people.

It is this turning away from God that has brought us to "the brink of the abyss," as one prominent writer describes it. He says: "The causes which brought us to the brink of the abyss have their root in the refusal to obey that will [the will of God]. We know too well what they have been—such as aggressive national ambitions, reliance upon brute force instead of reason, covetousness of material things, indifference to claims and needs of other peoples. The menace of war has been a writing upon the wall of our boasted civilization—with its gods of silver and gold and iron—'Thou art weighed in the balances, and art found wanting.'"

Many centuries ago the prophet Isaiah wrote: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." Isaiah 2:7, 8.

What other nation is there that has as much gold stored away in its vaults as has this nation? Approximately sixty per cent of the wealth, in gold, of the nations is buried here.

Horse racing has become one of the great gods of the American people. It is said that in 1938 \$282,984,700 was gambled away on the races. An Associated Press dispatch from New York, published in the Washington *Star*, Jan. 13, 1939, reported that Samuel Riddle, owner of the retired racer, Man o' War, refused an offer of \$1,000,000 for him.

Then there are the gods of the silver screen—the stars of Hollywood. You see their pictures everywhere—on the news-stands, in the homes of the people, on the billboards. And within the darkened interiors of gilded palaces, as well as in the lowest type of "movie house," are the millions of worshipers. A newspaper item appeared recently that spoke of a Protestant minister of one of the largest Christian bodies in America, saying that he was changing his services to include the "movie" and the "talkie" in his church, because people were tired of "praying, preaching, singing." The "gods of the screen" have come down among us, and many who

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Genesis and SCIENCE

No. 3

The EARTH FITTED for HABITATION

A Commentary on the Creation Story



by H. W. CLARK

Professor of Biological Science
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IN THE events of the first two days of creation we have the earth brought into form and surrounded with its atmospheric envelope, but as yet the face of the great deep covers the whole earth. The first event of the third day is the separation of the land and water areas.

The record says, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." Genesis 1:9. The Hebrew suggests a system of seas, for the word signifying a synagogue, or a gathering together, is used where we have the expression "unto one place." Another expression in Psalm 24:2 reads thus: "He hath founded it [the earth] upon the seas, and established it upon the floods."

Many peoples in ancient times believed that the earth floated upon a great sea, and it is sometimes suggested that Bible writers obtained their ideas from these pagan myths. It is not necessary to draw this conclusion, for there are suggestions in the book of Genesis to the effect that, when the earth was established, great underground channels, or caverns, were formed through which the waters might flow and from which the rivers would pour forth to water the earth.

In Genesis 2:10 and onward we are given a picture of these streams of water. We are also told in the record of the Flood that the fountains of the great deep were broken up.

When we put all these references together, we may form a picture that would enable us to explain the words of the psalmist.

Geological evidence seems to indicate that there were great channels running for long distances over the surface of the earth. The lower-lying stratified rocks of the earth have largely been deposited in these channels, which the geologists speak of as geosynclines. We have in America one of these great depressions running the whole length of the Pacific coast of both continents, and another along the east coast.

There is evidence of such a depression that once extended from the West Indies across to Spain and Northern Africa, then across Southern Europe and through the Himalaya Mountain region and down the Malay Peninsula, where it was joined by another trough that ran from Australia northward through Ja-

pan to Alaska, there joining the North American trough.

It is not possible to go into the full evidence regarding this, but we can simply say that from investigations we have been able to make along these lines it appears very definitely to be a fact. We apparently have in these great troughs remains of the original seas into which the waters of the earth were gathered. These were filled with sediment at the time of the Flood, and then upheaved to form some of the great mountain chains of the present time.

The next part of the story of the third day deals with the clothing of the earth with vegetation. Order and system are brought to view in the simple words, each "after his kind." The Hebrew classification was ecological rather than structural, and so we find the vegetation of the earth described as "grass," "herb yielding seed," and "tree yielding fruit." This would give us our lower vegetation, such as grass, grains, and low creeping plants, next the larger seed-bearing vegetation, and then the trees. The order and system of creation are here also emphasized by the fact that God prepared these plants as food for animals before animal life was created.

It has been attempted by some to harmonize these days of creation with evolutionary periods of development; but, according to the evolutionary sequence, animal life developed long before vegetation. There would be vast periods of time, if we were to accept their reckoning, in which animals could find no other food than that which they could obtain by preying upon one another.

This does not fit into the picture that is given us in Genesis, where the vegetable food is prepared in its full luxuriance of growth before any animal life is brought into existence. Further evidence that the formation of plant life did not occur through long periods of time is brought out in chapter 2, verse 5, where we are told that the plants were in the earth before they grew. In other words, vegetation was created fully matured. It did not have to wait for a time of development.

The great First Cause placed the plants in the ground, and gave to each its special characteristics "after his kind." Since that time vegetation has been growing, producing its seed, and multiplying its kind according to laws that the Creator wrought into its structure. Here is clearly portrayed the distinction between the great First Cause, God as the creator, and the second causes, which are the interrelations between various portions of His created works.

