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A Survey of World Events

By the EDITOR



NEW
DARK AGE

THERE was a time in the history of medieval Europe when conditions were so bad, when there was so much war, tyranny, persecution, and bloodshed that it became known as the "Dark Ages."

That period passed, and with the increase of knowledge, the discovery of distant continents and islands, the spread of democratic ideals and the preaching of the gospel, a great new hope entered the heart of man that the long-expected day of universal peace and brotherhood was about to break.

Then came the Great War and its aftermath of confusion and revolution, followed by the rise of new tyrannies and the greatest challenge to civil and religious liberty the world has ever seen.

Impressed by this strange and sudden reversal of human fortunes, this extraordinary and unexpected halt in the on-

ward march of man toward his cherished goal, many have despairingly declared that the Dark Ages have returned.

Said *The Christian Century* not many months ago:

"What does all this add up to? Is it not to the arrival in Europe of a new dark age, when the last controls exercised by an international order which has been disintegrating since 1914 are finally being destroyed? Here is a world revealed in which the pledged word is meaningless.

"Here is a world in which terror is triumphant. Here is a world in which ruthlessness is the requirement of successful statecraft. In such a world, what can lie ahead but misery and anguish; a reversion to the brute; a society in

which trust is unknown and men's days are lived under a continual and corroding fear?"

About the same time Booth Tarkington, the well-known author, wrote in the *San Francisco Chronicle*:

"Of late, looking forward has often seemed to be looking backward—backward into the Dark Ages when earlier civilizations perished through causes that now seem once more a dreadful threat to mankind. Worse, we know that destruction could come with modern speed upon civilization. The long period of 'decline and fall' wouldn't be needed; civilization can fall now without any preliminary decline. Our knowledge that this is possible has been pressing hard upon us. Days of gloom and nights of fear have known intervals of too short relief."

In the Old World itself similar opinions are held. Not long ago Sir Walter Layton, one-time editor of the *Economist*, wrote as follows:

"Recent events have left us face to face with a grim and menacing world. The lamp of freedom is burning very low in Europe. Those who share our idea of the things that make life worth while, who dream of a tolerant world in which men can come and go freely, can think for themselves, can count on decent be-

OUR COVER PICTURE

Illustrative of the extraordinary results of a modern war, even far behind the battle line, is this picture of ancient Canterbury Cathedral, with hundreds of tons of earth deposited in the nave to protect the priceless fabrics.

havior from their neighbors, and have a chance to make their own way, have had their hopes badly shattered.

"The prestige of the democracies is at a low ebb; the idea of might is in the ascendant; every small nation looks to the future with fear in its heart. We have to brace ourselves for a struggle of wills, for a great conflict of ideas, and for a test of character and endurance."

Sir Arthur Keith, writing the other day in the *Sunday Times* of London, England, expressed his opinion thus:

"By some power deeply seated in our nature and over which we seem to be powerless, we, after two centuries of enlightenment, have been thrust back, with all our load of knowledge and equipment upon us, into a dark age which will require clear thinking, resolute action, endurance, and courage if the world is to find a fortunate exodus from the Egypt in which it now is."

These are all very significant statements. Moreover they represent a general conviction that prevails in all parts of the world, and in every strata of society, at this time. Everywhere there is a spirit of defeatism, a fear of the future, a sense of hopelessness and despair.

"The nightly black-outs in our cities," writes a friend in England, "are typical of the moral darkness brooding over all the earth at this time."

The situation resembles that described in the book of Isaiah: "Darkness shall cover the earth, and gross darkness the people." "And they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Chapters 60:2, 8:21, 22.

Worried and perplexed beyond measure, thousands are asking today, "Is there no hope for the future?"

Yes, there is hope. Not from among men, however, but from God.

