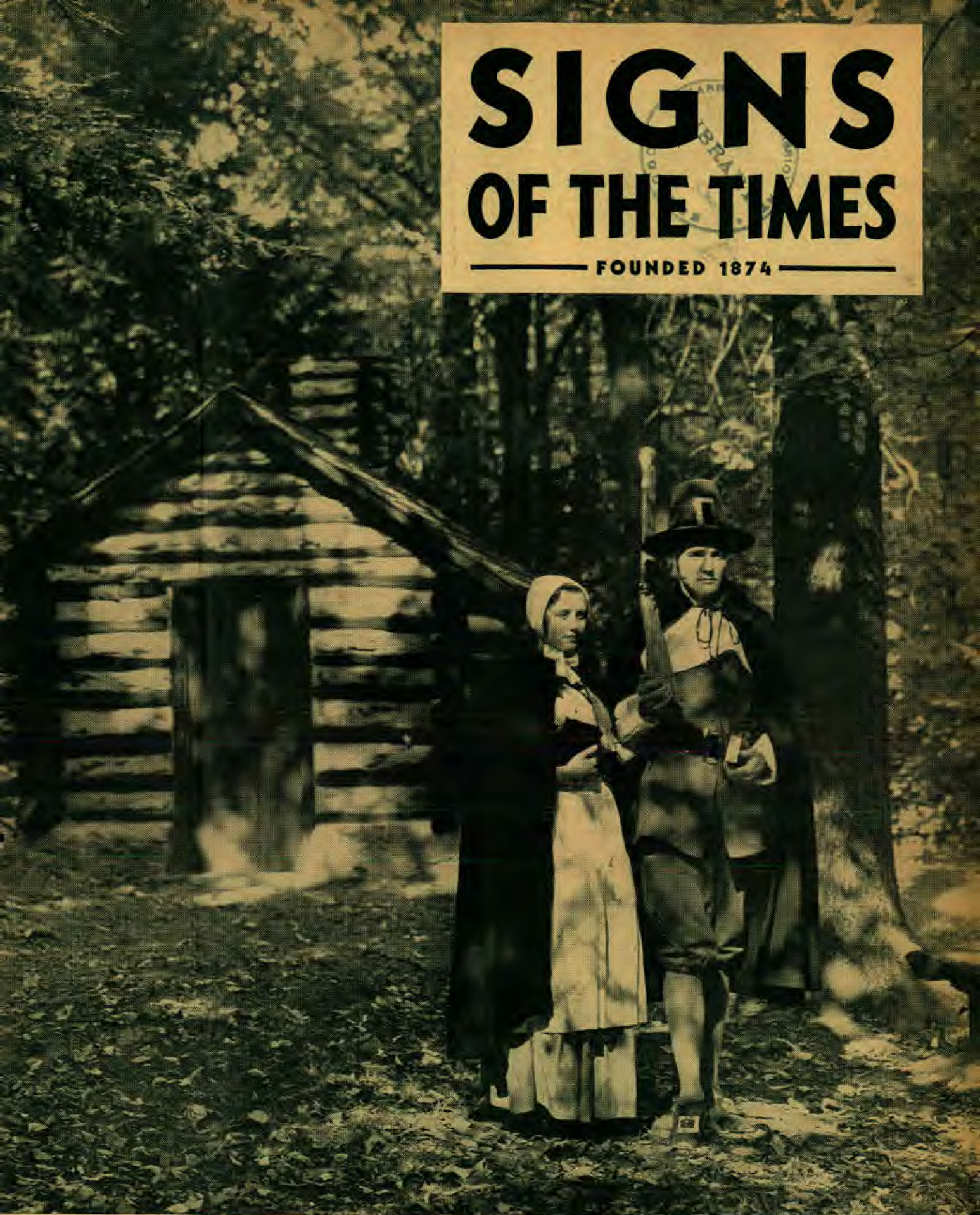


SIGNS OF THE TIMES

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FAITH OF OUR FATHERS--See page 8

November 21, 1939



the flight of TIME

SOVPHOTO
Modern armies are depending more and more upon mechanical, "motorized" units for success in arms. Here is a Russian tank somewhere in Poland.



THANKSGIVING MOTIVES

A Survey of World Events

By the EDITOR

UPON a certain thanksgiving occasion in ancient times two men went up into the temple to pray.

"God, I thank Thee, that I am not as other men," said one.

"God be merciful to me a sinner," said the other.

The first found cause for gratitude in his own pious accomplishments. He paid his tithe regularly. He fasted twice a week. He had been fair in his business dealings. He had kept himself from committing adultery. He was, in fact, of the highest social standing, with character beyond reproach.

The second, on the other hand, found cause for thankfulness only in the mercy of God. He could discover nothing in

himself worth mentioning. If he possessed any virtues, they seemed to him as sin in the presence of perfect holiness. His one consolation lay in the promise: "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103:11-14.

So he was thankful, not for his own good deeds, but for God's infinite love.

Because of this, said Jesus, "this man went down to his house justified rather than the other." Luke 18:14.

At this Thanksgiving season it might be well for us all to examine our motives as we go up "into the temple to pray."

Both in national and in individual affairs today there is all too much pharisaical hypocrisy.

We thank God for this and we thank God for that, as though reciting a catalogue of pride. We frame our paean of praise from a list of our own virtues. In our blindness and conceit we present an all-seeing Deity with a record of perfect piety.

And all the time we forget that any seeming goodness we possess is of God; that any favors we enjoy are from Him; and that it is indeed "of the Lord's mercies that we are not consumed" for our sins. Lamentations 3:22.

Some look at Europe and say, "Thank God, we are not as other nations," forgetting the high privileges of democracy they are squandering and for which they will be held accountable.

Others say, "Thank God, we are not at war as other peoples," forgetting the warring elements in their own midst that remain unpacified.

And still others, "Thank God for our enlightened civilization," while all the time they tolerate debasing evils and a criminal situation that would make heathendom blush for shame.

Whether in public or in private life we all no doubt have cause enough to beat upon our breasts, saying, "God be merciful to me a sinner." It will pay us to do it; for only with such a spirit of humility in our hearts can any thanksgiving on our lips be acceptable to Him. This is indeed the way, the only way,

SIGNS of the TIMES

Belgium is taking no chances, and has constructed this formidable antitank fence on her border.



to justification, to genuine soul satisfaction and abiding happiness in the Lord.

Nothing makes the judgments of heaven so certain as cheap egotism and foolish pride.

And nothing more surely invites His blessing than a broken spirit and a contrite heart.



KEEP IT CLOSED

NO, NOT the Fair itself. Everybody enjoyed that, and everybody no doubt hopes that some way will be found to open it again next year. But the disgusting exhibition of nudity on the Gayway should never be permitted again.

We have spoken of this before, and we speak of it again, "without fear or favor."

We believe that it is not only totally unnecessary to the success of the Exposition, but a disgrace to the entire community that sponsors it.

Moreover, it is a shame to America and to white civilization as a whole.

We wonder that the promoters are so blind to the future, or so totally lacking in sense of national honor, as to permit it.

All this summer, for month after month, men and women from the ends of the earth have come to San Francisco to behold the wonders of the twentieth century as invented and constructed by this mighty nation, and one and all have taken back with them a picture of tainted glory they should never have received.

Furthermore, people of every race have visited this revelation of the "glory of the Golden West,"—colored people from the southlands, from India, from China, from Japan, and from the islands of the sea. We might at least have kept this sordidness from them. But no. They had money to spend and, for the sake of filthy lucre, we have permitted white women, American women, to be unclothed in their presence. The very thought should send such a tide of indignation surging through the country that this criminal folly, this sordid baseness, should never be permitted again.