The record of the third day closes as does every other one, with a significant statement: "And the evening and the morning were the third day." Also, we have the statement referring to this day: "God saw that it was good." Verse 12. We understand by this that the Creator, in viewing the work of His hands, was satisfied that He had produced something that was pleasing to His divine power and wisdom.

The evolutionary views regarding the past bring in a great deal of death and misery and struggle; but the Genesis record pictures an earth that even during its formative states was "good." There was nothing in it that could in any way be harmful or destructive.

LIGHT OF THE WORLD

MILDRED WOOD HARRIS

"Ye are the light of the world," I read:
So I hold my candle high
That those in the shadow may have a flame
To guide them by.

"Ye are the light of the world" to put
The darkness of sin to rout.
God, guard my candle with holy care lest
The light go out.



Do You Keep

Can You Answer
These Questions?

by I. A. CRANE

SUNDAY?

ALMOST all professed Christians keep Sunday and give assent to civil laws that enforce its observance; but few are able to tell just why they do so. There is a vague apprehension also that the seventh day, Saturday, is the day that was kept in olden times; and this fact is constantly kept before the people of all lands by the Jews, who, although scattered among all nations, still reverence that day.

In a recent Sunday school quarterly appeared a comment on Paul's meeting by the riverside near Philippi. Acts 16:13. It said: "On the Sabbath (Saturday)." Farther on, speaking of Paul, it said: "He observed the Sabbath."

This is certainly true; but, if so, why don't Christians today keep the same Sabbath? Who since that time instituted the change from the seventh to the first day?

The Bible plainly tells us that the Sabbath was past when the first day began. Mark 16:1, 2. The disciples "rested the Sabbath day according to the commandment," and went to embalm the body of Jesus on Sunday morning—a thing they would not do till the Sabbath was past. Luke 23:56; 24:1.

When and by whom did the change of the Sabbath take place?

The Catholic Church gives the only answer that can be made. Note the following from the *Catholic Mirror* (Baltimore, Maryland), Sept. 23, 1893:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."

The following reward offered many years ago by Catholic Priest T. Enright was never called for:

"I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money."

Such a challenge ought to stir every Protestant, who claims to take the Bible and the Bible only as his rule of faith, either to produce the scripture that enjoins Sunday keeping, or to begin keeping the day the Bible does enjoin.

The following questions, which cannot be answered from Scripture, will help to show why Father Enright's \$1,000 reward has never been claimed:

What verse in the Bible says God

blessed and sanctified the first day of the week?

What verse says He will bless those who keep the first day?

What verse says He is displeased if we do not keep the first day?

What verse says there is any sacredness attached to the first day?

When you cease work on Sunday and go to church, what command are you obeying?

If you stay at home and work on Sunday, what command do you break?

Why, if they have been changed, are the Ten Commandments taught in all the Sunday schools and churches just as they were given at Sinai?

Why do many ministers work so zealously to have Sunday enforced by civil law when they are forced to admit that the Scripture does not sanction it?

Why do people persist in calling Sunday the Lord's day when they know that the Lord never claimed any other day than the seventh in either the Old or the New Testament? The Lord says: "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. He calls it "My holy day." Isaiah 58:13. Jesus called Himself "Lord of the Sabbath." Mark 2:28. If God says the Sabbath is His day, why say that Sunday is the Lord's day?

The seventh-day Sabbath was repeatedly enjoined in the Old Testament. Why do some people refuse to keep it because it is not specifically commanded again in the New, and yet are willing to keep Sunday, which is not commanded anywhere in the Bible?

Can you answer these questions? If not, how will you justify your Sunday observance when you appear before the judgment bar of God?

Gods of America

(Continued from page 5)

profess to be followers of Jesus Christ say: "These are our gods," and they fall down and worship them. God will grind these gods to powder too, some day, and the people will drink the bitter waters of their apostasy.

Sports woo a large number of professed Christian people away from following after the God of Israel; and, while Jesus is in the heavenly sanctuary, millions are watching the gridiron battles of their gods as they perform before the worshipers. Football alone cost the American people \$90,000,000 last year; and more than 15,500,000 persons attended minor baseball games.

Gambling makes its appeal not alone to the sporting element but to church members as well. Last year at least seven billion dollars was gambled away. Strange as it may seem, church raffles are a very popular form of gambling. So

this god has been set up, not only in gambling dens and places of vice, but in church parlors or basements, where the youth can learn to gamble skillfully and then later go out among the professionals. Dr. George Gallup, director of the American Institute of Public Opinion, reveals that more than five Americans in every ten spent money in at least one game of chance last year, 29 per cent of which were church lotteries.

Where shall we stop? The beauty parlors, where money is spent to provide a "vain show," take in above \$400,000,000 every year; and the end is not yet.

Worshipers at the shrine of Lady Nicotine are increasing rapidly. Women whom we thought were too sedate and settled to think of such backsliding are seen in public with a cigarette between their lips. Many girls of teen age are already enslaved to the tobacco god.