Long ago this tragic state of affairs was foreseen and foretold by the prophets of the Lord. Daniel called it "a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1. Jeremiah referred to it as "the swelling of Jordan" and the "time of Jacob's trouble." Jeremiah 12:5; 30:7. But within every prophetic description of this hour of darkness there was enshrined a message of cheer for those who love God and delight to do His will. Again and again we read that He has planned a glorious deliverance for them. When world conditions reach their worst, He will ride down the skies to their rescue. When all seems lost, He will reveal Himself in His majesty and

for NOVEMBER 28, 1939



Pittsburgh police have been supplied with a new short-wave portable radio device, seen here slung over the patrolman's shoulder. The sets will be tuned in on the Pittsburgh police broadcast band, and are designed to assist in closing avenues of escape to criminals. The small square in the center of the instrument is the loud speaker.

power to set up His everlasting kingdom.

Wherefore, said Jesus, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Yes, this new dark age will pass. It may become yet darker before the streaks of dawn relieve our straining eyes; but let us encourage our hearts with the confident hope that earth's midnight hour will soon give place to the glorious morning of God's eternal day.

Gdynia, Poland's only seaport, created from a fishing village by immense labor and expense, has now been renamed Gdthafen by its German captors, and 15,000 Polish residents have been evicted from their homes and removed elsewhere. Here German troops are seen removing barricades and trenches after the siege.



WRITING in the *Christian Herald* of the much-publicized Moral Re-armament Crusade, Marc Rose states that it "is significant chiefly because it shows how desperate men are for some kind of religious ethic in a day of uncertainty."

Nor is it by any means the only example of the deep longing for religious experience in the hearts of thousands today. Almost anyone who decides to start a religious movement is assured of a following, no matter how fanatical or unbiblical his teaching may be. Despairing humanity, like a drowning man, is prepared to clutch at any straw of hope that may be thrown to it.

The change from the skepticism and cynicism of a few years ago is remarkable. Disasters and losses of one sort and another have led many to reconsider their attitude toward God. The failure of so many plans for world betterment, the revival of so many evil things that men thought were gone forever, have filled all hearts with a terrible fear of the future, and set multitudes looking heavenward for peace of mind and some respite from the endless worry.

"When Thy judgments are in the earth," said the prophet, "the inhabitants of the world will learn righteousness." Isaiah 26:9. Today these words are coming true once more, and all about us, in every city and hamlet, are hundreds of people with a deep soul hunger for spiritual food. Those who remember seeing the long lines of people outside the Christian Business Men's Building

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What Do You Know About

SEVENTH-DAY ADVENTISTS?



THOSE who are unacquainted with Seventh-day Adventists are inclined to look upon them as religionists who are eccentric and somewhat abnormal, freakish in their views of doctrine and manner of life. After profound research into their teachings, and after living among them for years, I can assure you that such an opinion is not borne out by the facts.

Seventh-day Adventists are entirely normal in their life and views, astonishingly Biblical in their doctrinal teachings, and fundamentally Christian in their understanding of the Bible truth. This you will be impressed with as I enumerate the doctrinal principles they hold and which they consider foundational.

They do have a rather unique name—Seventh-day Adventists. This was given them because of their two outstanding beliefs. They are Christian Sabbathkeepers who believe in our Lord's literal return to this earth. From their Sabbath observance they get the "Seventh-day" part of their name. From their belief in the Lord's second advent comes the "Adventist" termination. The name—Seventh-day Adventists—clearly designates them as Sabbathkeepers who believe in the second advent of Jesus Christ.

There are no Christians who are more fundamentalist in their teachings than are Seventh-day Adventists. Indeed, these Christians are fundamentalists of the fundamentalists.

The inmost heart and central core of the belief of Seventh-day Adventists is Jesus Christ. He is the foundation of their faith. He is the basis of their religion. All that they believe, all that they teach, all that they do, all that they hope for, they center in Him, and in His glorious work of salvation.