This country has done harm enough in sending abroad Hollywood's sensual portrayals of the white man's lust without re-enforcing the impression of his decadence by these unseemly exhibitions in the very place where it claims to show the best that our education, our science, our superior endowments, have wrought for us.

Those who have traveled in Italy will recall seeing in Pompeii the evidences of the moral turpitude that existed there preceding its sudden submersion beneath the burning ashes of Vesuvius.

That tragic experience of sudden judgment upon an evil and adulterous gener-

OUR COVER PICTURE

In this beautiful scene by Harold M. Lambert we are carried back to the days of the first Thanksgiving service in New England with two of the Pilgrims on their way to church.

ation, so strikingly reminiscent of the similar violent overthrow of Sodom and Gomorrah, might well be an additional deterrent to those who so carelessly and flagrantly parade and propagate immorality in our day.

So if there is to be another Exposition next year, let it be clean. America cannot afford another Gayway such as we have had this year.

Keep it closed.



ALCOHOL EXPOSED

AT THE opening exercises of Colgate University this year President Cutten took as his theme, "Realism on Alcohol," and he surely was realistic about it. If only other college presidents would be as frank and courageous on this subject, there might be some hope that the young people of the rising generation would be saved from the flood tide of drink that threatens to engulf them.

Presenting an array of facts to prove the destructive effects of using alcohol, he went on to say:

"It is difficult to become enthusiastic about anything which has all the entries on the debit side of the ledger, for if there is anything to be said in favor of

consuming alcohol as a beverage, up to the present time it has been carefully concealed. If beverage alcohol were totally removed from the world tomorrow morning by a sudden upheaval of nature, the result would be complete gain. There might be regrets, but no loss. That's the thing in a nutshell."

Dr. Cutten then proceeded to analyze the adverse effect of the use of alcohol upon the individual, physically, mentally, emotionally, and financially, demonstrating also how all the promises made before the repeal of Prohibition have failed of realization. Taxes have not gone down, he said; the saloon has not been eliminated, bootlegging has not stopped, crime has not been reduced, and an increasing number of young people have learned to drink.

"Drinking," said Dr. Cutten, "has changed from the problem of a personal habit . . . to one of a social menace."

His concluding appeal to the students was one that might well have been addressed to every educated person in the country:

"I am speaking to you because I believe you should be leaders, and not a part of the 10,000 tons of human brains walking around in this country in various stages of disuse doing the habitual, or what someone tells them to do. . . . You should show courage of intelligent action, and not be led around by the hand by some insane and baneful custom which happens to be the vogue of the hour."

We tender our congratulations to Dr. Cutten for his outspoken utterance. It is high time that all men holding responsible positions in colleges and high

(Continued on page 14)

Not many weeks ago the world was shocked by the disaster to the U. S. submarine "Squalus," now raised and docked after 113 days of arduous labor; but now submarine and surface ships by dozens are being sent to the bottom and hardly a tear is shed. Such is the callousness induced by war.



WHY DOES GOD Permit Suffering?

*A Question Everybody Is Asking Now
What Is the Answer?*

★

by JOHN A. McMILLAN

THE problem of suffering is a most perplexing one to many thoughtful minds. In every age men have considered it, and various attempts have been made to find a satisfactory solution to the mystery. If God is all-powerful, and also kind, then why does He permit suffering?

And when suffering has gripped the minds and bodies of Christian people, the cry has been intensified, Why does God allow it?

To the believer in the Christian faith one thing must immediately be clear, namely, that for whatever reason suffering is permitted, it is not because God is indifferent to the cries of His suffering creation.

The Hebrew prophet who lived through the invasion of Judea by the Babylonian forces under Nebuchadnezzar wrote thus of the Lord's tender compassion: "The Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For *He doth not afflict willingly nor grieve the children of men.*" Lamentations 3:31-33. So in any effort to explain the problem of suffering, no doubts are justifiable concerning the goodness of God.

As a Man Soweth

There is also another fundamental fact that must be borne in mind in the study of this problem. The activities of our world and of the whole universe are ordered according to divinely ordained laws. Science examines these, and classifies them as "natural laws." Now, if these laws are violated by man, suffering must inevitably follow. Nor could it be otherwise in a rational universe. It cannot be expected that God will suspend these laws in order to save us from the natural consequences of our ignorance or perversity.

The earth still obeys the decrees of God—the seedtime is still succeeded by the harvest, and the animal kingdom is still perpetuated each "after his kind." But here, too, violation brings suffering. As a man sows, so shall he reap, whether of blessing or of hurt. Sinful and wasteful habits carry within them the seeds of their own destruction. Degeneracy

and disease are sure to follow dissipation.

Jehovah healed the Israelites of their diseases in the wilderness, but when they lusted after evil things, many thousands died from disease. The purpose of all this is that men may halt in their mad pursuit after sinful pleasures, and consider that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. We must never forget also that whereas evil consequences follow to the fourth generation, the blessings of God attend the doing of right "unto thousands of them that love Me, and keep My com-

mandments." Exodus 20:5, 6. The marginal reading of the Revised Version is: "Unto a thousand generations."

Why Sorrow First Came to Man

Originally, suffering came into the world as a result of human disobedience. Wearisome toil and physical and mental pain were part of the penalty of sin. But let it be noted that this penalty was remedial rather than vindictive. In Eden the Lord announced to Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Genesis 3:17.

Thus toil and sorrow were designed to curb sin and to promote godliness. Centuries later the king of Israel wrote of his experience: "Before I was afflicted I went astray." Psalm 119:67. It would seem to be true of all human experience that suffering draws the soul out after God, while men who appeared to thrive spiritually under suffering have often lost their experience when prosperity came their way.

In our time we are seeing a practical outworking of this principle. During the years of the "depression" there has been a definite turning of men to God and to the study of His word. Calamities and afflictions have caused men to look above for help.

Should the Righteous Suffer?

There are quite a number of people who believe that the Christian should somehow be free from suffering. The idea has, indeed, persisted from the times of antiquity. Job's "miserable comforters" were persuaded that when affliction came upon a man, it was due entirely to his own sin, and that the righteous were



I Thank Thee, Lord

For certain critics, those who stung
My spirit with their whips of tongue,
And made my wakened mind to see
Still nobler ways to worship Thee—
I thank Thee, Lord.

For bitter failures that have bent
My stubborn feet until they went
More humbly with my fellow men
To share their love and faith again—
I thank Thee, Lord.

For accident that made me stray
Some reckless course curved down the way
Of life; and for the shock of fear
That made me conscious Thou wert near—
I thank Thee, Lord.

For pain, sharp as a summer vine
Against my will; and for the sign
Of better things that burst like streams
Out of the dead earth of my dreams—
I thank Thee, Lord.

—Philip Jerome Cleveland.

exempt from evil. Eliphaz, strong in this belief, taunted the suffering patriarch with the following words: "Who ever perished, being innocent? or where were the righteous cut off?" Job 4:7. That the disciples of our Saviour held this view is seen by their query: "Master, who did sin, this man, or his parents, that he was born blind?" They must have been deeply astonished when Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:2, 3.

Contrary to this idea that "the sun always shines" on the righteous is the reiterated statement that we must "through much tribulation" enter the kingdom of God, Acts 14:22. Our Lord did not promise that "whosoever heareth these sayings of Mine, and doeth them," would thereby escape the rains and winds and floods of life. No, He promised that all such would be enabled to endure such things, and come through victorious. In the parable, "the rain descended, and the floods came, and the winds blew, and beat upon" the house of the righteous, but "it fell not: for it was founded upon a rock." Matthew 7:24, 25.

Christian Attitude to Suffering

Through the centuries there have been four attitudes taken toward the problem of suffering. There is the stoic who says, "Bear it." There is the pseudoscientist who says, "Deny it." There is the hedonist who says, "Ignore it." And there is the attitude of the true Christian who says, "Overcome it."