The failure of Prohibition to maintain itself was largely due to the fact that professed followers of Jesus sold out to the

devil—lock, stock, and barrel. Some preachers would not dare to preach a sermon on true Christian temperance in their churches because some of their members, "pillars of the church," would be very much offended, and the parson would probably be asked to move.

Fashion rides high as a god, not only for the women today but also for the men. Never have there been so many temptations for the human family to forget God.

But why go on? Analyze yourself and see if you are following after any of the golden calves of apostasy, or if you are a true follower of the meek and lowly Jesus.

You shall "have no other gods before Me" are the words of the Lord God. In His last message to mankind He says: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him." Revelation 14:7. Anything that comes between you and God

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The DESIRE of AGES

*The Universal Longing for Inward Peace
Through Whom Can It Be Satisfied?*

by WALTER HALLIDAY

THE longing for peace possesses almost every human heart. So deeply embedded is it that, with many, no pilgrimage is too long and no effort too great to find it. But the peace so longed for can come only through the pardon of sin, and this only through Christ. Prophecy, therefore, plainly points to Him as "*the Desire of all nations.*" Haggai 2:7.

So earnest is the search of some who have not yet found His peace that the Saviour's words could as truly be spoken to them as to Mary Magdalene after His resurrection, when He asked her with tenderest sympathy, "Why weepest thou? whom seekest thou?" John 20:15. "He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand." Then how precious it is that a divine revelation has been given to mankind, pointing out not only the way to pardon and peace here below, but also to a home of eternal peace with Him at last in glory!

"Peace! perfect peace! in this dark world of sin;

The blood of Jesus whispers peace within."

Christ is revealed all through the Bible. As He Himself said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Luke 24:44. He said also, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. What a revelation of Jesus we find in the Scriptures! They show Him to us hanging upon the cruel cross, taking the sinner's place, and bearing his penalty, as He cries out in uttermost anguish, "My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

In the following scripture the Saviour makes known His close relationship to the Father: "God so loved the world, that He gave *His only-begotten Son*, that whosoever believeth in Him should not

perish, but have everlasting life." John 3:16. We have also His testimony regarding His original glory, uttered on the solemn night of His betrayal: "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Regarding the form and greatness of Christ in the beginning, the apostle Paul testifies: "Let this mind be in you, which was also in Christ Jesus: who, being in the *form of God*, thought it not robbery to be *equal with God*: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:5-8. The glorious Son of God became clothed with humanity, that His pitying love might reach men's hearts.

It is plainly revealed in the Scriptures that God created all things by His Son. We read, "*God, who created all things by Jesus Christ.*" Ephesians 3:9. Every star in its outshining glory and every world in its perfect beauty was brought into being by His beloved Son; for we read further, "God, . . . 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. As God's Son is His appointed heir, all things were created not only by Him but also for Him. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible: . . . all things were created *by Him*, and *for Him.*" Colossians 1:16. Yet although so vast was His creative work, it was by His word that Christ created. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33:6. Thus "His name is called The Word of God." Revelation 19:13.

It was necessary for Christ to be the



When Jesus was laid in the tomb, man's abundant evidence that He

Creator in order to be the Redeemer, for redemption is re-creation. We read, "If any man be in Christ, he is a *new creature*: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. And the most wonderful creative work of Jesus is doubtless the re-creating of a lost soul into the image and likeness of God. This He does as He answers every humble and contrite appeal like that of David's: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

After man had fallen, the Son of God, touched by human woe, offered Himself as a sacrifice to die in the sinner's stead, the "Lamb without blemish and without spot: who verily was foreordained before the foundation of the world." 1 Peter 1:19, 20. Because the Son was in the form of God and equal



med. But in His resurrection there was given
ed "the Desire of all nations."

*"Peace! perfect peace! in this dark world of sin;
The blood of Jesus whispers peace within."*

the same spiritual drink: for they drank of that spiritual Rock that followed them: and *that Rock was Christ.*" 1 Corinthians 10:1-4.

Enshrined in the pillar of cloud by day and in the pillar of fire by night, the sympathetic eyes of the Son of God rested tenderly and patiently upon the Israelites during all their wilderness wanderings, as He bent to listen to their cries and to supply their needs. How deeply He felt their burdens! "In all their affliction He was afflicted, . . . in His love and in His pity He *redeemed* them; and He bare them, and carried them all the days of old." Isaiah 63:9.

Marvelous miracles of redeeming grace have been wrought all through earth's history by steadfast faith in Christ. Of some of those who thus trusted in Him, even before He came down to die on the cross, we read: "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance;

that they might obtain a better resurrection." Hebrews 11:32-35.

"How shall I come to Christ?" How often this momentous question has been asked with anxiety of heart, when proof of His saving power has been seen and appreciated. The Saviour Himself answered it in making His tender appeal, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. *Take My yoke upon you, and learn of Me;* for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30. Jesus is "the same yesterday, and today, and forever." Hebrews 13:8. The yoke of Christ is easy and light because of the peace and power He imparts to His followers. Every sinful one comes to Jesus when he says from the heart:

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body Thine to be,
Wholly Thine forevermore."

Then as the surrendering one grasps by faith the precious promise of Jesus, "*I will give you rest,*" there comes the realization of a new, cleansed heart, a new power within, and perfect peace:

"Jesus comes! He fills my soul;
Perfected in Him I am;
I am ev'ry whit made whole;
Glory, glory to the Lamb!"

(Continued on page 15)

with Him, He was able to suffer for sinners and to become their Saviour. The Father accepted His offer, and the Son began to care for every detail of the plan of salvation, inspiring every needed revelation, every tender warning, and every touching appeal. We therefore read concerning the prophets: "*The Spirit of Christ which was in them . . . testified beforehand the sufferings of Christ, and the glory that should follow.*" Verse 11.

As an example of Christ's redeeming work in Old Testament times, we read the following: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink

Consecration's Prayer

ROBERT HARE

STILL keep me humble, Lord,
That I may hear Thy voice;
Humble enough to walk with Thee,
Thy will my only choice.
Ambition's dream forgot,
A soul uncaptured still,
Submissive to Thy holy plan,
Intent to do Thy will.

If kept where blossoms smile
Among the lilies fair,
I would believe the child of faith
Is still beneath Thy care.
Should pathways rougher grow,
Clouds intercept my sight,
Darkness and dangers fall around,
With Thee, there still is light.

Yes, keep me humble, Lord,
Apart from all disguise,
In hope that ever points me on
To gain the brighter skies.
Thus day by day to walk
In fellowship divine,
Unknown to earth maybe, but still
A trusting child of Thine.





THE FRUIT OF THE SPIRIT

IS

GENTLENESS

by

LEONORA LACEY
WARRINER

LOOKING about us today, we see little of the grace of gentleness in the nations of the world. It is not gentleness that kills in cold blood, raining down death and destruction from the air upon innocent women and children. Gentleness has no part in "purgings," in which men meet violent death without trial. Gentleness does not confine human beings in concentration camps; it does not force young men, even small children, to learn the use of arms that they may be efficient in slaughtering their fellow men, and to glory in the persecution and destruction of others.

One has only to listen to the radio, to read the newspapers, or to scan the billboards with their lurid advertisements of popular shows to realize that now as never before the earth is "filled with violence." Death and destruction are on every hand; violence rages between nations, between labor and capital, between man and man. Gentleness has become a lost grace, almost a byword, frowned upon and despised by the so-called strong men of the earth. No longer do they turn for strength and power to Him unto whom all power is given, and whose gentleness alone makes men great. They have forgotten that the mighty God, the King of kings and Lord of lords, the Ruler of the universe, is described as being "gracious and merciful, slow to anger, and of great kindness," "very pitiful, and of tender mercy." Nehemiah 9:17; James 5:11. Isaiah gives a beautiful picture of the strength and the tenderness of God when he says: "Behold, the Lord God will come with strong hand. . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isaiah 40: 10, 11.

But today all these gracious attributes are discounted, and force and violence are the rule. Even in its pleasures the world has turned from all that is simple, gentle, and beautiful to that which is rude, noisy, brutal, and violent. In the world of art, music, and letters a sad change has taken place. The "gentle

arts" are no longer gentle. Smooth-flowing verse has given place to warped, grotesque forms of expression; harmony and melody, to jazz and syncopation; poetry of motion to the mad gyrations of the crazed "jitter bug." The futurist and surrealist have prostituted the art of pencil and brush into something that is grotesque and repulsive. Violence has entered the field of sport; and outlandish fashions in dress and furnishings proclaim only too clearly the mad spirit and restlessness of the present day.

And so it is well that we should spend a little time in studying the sweet grace of gentleness and its attendant virtues.

In a former article in this series we gave Dr. Hamilton's analysis of the fruit of the Spirit, in which he says—and it is worth repeating here—that "gentleness is love in society. It is love holding intercourse with those around it. It is the quiet influence which like a perfumed flame from an alabaster lamp fills many a home with light and warmth and fragrance all together. It is the carpet soft and deep which while it diffuses a

look of ample comfort deadens many a creaking sound. It is the curtain which from many a beloved form wards off the summer's glare and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery. It is consideration; it is tenderness of feeling; it is warmth of affection; it is promptitude of sympathy. It is love in all its depths and all its delicacy."

Gentleness has been defined as mildness, consideration, humaneness, tenderness, refinement, mercifulness, courtesy. Gentleness is never sharp or abrupt; never crude, cruel, or brutal. It is amiable, well-bred, gracious. It has all the graces that make of the man or the woman who possesses them the true gentleman and gentlewoman, regardless of birth or station in life. As gentleness is said to be "love in society," it follows that it is courteous. Henry Drummond has said: "Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the plowman poet. It was because he loved everything—the mouse, and the daisy, and all the things great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the

banks of the Ayr."—"Ad-dresses," pages 34, 35.

The early meaning of the word "gentleman" was a gentle man—one who did things gently, in love. There you have it again—love, the mainspring of gentleness; the warm, vitalizing power behind it.