Speaking of the suffering He was soon to bear "for our sakes," Jesus reminded the disciples: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. 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 16:32, 33.

So, to every suffering one Jesus brings a positive message, not merely of endurance, but of victory. When tempted to despair, and perhaps even to reproach God, let us look to "the suffering Servant of Jehovah." The "Man of Sorrows" was indeed "acquainted with grief." "Surely He hath borne *our* griefs, and carried *our* sorrows." Isaiah 53:3, 4.

All our self-pity is silenced when we take a long, lingering look at Jesus in Gethsemane, where He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death." Hebrews 5:7. He suffered there, not only to save, but "to succor them that are tempted." Hebrews 2:18.



God Cares for Us

by N. P. NEILSEN

GOD is our Father. He loves and cares for us. He understands all about our needs, and pities us in our weakness. He stands ready to help us. We need not cry aloud and cut ourselves with knives and lances to attract His attention, as did the prophets of Baal anciently. He is very near to every one of

us, and will hear our faintest cry. We need not throw our children into the Ganges River in order to appease the wrath of our Father. He loves us, and gave His Son to die for us that He might save us from our sins. No greater manifestation of love than this can ever be shown. Let us trust Him.

While the example of Jesus suffering, the just for the unjust, may not solve the problem of suffering for all minds, yet His example has inspired men and women not only to bear suffering but also to triumph over it. The badge of suffering seems to have been conferred upon many of the choicest saints of God. Out of the travail of their souls have issued courage, strength, and faith for multitudes. Inspiring hymns that have encouraged the faithful in times of stress have been composed by God's suffering children. "O Love that will not let me go" was born of a blindness that revealed the fickleness of a human love. Without that sad experience, George Matheson never could have written,

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be!"

In life's bitter sorrows the Lord fashions and polishes His chosen ones. Out of their crushed hopes and thwarted plans God has caused to flourish experiences that have enriched and ennobled the world. In the cheerful endurance of keen suffering it has been true of them as of our divine Lord, that "an offering and a sacrifice to God for a sweet-smelling savor" have been offered and accepted. Revivals have been traced to the prayers of some bedridden saint for an extension of the kingdom of God.

Thus, instead of bemoaning their hard lot, Christian men and women have turned what might have seemed like defeat into glorious victory. Again and again the answer of the Lord has been what it was when Paul besought that his "thorn in the flesh" might depart from

him: "My grace is sufficient for thee: for My strength is made perfect in weakness." "Most gladly therefore," says Paul, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake*: for when I am weak, then am I strong." 2 Corinthians 12:7-10.

Glory Out of Affliction

Poor impulsive Peter, who wanted to remain on the mount of transfiguration, away from the valley of disease and pain, later, in the light of Christ's teaching and example, learned to place a right value on suffering. He writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

For all who are called upon in the plan of God to suffer there is strength in the blessed assurance that "if . . . we suffer with Him," we shall "be also glorified together." Romans 8:17. The sting of "the sufferings of this present time" is removed by the glory that shall follow when we have entered into the "fellowship of His sufferings."

But there is still another aspect of suffering to consider. Not only do the children of God develop character by triumphing over suffering, but the honor and integrity of God are fully justified. When Christians suffer for their faith, and steadfastly hold on in spite of persecution and suffering, the world is given

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Genesis and SCIENCE

GOD'S FINISHED WORK



How Did He Rest? The Creation of Man and Woman

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

"**T**HUS the heavens and the earth were finished, and all the host of them." Genesis 2:1.

There are two points which should be particularly noted in connection with this verse. First, the idea of finishing the work of creation is in exact opposition to the popular evolutionary viewpoint. According to evolution, there is no place where we can start with our beginning of the heavens and the earth, and no place where we can stop and say that the work is finished. Evolutionary theory demands that natural processes should be self-operating and eternal in their consequences, and therefore continuous change and development are going on all the time.

The Scriptures present a picture that has a definite time of beginning and end. We can assume from the reading of the Genesis record that whatever changes have occurred since creation week are of a different nature than those connected with that event. Creation was brought about by forces operating in a different manner from anything that is now observed.

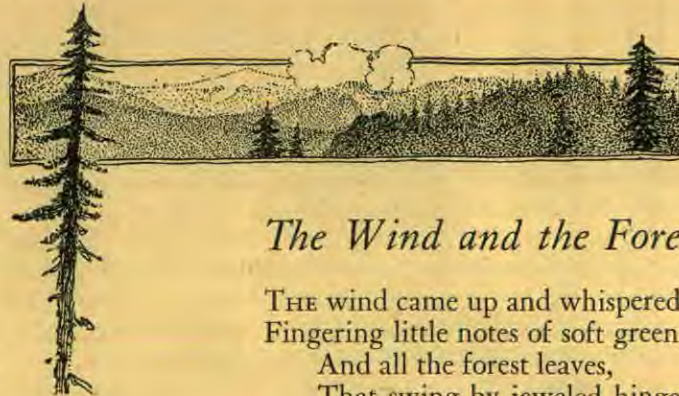
The other point to be noted in this verse is that, while the works of creation were finished, there is no suggestion that nature is to be interpreted as static or unchangeable. There is no reason for believing that there can be no change or progress since creation. When God created man, He told him to "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing." Genesis 1:28. Certainly, as far as man is concerned, this is far from a static condition. As men should multiply and spread out over the face of the earth, they were to bring it into subjection. Without doubt, this would signify that nature in its wild state was to be conquered, land was to be cultivated, gardens and homes were to be constructed, and the face of the earth was to be modified in whatever way man should choose. His dominion was to extend over all living things.

Thus human life was to be full of activity. Enterprises were to be carried forward, organization and development were to be seen in human society, and progress was to be made in every line of endeavor.

The evolutionist who claims that creationists believe in a system of nature which, once created, remains unchanging, is making a very wrong interpretation of creationist views. Change is not synonymous with evolution. There may be abundant change in form and activity of living things without in any sense involving the idea of continuous, progressive change which is necessary for evolution.

The expression in Genesis 2:1, "all the host of them," has an interesting relation to other expressions in the Bible. The word "host" comes from the Hebrew *saba*, the plural of which is *sabaoth*. We are familiar with the expression, "Lord of hosts" or "Lord of Sabaoth," which might be translated "Lord of armies." God was the creator of the hosts or armies of living things, and rightly retains His title as Lord of all the armies of creation.

In verse two we are informed further regarding the finishing of the creative work. This verse says that God ended His work. The idea is apparently that of bringing to a close His activity of the week, the processes or occupation or business in which He had been engaged. Here again is plainly emphasized the idea that the work of creation week was brought to a definite close, and that, from this time forward His power would be manifest in maintaining that which He had brought into existence. The verse further tells us that He rested on the seventh day. Critics have made a great deal of this point and have ridiculed the idea that God needed to rest. They have, however, by this attitude shown their ignorance of the plain meaning of language. The word "rested" does not necessarily imply that the person is tired, but may carry also the connotation of desisting or ceasing from activity. After a lawyer has presented his case in court, he rests his case. In other words, he ceases to present further evidence; the case is complete. This is plainly and evidently the sense in which the Lord rested from His work upon the seventh day.



[This exquisite poem was composed recently by Miss Estelle Thomson, during her ninety-fourth year.—Editor.]

The Wind and the Forest

THE wind came up and whispered to the oak and pine,
Fingering little notes of soft green music on the air;
And all the forest leaves,
That swing by jeweled hinges
From the tips of twigs
On boughs,
Clashed their small cymbals joyously,
And danced before the Lord.

—Estelle Thomson, in "Health News."