The apostles, writing to new converts, stressed the gracious attribute of gentleness. Paul said: "The servant of the Lord must . . . be gentle unto all men, . . . patient." In another letter he wrote that the follower of Christ should be

If we follow the example of Christ, we shall treat even the humblest of God's children as we would be treated.



(Continued on page 12)



Statesman, defender of the oppressed, and poet supreme.

AFERVOR for freedom of conscience and a love of religion were a part of John Milton's heritage when he was born in the city of London, in 1608. His grandfather, a devout papist, had disinherited John's father because he read the Bible and became a Protestant. John Milton followed his father's convictions, and took his stand as a sincere Protestant who studied his Bible diligently not only in English but likewise in the original Hebrew and Greek.

As a religious youth, John Milton accepted the responsibility of improving his talents. At the age of twenty-one the poet wrote one of the most beautiful odes in the English language upon the nativity of Jesus Christ. His serious purpose in life is revealed again at the age of twenty-three, when he bemoans the fact that he is a mature man without any great work yet accomplished for God. He courageously says in his sonnet:

"Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean, or high,
Toward which Time leads me, and the
will of Heaven;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye."

John Milton has accepted God's plan for his life, and although he may not know what his Master's will is for him, he will go forward with courage.

The seventeenth century in England was a memorable age in history. A great struggle between tyranny and liberty was proceeding in the nation, a battle that should eventually arouse all Europe and America to the cause of political and religious freedom. John Milton was a mighty voice for liberty in a generation when this principle was still unpopular. At a time when the government would curb freedom of the press, John Milton wrote: "Give me the liberty to know, to

utter, and to argue freely according to conscience, above all liberties."

No one hated religious intolerance and persecution more vigorously than did the zealous Milton. One of the greatest poems he ever wrote commemorates the fearful massacre of the primitive Christians living in the Alpine fastnesses of northern Italy, which occurred in April, 1655. These godly people were slain after they stanchly refused to give up their faith for the doctrines of the papacy. Grand are the organ tones of righteous indignation as the poet writes "On the Late Massacre in Piedmont," featured on this page.

To know the genuineness of any man's Christianity, it is necessary to see how that individual will accept sorrow and disappointment. Into the life of John Milton tragedy came in full measure. Before he attained his fiftieth year he had lost his first and his second wife, he had seen his only son die, he had watched the political cause for which he had fought for eighteen years go down in defeat, and he himself became totally blind. What could any man do with



Martyrs

JOHN MILTON

Avenge, O Lord, Thy slaughter'd saints,
whose bones
Lie scatter'd on the Alpine mountains
cold;
Ev'n them who kept Thy truth so pure of
old,
When all our fathers worship'd stocks and
stones,
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient
fold
Slain by the bloody Piedmontese, that
roll'd
Mother with infant down the rocks. Their
moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and
ashes sow
O'er all the Italian fields, where still doth
sway
The triple tyrant; that from these may grow
A hundredfold, who having learn'd Thy
way
Early may fly the Babylonian woe.

JOHN MILTON

Militant Protestant

by **MERLIN L. NEFF**
Professor of English and Journalism
Walla Walla College

such a series of personal losses? What did Milton do? Listen to his own words of faith in an eternal God.

"When I consider how my light is spent
Ere half my days, in this dark world
and wide,
And that one talent which is death to
hide,
Lodg'd with me useless, though my soul
more bent
To serve therewith my Maker, and present
My true account, lest He returning
chide;
'Doth God exact day labor, light denied?'
I fondly ask: but Patience, to prevent
That murmur, soon replies, 'God doth
not need
Either man's work, or his own gifts;
who best
Bear His mild yoke, they serve Him
best: his state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without
rest;
They also serve who only stand and
wait.'"

What strength and fortitude in a man whose greatest talent—sight—has been destroyed, whose dreams have crumbled to dust! But he does not make complaint to God.

"Yet I argue not
Against Heaven's will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

Without his eyes to help him, John Milton set himself to write an epic poem, "Paradise Lost." In this great religious masterpiece he sets his goal to "justify the ways of God to men." The problem of the origin of sin, the fall of Satan and his angels, the creation and sin of Adam and Eve, God's plan of salvation, and the restored Paradise are all envisioned by the blind Protestant poet. With faith in the Scriptures, Milton exults in that day when Jesus Christ shall return and all the holy angels with Him.

Literary skeptics may scoff at John Milton's religious doctrines today, but his faith was established upon the word of God. So completely did this English man of letters know his Bible that near the close of his life he wrote a complete statement of his Christian beliefs. Could many Christians today write a complete description of what they believe, and prove it with Bible texts as Milton did?

As he begins his book, "The Christian Doctrine," he lays the basis of his faith

in these words: "For my own part, I adhere to the Holy Scriptures alone—I follow no other heresy or sect." This was the essence of Protestantism. He believes in the Father, the only-begotten Son, and the Holy Spirit. There is no doubt in Milton's mind but that God created the earth in six days. He accepts the Bible account of the origin of sin; and he looks to Jesus Christ as the only Redeemer of man and Mediator before God. The final punishment of the wicked and the reward of the saints will be accomplished after Christ's second advent. Said Milton: "The coming of the Lord to judgment, when He shall judge the world with His holy angels, was predicted, first, by Enoch and the prophets; afterwards by Christ Himself and His apostles." Here, indeed, was a militant Protestant who loved God and believed in His word.