Further considerations of this same point would remove other criticisms that have been made. Questions have been raised as to how the seventh-day Sabbath could be maintained when some planets have different periods of rotation than ours. How then, could God maintain a rest day which He could harmonize with the movements of various heavenly bodies? In raising such a question men carry their suppositions far beyond anything with which we have any dealing whatsoever. The seventh day was not a rest day for God in the sense that it was for man. It was His rest day, as we have seen, simply in the sense that it was the day on which He ceased from His work of creating this world. It was given to man as a weekly memorial of the creation of this world and has no relation whatsoever to any other world.

The second chapter of Genesis gives us many supplementary points regarding creation which are not fully developed in the brief record of the first chapter. Modern higher scholarship has pretended to find in this record the work of many writers and editors and has made the Genesis story merely a collection of fragments of folk tales, picked up from various sources. To such an interpretation we must take exception. If we are going to believe in the inspiration of one part of the Bible, we must believe in the inspiration of all of it.

A few points of interest in the second chapter should be observed before we leave this subject. In verse four our attention is carried to the generations of the heavens and the earth. Some scholars have assumed from this expression that there must have been long periods of time preceding the appearance of man upon the earth. But in this connection, let us note that the word "generations" does not necessarily mean a succession of individuals one after another, as we commonly think of generations, but may have another meaning. It is related to the word "generate" which means to produce. We might, therefore, say that this is a study of the productions of the earth or of its formation. In other words, this is a story of the chronicles or the genealogies of the families, the forms of life which appeared upon the earth at creation. There is, to us, no need whatever of any implication of any long periods of time because of this verse.

Another expression in the same verse, "in the day," is looked upon as incongruous, but we should remember that this expression is a common one, even in our time, and simply implies the idea of "such time when." We might say, for example, that certain events occurred in the day when Washington led the American armies to victory. We would not in that sense imply any particular twenty-four-hour day, and would think of no

inconsistency whatever. Likewise, in the Genesis record there is no point to the contention of the critics that Moses was inconsistent or ignorant or careless in the use of his language.

Verse five speaks of the plants of the earth being in the earth before they grew. This also has been used as an argument for the idea that plant life must have existed for long ages; yet it is perfectly simple and easy to interpret this expression as meaning that plants were placed in the earth full grown without the necessity of going through the natural processes of development from the seed. In other words, it was not necessary for periods of time to elapse to enable these plants to come to maturity, but the very day they were created they were brought into a state of full existence. Thus every expression that we find indicates that the Genesis record is a consistent and harmonious one if we please to view it in the



Homeward Bound

by ORLEY FORD

I AM out on the seashore gazing across the boundless blue. The sea is running high, the waves are boisterous, yet from the near-by busy port now and then I see a great ship slip out of the harbor, to battle with the waves and start toward a distant port. I am just a trifle homesick, for this is a foreign shore and I have spent more than a score of years in this faraway land. How I, too, would love to sail out of the harbor, across this great sea, to my homeland beyond. Life, I remember, is so pleasant over there. It is the place I call home. But more than that, my dear aged father is over there waiting for me and longing that I come home. I must see him ere this life is ended, otherwise neither he nor I will be satisfied.

My body is tired, but my mind is awake, and I seem to see another wider and more restless sea—the sea of life, on which we drift with wind and tide or are driven by an inner power across this wild and dangerous sea to the port of heaven. Many a good ship rides out into this stormy ocean, buffeted by waves of carnal desires, driven by vain ambitions toward the rocks of perdition. Others, directed by a faithful Captain, sail a course in harmony with the divine chart and compass. They check it by upward looks at God's stars of hope. They are plenteously supplied with power through His grace, and are certain to reach the desired haven at last and meet their heavenly Father with exceeding joy.

Friend, are you sailing home or drifting toward the rocks? Are you sure of your course? Are you ready to meet your heavenly Father? He is waiting for you.

light of the plain and simple story of creation.

The description of man's original home is full of points of interest. The word "Eden" implies delight or happiness, and the garden an enclosure or portion of Eden. It would seem evident from the description given in verse nine that God had selected the best from all the earth and had collected them into one spot. The picture is given in the following verses of the manner of watering the earth; and while it is impossible for us to understand the geography of these verses and to know just what rivers were in the mind of the author, it is interesting to observe that the water flowed outward from Eden and spread over the earth in all directions. Thus we have brought to our minds a perfect picture of distribution of water. Today rain falls irregularly upon the surface of the earth, and after the soil becomes saturated the excess drains away into the streams and back to the ocean. The picture given here is of streams of water issuing from the earth and passing out to water the earth in a great system of irrigation.

Man's work and his relation to plant and animal life is clearly portrayed. He was placed in the garden to dress and to keep it. This is in harmony with the command given for him to subdue and have dominion over the earth. The story of the formation of a companion for man is ridiculed by the critics, and yet, if we accept the plain story of man's creation, there is nothing here that is at all difficult to accept. In verse seven we are told that God first formed man of the dust of the ground and then breathed into his nostrils the breath of life, and man became a living soul. In the formation of Eve a portion of this living soul was taken from which to form another being who should be equal to him, as the scripture says, "bone of my bones, and flesh of my flesh." Woman was thus formed, not as a separate being from the ground as was Adam, but as a part of man himself, thus symbolizing the close union which should exist between them.

The record of creation, therefore, as portrayed in Genesis one and two is harmonious and complete. It gives us a fairly satisfactory knowledge of the conditions under which man was originally placed on this earth. Only by careful study of this record in the light of changes that are portrayed later in connection with the introduction of sin, and still later with the destruction of the earth by the Flood, can we gain a thorough interpretation of the facts of science and of history. Human science and history are based entirely upon the interpretation of the past as viewed from our present situation. Instead we should interpret the present in view of the record of the beginnings of this world as given

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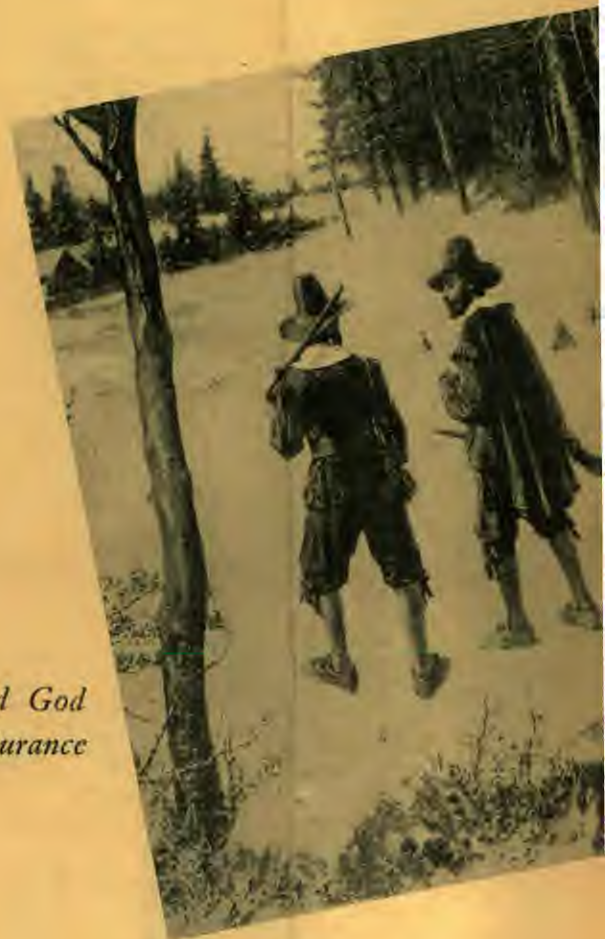
The Faith of Our Fathers



*A Noble Band of Heroes Who Trusted God
The Secret of Their Courage and Endurance*



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



TO CROSS an uncharted sea in small ships and land upon the shores of an unknown continent was no mild adventure for the first settlers who came to North America. Savages lurked in the forests that hemmed in on three sides the new settlements, while behind them rolled the Atlantic Ocean with three thousand miles of tedious sailing separating the colonists from the homeland. But there was a courage and a fortitude in these pioneers that was rooted deep within their character. Not wealth and material rewards drew them from Europe to New England. Instead, there burned within their souls a religious zeal, and they were determined to live where they might worship God as their consciences directed.

Faith in God burned strong in their hearts. William Bradford, second governor of the Plymouth Plantation of Pilgrims, records the action of this band that arrived on the "Mayflower." Leaving Holland, where they had sojourned for twelve years to escape persecution in England, the Pilgrims sought a permanent refuge in the New World. Brad-

ford writes: "So they committed themselves to the will of God, and resolved to proceed." When the boat reached the New England coast, a region they had not planned to settle, the travel-worn men, women, and children disembarked with joyful hearts. "Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element."

To modern Americans, this pioneer group seems to have had little to be thankful for in a savage land, for, as Bradford declares, they had no friends to welcome them, no inns to offer entertainment, and no houses to call homes. Winter was approaching, and the wilderness was untamed. "What could now sustain them," asked the historian, "but the Spirit of God and His grace?" When enemies attacked the settlement and the savages were routed, the Pilgrims gave God solemn "thanks and praise for their

deliverance." When the ravages of the bitter winter took half their company, they still trusted in God for direction and hope. This was the religion that possessed them—a faith they could lean upon in every crisis.

The heart of the Pilgrim settlement was its church. There the people could meet to worship God according to the impelling voice of conscience. Many times it was necessary to appoint guards to stand armed with muskets while the people worshiped. As the historian Charles M. Andrews writes, "The maintenance of their religious faith was their first thought, all else was secondary."

The Influence of Religion

In all the colonies, religion was a driving influence. In the Preamble to the Virginia companies, the hope was expressed that religious work would be carried on which might "hereafter tend to the glory of His divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge



Though the Pilgrims suffered great hardships and were often in fear of savage neighbors, they had a faith they could lean upon in every crisis.



and worship of God." No wonder Andrews sums up the pioneers' purpose in settling America, in these words: "Instead of pursuing booty or gold or profit for the sake of profit,—for they wanted nothing more than comfortable maintenance and freedom from debt,—they eschewed all worldliness, self-glory, and the predatory pursuits of wealth, and made their main purpose in life the seeking of the kingdom of heaven and its rewards."—*"The Colonial Period of American History," Andrews, vol. 1, page 298.*

There was a larger and more important colony, the Massachusetts Bay Company, which also drew settlers to America through religious interests. As they left England, these Puritans said: "We go to America to propagate the gospel of Christ." Many of the leaders were not consistent in their views on religious toleration. They fled from England because they wished to worship God as they deemed fit; but in their settlement they persecuted men and women who disagreed with them. However, there were many devout Christians in the colony. John Winthrop, first governor of the Puritan colony, wrote in his "History of New England": "We must knit together, in this work, as one man. We

must uphold a familiar commerce together in all meekness, gentleness, patience, and liberality."

Judged by the entries in Winthrop's journal, the ideal Puritan considered a spiritual life in terms of self-examination, much wrestling in prayer, and continuous struggle against sin. This is still the duty and privilege of a Christian. As the first congregation bound themselves together in a religious compact, they wrote: "We covenant with the Lord and with one another, and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed word of truth."

Religion based upon the teachings of the Bible was a cornerstone in the civilization of America. The pioneers' belief that God had led them to a new land to worship freely is found throughout their early literature. The leaders wrote these words in a treatise: "Whoe knows but that God hath provided this place to be a refuge for many whome He means to save out of the generall calamity, and seeinge the Church hath noe place lefte to flie into but the wilderness, what better worke can there be, then to goe and provide tabernacles and foode for her against she comes thether." Gover-

nor Winthrop also wrote: "God had chosen this country to plant His people in."

Certain it is that pioneer men and women, braving the bleak New England winters and treacherous enemies, must have had more than material wealth as their goal. Their trust was in God, and the search after the Almighty's will in their hearts was to be accomplished. The early heritage of these United States was a religious foundation. While the Puritan may be accused unjustly of much inconsistency by critics today, we must forget his frailty and look at the spiritual faith and religious zeal that made possible the opening of the new colonial empire in North America.

Literary Production Scarce

Look upon the Puritan from any viewpoint, and you find he was always "mindful of himself as a soldier of the Lord." He firmly believed that the hand of the Almighty was guiding his life, and that "all things work together for good to them that love God."

The writings of the early New England settlers are few except where they consist of histories and journals. Anne Bradstreet, first woman poet, wrote to her son with words of counsel. "The Lord bless you with grace here, and crown you with rejoicing at that great day of appearing, which is the continual prayer of your affectionate mother." In her poetry, Anne Bradstreet writes of her Christian hope of eternal life in the city of God. She looked forward to the second advent of Jesus Christ.

"Lord, make me ready for that day!
Then come, dear Bridegroom, come away!"

Another woman of the frontier was Mrs. Mary Rowlandson, who lived in Lancaster, Massachusetts. On February 10, 1676, the Indians attacked the village, burned the houses, and killed or carried off the settlers. Mary Rowlandson's account of her captivity and restoration became a widely read book. She begins her narrative abruptly and dramatically, and tells of her forced march, the death of her child, and her final return to civilization. Throughout her tragic experience she was firm in her faith. When dangers were overwhelming, she believed, "the Lord hereby would make us the more to acknowledge His hand, and to see that our help is always in Him."

When the captive woman endures privation and sufferings that would have caused many a strong man to lose mental balance, she still counts her blessings: "Yet the Lord still showed mercy to me, and upheld me; and as He wounded me with one hand, so He healed me with the other." When the imprisonment was over, she wrote with faith: "But now

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GIVING YOURSELF AWAY . . .

[This delightful and inspiring article is reprinted from *Forbes Magazine* by courtesy of B. C. Forbes Pub. Co., Inc. The author withholds his name for obvious reasons.—EDITOR.]

A Recipe for Happiness

LIKE most persons, I was brought up to look upon life as a process of getting. The idea of giving myself away came somewhat by accident. One night, lying awake in my berth on the "Twentieth Century Limited" en route to New York, I fell to wondering just where the "Centuries" passed each other in the night. "That would make a good subject for one of the New York Central's advertisements," I thought to myself—"Where the 'Centuries' Pass." Next morning I wrote the New York Central System, outlining the idea, and adding, "No strings attached." I received a courteous acknowledgment, and the information that the "Centuries" passed near Athol Springs, New York, nine miles west of Buffalo.

Some months later I received a second letter informing me that my idea was to be the subject of the New York Central's calendar for the new year. You may recall it: a night picture of the oncoming locomotive of one "Century" and the observation platform of the other—a scene rich in color and railroad romance.

That summer I traveled a good deal, and in almost every railroad station and hotel lobby and travel office I entered, even in Europe, hung my calendar. It never failed to give me a glow of pleasure.

It was then that I made the important discovery that anything that makes one glow with pleasure is beyond money calculation in this world where there is altogether too much grubbing and too little glowing.

I began to experiment with giving-away and discovered it to be a lot of fun. If an idea for improving the window display of a neighborhood store flashes to me, I step in and make the suggestion to the proprietor. If an incident occurs, the story of which I think the local Catholic priest could use, I call him up and tell him about it, though I am not a Catholic myself. If I run across an article some Senator might want to read, I mail it to him.

It has come to a point where I sometimes send books to virtual strangers when I feel sure they would be interested

in some "find" I have made. Several fine friendships have been started in that way.