Not only did John Milton write "Paradise Lost," but he also pictured "Paradise Regained." In this second poem, the poet's mind is occupied with the three victories of the Messiah over the temptations of sin. The basis of this long poem is found in the scripture, "As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

The last great work of poetry to be written by Milton was "Samson Agonistes." This poem, depicting the tragic life and death of Samson, could be entered into very sympathetically, for the poet, like the ancient judge of Israel, was blind. The closing words of the literary masterpiece shows that the man's faith in God is forever firm.

"All is best, though we oft doubt,
What th' unsearchable dispose
Of highest wisdom brings about,
And ever best found in the close.
Of He seems to hide His face,
But unexpectedly returns,
And to His faithful champion hath in place
Bore witness gloriously."

This Christian man knows God's ways are just. During his life he had known the failure of human love, human goodness, and the dream of human progress; but he can in every crisis lay hold of the Almighty One.

Undoubtedly this man of Puritan England was a sincere Christian. There were paradoxes in his life; but he longed to live the ideals he believed and wrote about. To be a great writer of truth, he believed a man must sincerely live the truth. "He who would not be frustrate of his hope to write well hereafter on laudable things ought himself be a true poem." A Christian, according to Milton, should be a living epistle that all men might read.

Such leaders as John Milton are needed in the twentieth century—men who

know their Bible, men who are unafraid to stand for principle in the face of defeat, men who will fight for liberty of conscience in an age when dictators are denying freedom to nations, men who will declare with righteous zeal that persecution and bigotry are the work of Satan. The twentieth century needs Christian men and women who humbly accept God's will in their lives. We need men who can "stand and wait" for God to use them as He knows best.

Like John Milton, we need leaders who can reason from the Scriptures, who are able to prove the doctrines of God's word. David Mason, biographer of Milton, has said that the poet was "a genuine Christian." "Believing in the Bible, and valuing the Bible over all other books in the world, he was at the same time one of the most intrepid of English thinkers and theologians."

Such a leader was needed in the nineteenth century, as William Wordsworth recognized in his sonnet. And such Christian leaders are essential to the completion of the gospel of Jesus Christ in the whole world of the twentieth century.

"Milton! thou should'st be living at this hour:
England hath need of thee; she is a fen
Of stagnant waters: altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men;
Oh! raise us up, return to us again;
And give us manners, virtue, freedom,
power."

The Fruit of the Spirit

(Continued from page 10)

"gentle, showing all meekness unto all men." 2 Timothy 2:24; Titus 3:2.

James declares that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of

mercy and good fruits." James 3:17. The gentleness of the Christian is to manifest itself in compassion, courtesy, pity, tenderness, and forgiveness. Paul, writing to the Ephesians, bade them: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," while Peter wrote: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Ephesians 4:32; 1 Peter 3:8.

Let us cultivate this gracious attribute of gentleness, for now, as never before, it is sadly needed. If we do, we shall find that many of the rough places in our lives will become smooth, enemies will be turned into friends, and happiness will come to ourselves and to others.

Gods of America

(Continued from page 7)

becomes to you an idol. Anything that you will not give up for God is to you an idol, and separates you from God.

"Now therefore fear the Lord, and serve Him in sincerity and in truth." Joshua 24:14. There may not be a great deal of hope left for the nation as a whole, but for you, as an individual, there is yet time to put aside all the false gods you may have been worshiping. Do it now. God is a jealous God. He will not be satisfied with less than a full surrender. You cannot expect to keep even one idol in your heart and please Him. And you will be glad you gave up all for Him. The revelator says that the place of idolaters is outside the eternal city. But on the inside will be found all those who have forsaken their idols to obey the commandments of God.

THERE are more people who won't try to do anything than there are who don't know what to do.—Henry Ford.

Coming Next Week

in addition to the regular features:

This Amazing Age	Donald W. McKay
Where Progress Fails	Ava M. Covington
The Way to Peace	George W. Wells
"For Signs and for Seasons"	H. W. Clark
Growing Like Christ	Mary J. Vine
The Fruit of the Spirit Is—Goodness	Leonora L. Warriner
John Bunyan, a Sinner Saved by Grace	Merlin L. Neff
The Consummation of the Gospel	R. A. Anderson
Lights Along the Way	C. A. Rentfro
Appreciating the Beautiful	F. L. Abbott

Half Hours WITH THE

BIBLE

CONDUCTED BY

R. Allan Anderson

No. 3. Life Only in Christ

God the Author of Life

1. Through whom only do we have life?

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life." 1 John 5:11, 12.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:16, 36.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

See also Colossians 3:4; John 5:24.

2. Where only can immortality be found?

"I give thee charge . . . that thou keep this commandment, . . . until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Timothy 6:13-16.