Successful giving-away has to be cultivated, just as does successful getting. Opportunities are as fleeting as opportunities for earning quick profits. But you will find that ideas in giving are like some varieties of flowers—the more you pick them, the more they bloom. And giving-away makes life so much more exciting that I strongly recommend it as a hobby. You need not worry if you lack money. Of all things a person may give away, money is the least permanent in the pleasure it produces, and the most likely to backfire on the giver. Emerson was wise and practical when he wrote, "The only gift is a portion of thyself."

Successful giving-away must be cultivated just as one develops successful getting.



People have different things to give. Some have time, energy, skill, ideas. Others have some special talent. All of us can give away appreciation, interest, understanding, encouragement—which require no money expenditure unless for a postage stamp or a telephone call.

The giver-away should "major" in the items in which he is "long," and fill in with the rest. Having no special talent myself, I specialize in ideas and appreciation and assorted surprises. If I am buying popcorn at a popcorn wagon and a couple of urchins are watching longingly, without looking at the children I order three bags, pay for them, hand the urchins their two bags, and walk away without a word. It never fails to make the world more exciting for three people.

Of course, you will be tempted to backslide. An idea popped into my head one day, which I thought some department store might be able to use profitably. "Now *this* idea is worth money," I said to myself. "I'll try to sell it."

"You'll do nothing of the kind," said my wiser self. "You'll not spend your time peddling an idea; you'll give it away, and get it out of your system."

So I wrote a letter to one of the world's most famous department stores, outlining the idea. It was immediately adopted with appreciation, and now I have a big department store as a friend.

I have made several discoveries about giving-away. The first is that to be successful at it one must act fast, while the impulse is fresh. Another is that little gifts are as potent as big ones in producing surprise and inducing a glow of pleasure. Simple appreciation, for example, is one of the most acceptable forms of giving-away. I have found that authors, actors, musicians, editors, lecturers, playwrights, public servants,—even the biggest of them,—are hungry for genuine expressions of approval. We think of them as being smothered with appreciation, whereas all too often they live on crumbs. The manufactured publicity that is created to promote them does not warm their hearts. What they crave is the spontaneous, human, friendly appre-

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GOD'S HOLY SABBATH

Why We Should Observe It. . . . A Sign of Loyalty

by A. L. MANOUS

GOD'S Sabbath day is the seventh day of the week, "according to the commandment." "The seventh day is the Sabbath of the Lord thy God." Luke 23:56; Exodus 20:8-11.

God's Sabbath day is His "rest" day: "God did *rest* the seventh day from all His works." Genesis 2:1-3; Hebrews 4:4.

God's Sabbath day is His "blessed" day: "God *blessed* the seventh day,"—made it "rich," so to speak, for "the blessing of the Lord, it maketh rich." Genesis 2:1-3; Proverbs 10:22.

God's Sabbath day is also His "sanctified" day: "God *blessed* the seventh day, and *sanctified* it," "hallowed it," and made it what He calls, "My holy day." Genesis 2:1-3; Exodus 20:11; Isaiah 58:13.

God's Memorial of Creation

We have many memorial days in the nation which serve, as Webster says, "to preserve the memory of persons or events." God also has His memorial day, by which we are to remember Him and His work of creation.

Having "rested" upon the seventh day of the week "from all His work which God created and made," He made it a memorial of the work of creation. "He hath made His wonderful works to be remembered." Psalm 111:4. Or, "He hath made a memorial for His wonderful works."—*Leeser's Translation.*

"I also gave them My Sabbaths, to be a memorial between them and Me." Ezekiel 20:12, 20, Fenton's Translation.

God's Sabbath day "is to be remembered and observed as the memorial of the Creator's work." "Remember the Sabbath day," He says, "to keep it holy;" "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Exodus 20:8, 11.

Had every person from creation until now obeyed this command, there would not be a heathen who knew nothing about God, for the observance of His weekly memorial would have kept Him in mind. But because some have not observed His weekly memorial, they have forgotten God and gradually drifted into heathenism. Therefore we are admonished: "Remember the Sab-

bath day, to keep it holy," lest we, too, forget God. Exodus 20:8.

There are others besides God asking for our allegiance with promises of pleasure, riches, and a good time. The devil offered Christ all the kingdoms of the world and the glory of them if He would only give His allegiance to him—"worship" and obey him, for obedience is the highest type of worship. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Luke 4:5-7; Romans 6:16.

Then what is God's sign of allegiance? God Himself answers: "Verily My Sabbaths ye shall keep: for it is a *sign* between Me and you throughout your generations; that ye may *know* that I am the Lord that doth sanctify you." Exodus 31:13-17.

"All who keep the seventh day," says one writer, "signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him."



The Arch of Titus in Rome is a memorial of that emperor's victory in Palestine. The Sabbath of the Lord is a memorial to construction, not destruction.

In the Bible we sometimes find the words "sign," "mark," and "seal" used interchangeably. For example, we read of Abraham: "He received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised." Romans 4:11. Again God says: "Set a mark upon the foreheads" of

certain people; and "the seal of the living God" was placed "in their foreheads," not literally, but figuratively, and they were *delivered* while all others were destroyed. Ezekiel 9:4-6; Revelation 7:2, 3, 15-17.

Then what is this seal, mark, and sign which is placed in the foreheads of some, and which constitutes a mark of deliverance? One Bible student says: "It is some institution or observance having special reference to God, which will serve as a 'mark of distinction' between the worshipers of God and those who are not in truth His servants, though they may profess to follow Him."

A comparison of a few more Bible texts will show further what this institution or observance is; it will show what constitutes a "mark of distinction" between the true spiritual Israel who serve God in truth, and those who do not.

"And I saw another angel ascending from the east, having the seal ["sign," Douay Version] of the living God." Revelation 7:2.

"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations." Exodus 31:13.

On this point Dr. W. W. Everts, D. D., Baptist, says, while trying to defend Sunday observance: "The Sabbath was made a seal of God's covenant with Israel. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.' Ezekiel also distinguished this use of the day: 'Moreover also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.' An ordinance so essential to the maintenance of religion naturally became a proof and measure of it, not only for them, but to all ages."—*"The Sabbath: Its Permanence, Promise, and Defense," W. W. Everts, pages 34, 35. New York, 1885.*

A seal is used to give authenticity to a document, to make it authoritative. And so God's law also has its seal of authority or authenticity. "Bind up the testimony ["evidence," Fenton's Trans-

lation], seal the law among My disciples." Isaiah 8:16.

The seal of God was in practical observance taken out of His law by the little-horn power who thought "himself able to change times and laws." Daniel 7:25, Douay Version. But God now calls for a Sabbath reform, restoring the observance of the Sabbath, which has been forgotten. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1.

The Call to Reform

To His Christian people God says: "Turn away thy foot from the Sabbath, from doing thy pleasure ["business," an American translation] on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable." Isaiah 58:13. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56:2, 3.

Of God's Sabbath commandment another Christian writer says: "The fourth commandment is the only one of all the ten in which are found both the name and title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force."

God's seal is being restored in practical observance throughout the world, for when Jesus comes He will find people in every nation keeping His Sabbath "according to the commandment," to whom He will say, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

It can be our happy lot to be found in this obedient company who observe God's "memorial" of creation, His "sign" of allegiance, and "seal" of deliverance. For the promise is: "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." Revelation 22:14.

Why Suffering?

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ample evidence that men fear God not from motives of self-interest, but from love.

The suffering of the saints thus places the character of God above suspicion. He does not need to bribe men with gifts.

Suffering, then, is the badge of discipleship. "Tribulation worketh patience." To the Hebrew Christians, who were tempted to return to the comparative safety of Judaism, Paul sounded the stirring call: "My son, despise not thou the chastening of the Lord, nor faint when

thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." Hebrews 12:5-12.

Our heavenly Father loves us too much to allow us to retain unwholesome traits of character. And so suffering and chastisement are God's chisel by which He shapes and perfects us for heavenly companionship. In the nursery of hardships and suffering, our affections are weaned from the things of this world, and we are led to set our affection "on things above." Colossians 3:2. When John had been banished to the Isle of Patmos, his heart cried out in response to the promise of Jesus, "Even so, come, Lord Jesus."

So, dear reader, if you are passing through a period of suffering, or enduring "persecution for the truth's sake," remember that you are in the Lord's school. By your patience and victorious cheerfulness under suffering God's character is being vindicated before the universe. And He is purifying you that you may be a partaker "of the inheritance of the saints in light." Colossians 1:12. Be assured, therefore, that the time is soon to come when "God shall wipe away all tears" from your eyes, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" when "the former things are passed away." Revelation 21:4. In that glad day "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man

leap as an hart, and the tongue of the dumb sing. . . . And 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 35:5-10.

Then shall we truly realize God's purpose in sending trial to His children, and will confess that the path along which He has led us is the one we would have chosen ourselves if we could have seen the end from the beginning, and discerned the glory of the purpose we were to fulfill.

"O Love, how cheering is Thy ray!

All pain before Thy presence flies;

Care, anguish, sorrow, melt away

Where'er Thy healing beams arise;

O Jesus, nothing may I see,

Nothing desire, or seek, but Thee."

God's Finished Work

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to us in Genesis. We should, therefore, not point to the present knowledge of scientific and historic facts as a basis for understanding the past, but rather, should take the creation story with the following records of the fall and the consequent degradation of man and the earth itself, and in this way we can understand the meaning of the situation in which we find ourselves at the present time.

AFTER all, the sublimest science in the world is to know Christ; and, especially, to know the meaning of the wounds of Christ. The man who has most studied the agony in the garden and on the cross, and who has most studied his Master in all conditions, will be the best fitted to be a burden bearer—either to serve or to suffer, according as God would have it. The very sight of Christ makes cowards brave.—C. H. Spurgeon.



COMING NEXT WEEK

IN ADDITION TO THE
REGULAR FEATURES:

What Do You Know About Seventh-day Adventists?

Carlyle B. Haynes

Looking Unto Jesus W. P. McLennan

Problems of Science and Religion George McCready Price

"When Trouble Troubles You" Vera Johnson Rupe

The Mystery of the Ten Frozen Horses Benjamin Franklin Allen

God's Eternal Goodness Merlin L. Neff

True Godliness R. Allan Anderson

How to Preserve Sanity in a World Gone Mad Bertha Unruh Cooley

HALF HOURS WITH THE BIBLE



Conducted by R. ALLAN ANDERSON

No. 9. The PROPHETIC GIFT in the CHURCH

1. Before sin entered, how did God communicate with man?

"They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou?" Genesis 3:8, 9.

2. How did man's fall affect this communication?

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid ["have made Him hide," margin] His face from you, that He will not hear." Isaiah 59:1, 2.

"He said, Thou canst not see My face: for there shall no man see Me, and live." Exodus 33:20.

3. What methods did God then select to make known His will to men?

a. Angel-borne messages. Genesis 19:1.

NOTE: Outstanding examples of angel visitations are recorded in the lives of Abraham, Lot, Hagar, Moses, Joshua, Balaam, Gideon, Elijah, Daniel, Mary and Joseph, Zacharias, the shepherds, the women at the tomb, the apostles in jail, Cornelius, Peter in prison, and Paul on the ship, etc.

b. Urim and Thummim. Exodus 28:30. Commentary, "Patriarchs and Prophets," page 351.

c. The Shekinah. Exodus 25:21, 22. "Patriarchs and Prophets," page 349.

d. Dreams. Daniel 2:1-3, 31-45; Job 33:14-16.

e. Prophetic visions. Hosea 12:10; Hebrews 1:1; Numbers 12:6.

4. In what outstanding way was Moses used as God's mouthpiece?

"My servant Moses . . . is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?" Numbers 12:7, 8.

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deuteronomy 34:10.

5. From whom does a prophetic revelation come, and in what way?

Revelation 1:1—The Father, Christ, an angel, a prophet to the church.

NOTE: Gabriel, who appeared to Daniel

(Daniel 8:15, 16; 10:5, 6, 11, 21), to Zacharias (Luke 1:19), to Mary (Luke 1:26-28), is the one who appeared to John (Revelation 1:1; 22:6, 16), and can rightly be called "the angel of prophecy."

6. What is the mission of a prophet?

"The Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land." Exodus 6:10, 11; 7:1, 2.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

New Testament Prophetic Ministry

7. How does the Spirit of God manifest Himself in the Christian church?

"Concerning spiritual gifts, brethren, I would not have you ignorant." "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." "And God hath set some in the church, first

apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:1, 8-11, 28.

8. From whom do these gifts come?

"He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Ephesians 4:8-11.

9. Why do we need these gifts, and how long will they continue?

The gifts were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 14, 13.

10. How is the church of God symbolized?

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." "Now ye are the body of Christ, and members in particular." 1 Corinthians 12:12-14, 27.

11. What constitutes the eyes of the spiritual body?

"If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." 1 Corinthians 12:16, 17, 21.

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." 1 Samuel 9:9.

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matthew 15:14.



12. In Bible times was the gift of prophecy ever bestowed on women?

ANSWER: Miriam, Deborah, Huldah, Anna, four daughters of Philip, are among the women God called to be prophetesses.

13. Is this gift for the world or for the church?

"Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Corinthians 14:22.

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Revelation 22:16.

14. What should be our attitude to the gift of prophecy?

"Despise not prophesyings." 1 Thessalonians 5:20.

"They rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Corinthians 14:1.

15. As we near the close of time, what will be a marked condition of the people?

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come ["the latter day," margin] forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isaiah 30:8-11.

Paul speaks of men "having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:5.

See also Jeremiah 6:16; Ezekiel 22:24-26.

16. When people refuse to keep God's law, what happens to the gift of prophecy?

"Her gates are sunk into the ground; He [the Lord] hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord." Lamentations 2:9.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Proverbs 29:18.

See also Ezekiel 7:25, 26.

17. With this increasing apostasy, how will God's true church be known?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren

that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelation 12:17; 19:10.

See also 1 Corinthians 1:5-7; Joel 2:28, 29.

18. Since Christ admonished us to beware of false prophets (Matthew 24:24), what then should we do?

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

"Prove all things; hold fast that which is good." 1 Thessalonians 5:21.

The Flight of Time

(Continued from page 3)

schools should speak out concerning the baneful effects of alcohol. The liquor interests have had everything their own way far too long. By subtle advertising on a nation-wide scale they have sought to make the young people of the land liquor-conscious, to believe that it is a perfectly proper and a perfectly harmless practice to drink beer, wine, and whisky. With scarcely a protest from anybody, they have planted their modernized saloons within easy access of educational establishments, and lured the youth to drink.

Surely the time has come to call a halt to this callous debasing of the young people of a great nation for the sake of gain. There should be the same vigorous denunciation of the brewers' efforts to spoil their lives with drink as there has been of the propaganda of foreign nations that might lead them off to some European war.

There has been far too much tolerance of late for alcohol and the methods used to promote its use. A new crusade is certainly needed to rid the land of this curse.

Faith of Our Fathers

(Continued from page 9)

I see the Lord had His time to scourge and chasten me. The portion of some is to have their afflictions by drops, now one drop and then another; but the dregs

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of the cup, the wine of astonishment, like a sweeping rain that leaveth no food, did the Lord prepare to be my portion. . . . I have learned to look beyond present and smaller troubles, and to be quieted under them, as Moses said, Exodus 14:13: 'Stand still, and see the salvation of the Lord.'"