"As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

3. Do the wicked have eternal life?

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8.

See also Proverbs 8:36; Galatians 5:21.

4. How do the Scriptures contrast man with God?

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and

glory forever and ever. Amen." 1 Timothy 1:17.

NOTE: The word "mortal" means subject to death. The word "immortal" means not subject to death.

5. To whom is the promise of immortality given?

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2:7.

6. How is immortality brought to us?

It "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

See also 2 Timothy 2:10.

7. At what time will immortality be bestowed upon us?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live [yet shall he live again," Rotherham]; and whosoever liveth and believeth in Me shall never die. Believest thou this?" John 11:25, 26.

NOTE: The corruptible (the dead) are raised in incorruption. The mortal (the living) put on immortality—at the return of Christ.

8. What happens at death?

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man

hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20.

9. What is the spirit?

"All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3.

"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.

See also Ezekiel 18:4; Isaiah 53:12.

10. What is death called in Scripture?

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14.

"David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

See also 1 Corinthians 15:18; Psalm 13:3.

11. Where do they sleep?

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

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

12. Do the dead have knowledge of anything?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6.

13. Are they able to worship God?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5.

See also Psalm 88:11; Isaiah 38:18.

14. Will these dead bodies ever live again?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

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"I will ransom them from the power of the grave." Hosea 13:14.

NOTE: Eternal life is imputed now. It will be imparted when Christ comes. 1 John 3:14.

15. How will the resurrected righteous appear?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3:20, 21.

16. What do the Scriptures teach about the spiritual body?

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Corinthians 15:44.

"Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39.

See also 1 John 3:2; Luke 20:36.

The natural body—that is, the body which lives by the laws of nature—must be changed before it can inherit life in the presence of God. 1 Corinthians 15:50. The spiritual body is not necessarily different in form, but it is vastly different in its life. Psalm 30:9; Philippians 3:21.

A dramatic picture of the resurrection is given in Ezekiel 37:1-4. It forms the illustration of a great spiritual truth; but it also graphically depicts the reality of the resurrection at the return of Christ.

17. When will those asleep in Christ be raised?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thessalonians 4:16.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." John 11:24.

See also Job 19:23-27; 1 Cor. 15:51, 52.

A great chemist, lecturing to his students, took a beautiful silver trophy cup and dropped it into a bowl of clear acid. The acid became cloudy, but soon cleared away. But every particle of the silver cup had disappeared. A few drops from another bot-

tle made the acid cloudy again and shortly afterward all the silver had been precipitated to the bottom, and was lifted out and sent to a silversmith. It was returned with more beauty than ever. So it will be in the resurrection. The body that dissolves into dust will be restored into the image of God. The skeptic's question is anticipated by the apostle in 1 Corinthians 15:35. But why should we doubt? Acts 26:8.

18. What does God promise to the resurrected righteous?

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:6.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Revelation 7:16, 17.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

The Greatest Discovery

(Continued from page 4)

goal, He ascended from Mount Olivet, and a cloud received Him out of the sight of His disciples. Attended by a retinue of holy angels, He returned to His Father in triumph. However, He did not return alone. At the resurrection of Jesus the graves were opened; many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matthew 27:52, 53. These accompanied Him to heaven as trophies of His victory, for "when He ascended up on high, He led captivity captive;" or, as the Variorum Bible reads, "He led in His train a band of captives." Ephesians 4:8.

All heaven was waiting to welcome the Saviour to the celestial courts. Jesus led the way, and the multitude of captives, rescued from sin and then from the grave (Satan's prison house), followed. These were trophies of His conquest far more precious than those presented by Columbus at the court of Their Royal Majesties, the king and queen of Spain.

Jesus had completed the work of redemption; His mission to the world was ended; His offering was accepted by the Father; and the salvation of the sin-polluted world was forever sure. Love triumphs. "Justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.'" Jesus, the Prince of sufferers, is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephesians 1:21.

The mission of Jesus to this earth embraced more than the salvation of men and women from sin. It included, not the discovery of a new world, as the hero of 1492 accomplished, but the creation of "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. For the accomplishment of this work, which is "according to His promise," we look forward to the Saviour's return to earth in glory and power, as "King of kings, and Lord of lords."

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And 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. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:1-7.

What a contrast is this inspired picture of the new earth, cleansed from sin, with the New World discovered by Columbus! Soon the number of those who had accompanied Columbus was greatly reduced by the diseases of the tropics, so perilous to the foreigner. While the desire for the possession of earthly riches lured them on, thousands perished in the conquest of the New World. But in the purified, beautified, glorified new earth, as it comes from the hands of its Creator, there will be no death, no sorrow, no cry-

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ing, no pain, for the old earth, with all the consequences of sin, shall have passed away, never to return. "Affliction shall not rise up the second time." Nahum 1:9.

In that better world, won by the conquest of Jesus through incalculable suffering on His part, "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. There is not a place on earth today, however favored it may be, where there is no sickness or death. If such a place did exist, everyone would make every effort to reach it. Not until "the Sun of Righteousness [shall] arise with healing in His wings" (Malachi 4:2) will sickness and death be banished.