Here is a courage that savages, privations, disappointments, and tragedies could not destroy. This was a faith in God that the pioneers possessed. Here is a challenge for us who live in the luxury and comfort of the twentieth century. We need such spiritual stamina as those American settlers possessed.

The Puritans did not dwell entirely upon the fear of God. There was love and devotion in their hearts as well. Edward Taylor wrote these lines in his "Meditations":

"Oh! that my love might overflow my heart
To fire the same with love! For love I would
But oh! my straitened breast! my lifeless spark!
My fireless flame! What chilly love and cold!
In measure small! in manner chilly! see!
Lord, blow the coal; Thy love enflame in me."

We close the books written by the New England fathers with a deep respect for their religious faith. They were men and women of the Bible. They looked toward a better country, whose Builder and Maker was God. They considered themselves strangers in a foreign land, and they longed for the peace and love of God they would know when Jesus Christ came to take them to that heavenly home. As the historian writes: "They wished to control their own affairs and to maintain a religious community, in a country hitherto unoccupied, that should represent, not man's will and purpose, but that of God. . . . Their faith in God's protecting care was illimitable."

Can we not honor the heritage bequeathed to us by the pioneers? Can we not find spiritual strength to endure in the twentieth century as they did in the seventeenth? Is our faith in God today illimitable?

Giving Yourself Away

(Continued from page 10)

ciation of the people they are trying to serve.

The other noon I was in a hotel dining room where an orchestra was playing. It was a good orchestra, offering well-chosen selections, well played. On the way out impulse prompted me to stop and say, "Gentlemen, I have thoroughly enjoyed your playing." For a second they looked almost startled. Then all faces broke into smiles, and I left them beaming over their instruments. My own afternoon went off better for it too.

Another discovery I have made is that it is almost impossible to give away anything in this world without getting something back—provided you are not trying to get something. Usually the return comes in some utterly unexpected form, and it is likely to be months or years later.

For example, one Sunday morning the local post office delivered an important special delivery letter to my home, though it was addressed to me at my office, and the post office had discharged its obligation by attempting to deliver it there. I wrote the postmaster a note of appreciation. More than a year later I needed a post-office box for a new business I was starting. I was told at the window that there were no boxes left, that my name would have to go on a long waiting list. As I was about to leave, the postmaster appeared in the doorway. He had overheard our conversation. "Wasn't it you who wrote us that letter a year ago about delivering a special delivery to your home?"

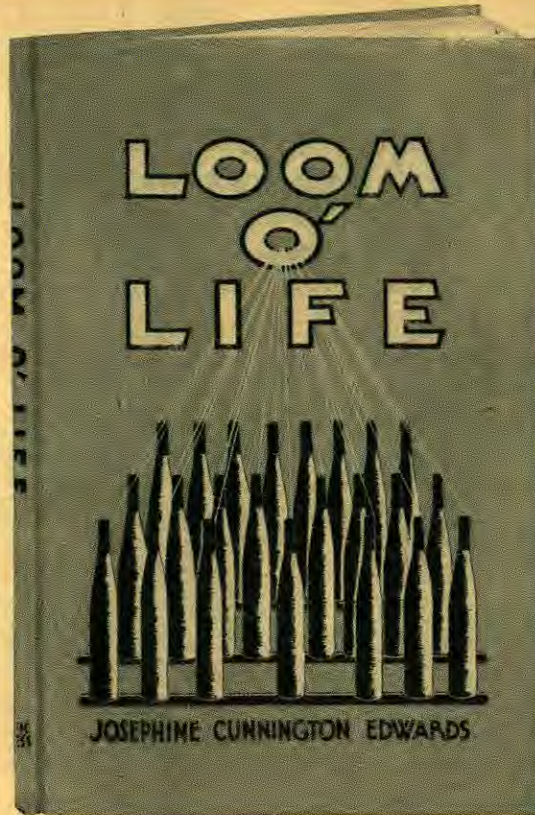
I said it was.

"Well, you certainly are going to have a box in this post office if we have to make one for you. You don't know what a letter like that means to us. We usually get nothing but kicks."

I had a box within the hour. Bread upon the waters!

After years of experience, this is how I have come to feel about my hobby: I have a job that pays me a living, so why should I try to drive a sharp bargain with the world for the extra ideas and impulses that come to me? I say let the world have them if they are of any value. I get my compensation out of feeling that I am a part of the life of my times, doing what I can to make things more interesting and exciting for other people. And that makes life more interesting and exciting for me, and keeps my mind keener.

As if this were not enough, I find that friends multiply and good things come to me from every direction. I've decided that the world insists on balancing accounts with givers-away—provided their hands aren't outstretched for return favors.



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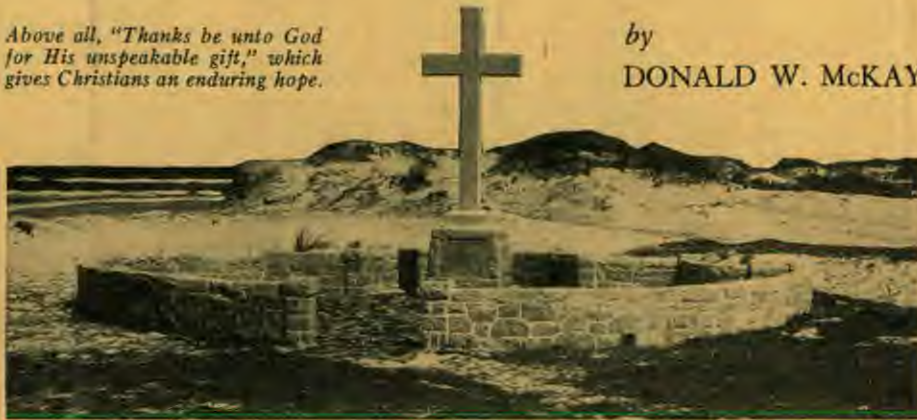
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by
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KEYSTONE

PROCLAMATIONS by the President and the several governors announcing Thanksgiving Day were not needed to convince Americans that they have much for which to be thankful this year.

We who live in the Western world have not experienced the ravages of war and the diplomatic intrigues which, in the past few years, have dissolved nations, scattered families, and reduced cities to ashes.

Although upheavals have wrought havoc in Europe, Africa, the Near East, and the Far East, American democratic institutions remain unshaken.

There are still millions in need, but we have the resources and willingness to give them relief so long as it may be necessary.

Even if mercies may seem to have been fewer than sufferings, it is always possible for a devout soul to believe that "He who worketh high and wise" has made no mistake, and that all things work together for good to those whose affections and hopes are set with unswerving faith upon the Giver of all good gifts.

God has not forgotten us. Wars come, and droughts and floods and other plagues, but still, as surely as of old, harvest follows seed-time.

If there is hunger, it is not because God denies us. If there is fear, it is not because God is no longer kind. The trouble is within our-

selves. It is our sowing that goes wrong. We sow hate and we reap hate; we sow death and we die.

We have many blessings for which we ought to rejoice and be glad. Let us thank God this season of the year for our homes and our families, for health, for the common necessities of life and the joy of living and serving others.

Above all we should be thankful for the promise of a soon-coming Saviour. The words from the lips of the Lord regarding His second advent are most encouraging: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself*; that where I am, there ye may be also." John 14:1-3.

The prophecies of the Bible regarding the second coming of Christ have already been fulfilled. Soon our Lord Jesus Christ will appear in the clouds of heaven as King of kings and Lord of lords to redeem those of every race who have surrendered their hearts and lives to God.

Surely we should give thanks unto God "for His goodness, and for His wonderful works to the children of men!"

"O give thanks unto the Lord, for He is good: for His mercy endureth forever." Psalm 107:8, 1.