The author of sin is responsible for all the tide of human woe that has at times threatened to inundate the world. There is One, however, who possesses infinite power, whose benign influence is ever exercised in behalf of men, carrying out His great purpose for their eternal good. That One is Jesus.

Just before He paid the price on Calvary's cross for man's complete and eternal redemption from sin, He revealed to His disciples His plan to return to His Father. He said that He would go away to prepare a place for His people, and that, if He went away, He would return again to them. John 14:2, 3.

The time for His return is almost here, and we must quickly prepare to meet Him. No ordinary preparation will suffice for this glorious event. Only court dress may be worn in His presence, and He has prepared the robe that each one must wear. It is immaculate in cleanliness and perfect in beauty. This robe cannot be purchased with money; no amount of personal merit through good works can ever secure it. It is to be obtained only by "repentance toward God, and faith toward our Lord Jesus Christ." Acceptable repentance must follow godly sorrow for sin that will separate forever the soul from all sin. Acts 20:21; 2 Corinthians 7:10, 11. "Prepare to meet thy God." Amos 4:12.

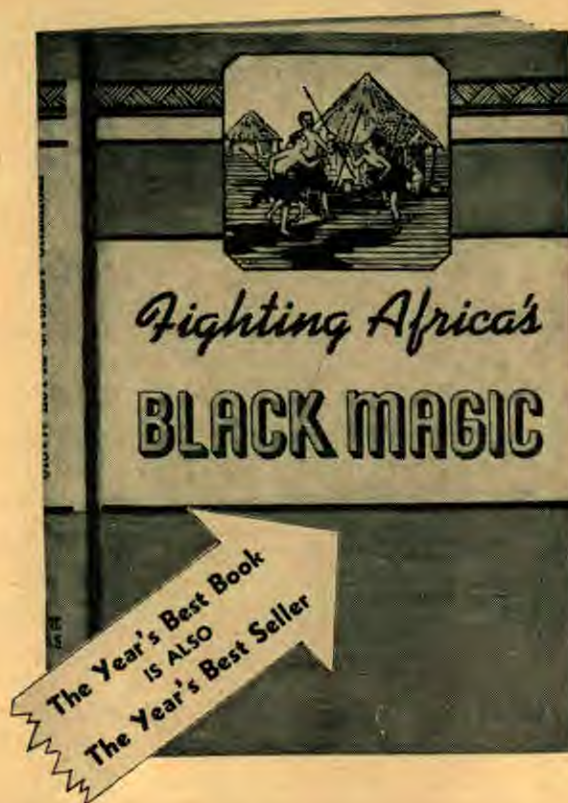
The Desire of Ages

(Continued from page 9)

This wonderful transformation brings wonderful peace. There is perfect rest from past transgressions, however great or distressing. The heavy burden of sin has been rolled away, and the rest of soul is deep and full and satisfying. There floods into the heart "the peace of God, which passeth all understanding." Philippians 4:7. Jesus now abides within, saying, "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." John 14:27.

"Peace, peace, sweet peace,
Wonderful gift from above.
Oh, wonderful, wonderful peace,
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GALLOWAY

We Cannot Explain All

by

N. P. NEILSEN

WERE you to ask me why I believe that the Bible is the word of God, the best answer I could give would be that I have found it to be the voice of God to my soul. It has spoken to my heart. I can feel the warmth of the love it presents. It reveals to me a Saviour who loves me, though I have often gone astray from Him. I need a Saviour, for I am a sinner; this word points out the way of salvation to me.

I do not understand all of the word, but I can believe it all. I will not permit the things I do not understand to rob me of the blessing of those things I can understand. There are depths in the word of God to which I cannot go. There are heights, and lengths, and breadths beyond the comprehension of my mind; but this is an evidence that it is the revelation of an infinite God. Could we sound its depths and attain to its heights, then it might be an indication to us that it is merely the word of man.

The story is told of a young girl in

the highlands of Scotland who came one day to her church to make her confession of faith and to be received into membership. On being asked some hard, theological questions, according to the custom in those days, she felt herself unable to answer all, and at last burst into tears. But, looking up through tear-dimmed eyes, she said: "Oh, sir, I cannot explain it, but I know it. It seems to me it is like the washing of the sheep in yonder

brook. We take them into the flowing stream, and hold them there till all the dirt has been cleansed from the wool. We cannot tell where the water comes from or where it goes, but we know that the fleece is cleansed. I cannot explain it, but I know the blood of Jesus Christ cleanseth me from sin."

It was a great truth the little Scottish girl expressed so simply. We may know that we are accepted of God, and that our sins have been washed away in the blood of the Lamb; but we may not be able to explain it all. There are many things in nature

that science can never explain. Nor should we attempt to explain all the operations of the spiritual laws, which are far beyond the natural ones. It is enough for us to feel the warmth of a Saviour's love, to bask in the smile of His forgiveness, and by faith to believe His word. Some day we shall see Him face to face. In that better land He will unfold to us the things that now we do not understand. Over there we shall see more clearly.