The very center of the testimony that Seventh-day Adventists bear to the world is the Person of the Son of God. As the ancient patriarchs looked with longing eyes for His coming to earth, as the seers sang of Him, as the prophets thrilled with the predictions of His coming, as the psalmist heralded His advent with intense joy, and as the priests taught

*First of Four Articles Setting
Forth the Belief and Practice
of a Unique Christian Body*

by

CARLYLE B. HAYNES

generation after generation the good news of His promised appearance, so Seventh-day Adventists believe they have no excuse for existing, and no purpose in existing, other than to glorify Jesus Christ in His atoning work for man's salvation and to herald the glad tidings of His coming again to earth.

Christianity to them is, first of all, a Person, and that Person is Christ—Christ, "in whom dwelleth all the fullness of the Godhead bodily," who bids the seeker after God, "Believe in Me," "Learn of Me," "Come unto Me," "Follow Me," "Abide in Me." Personal acceptance with Him as a personal Saviour is the condition of salvation, and the only condition. Repentance toward Him, surrender to Him, confession to Him, acceptance of Him, faith in Him, believing Him, following Him, trusting Him, knowing Him, abiding in Him, resting in Him, learning of Him—these are the indications and blessed privileges of Christian experience.



*Through Jesus Christ, the Creator, the
Son of the eternal Father, the salvation
of man will be accomplished.*

To Seventh-day Adventists Christ is the very citadel of Christian truth. They accept Him as the Bible presents Him. They believe in His deity, His Creatorship, His virgin birth, His divine Sonship, His authority as a teacher sent from God, His fulfillment of divine predictions, His working of miracles, His substitutionary death, His resurrection, His ascension, His divine intercession and priesthood, and His imminent coming again.

To sum it all up, Seventh-day Adventists believe in the Christ of the Bible and of historic Christianity. They believe that He was the divinely predicted Messiah; that He came from God, who sent Him; that He was the Son of the living God, the Only-begotten of the Father; that He was not only God's messenger to speak God's word, but that He was Himself of the Godhead, having, as such, pre-existence, omnipresence, creative power, exclusive knowledge of God, power to have and to give eternal life, power to forgive sin, power to judge the world.

Such was Christ's testimony in word and work concerning Himself. Such is the faithful, consistent, and ever-growing world-wide testimony of Seventh-day Adventists concerning Him.

Now, if the acknowledgment, and acceptance, and belief, and teaching of these things, together with personal acceptance of such a Saviour and personal union with Him in daily life, do not constitute Christians, then, I ask, what would make men Christians?

If such a body of truth is not Christianity, then what is?

Seventh-day Adventists base all they believe and teach and do on the Bible. They believe that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that they contain an all-sufficient revelation of God's will to man; that they are the only unerring rule of faith and practice. They look upon the Bible as vastly different from other literature, as containing words that are not only living but life-giving. They believe the Bible to be supernatural in its origin and that it has been supernaturally preserved throughout the centuries.

They make it the foundation of their faith.

Seventh-day Adventists, being taught by the Bible, look upon the Godhead, or Trinity, as consisting of the eternal Father—a personal, spiritual being who is omnipotent, omnipresent, omniscient, and infinite in wisdom and in love; the Lord Jesus Christ, the Son of the eternal Father, through whom they believe all things were created, and through whom also the salvation of man will be accomplished; and also the Holy Spirit, the third Person of the Godhead, whom they accept as the great regenerating power in the work of redemption.

Seventh-day Adventists believe that when Jesus came into this world nineteen centuries ago He came to ransom sinners and to redeem the world. While here, He laid the foundation of human salvation. They believe that every person, in order to obtain salvation, must be converted by personal acceptance of Jesus Christ as his Saviour, and experience the new birth. They believe that this new birth comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ.

They also believe that baptism by immersion is an ordinance of Christ's church, and constitutes the door of entrance into the church. They look upon baptism as an outward testimony bearing witness to an inward experience; that it should follow repentance and forgiveness of sins. They believe that by its observance a person's faith is shown in the death, burial, and resurrection of Christ. They refuse to recognize, to acknowledge, or to accept anything as baptism except immersion.

Seventh-day Adventists teach that man is a sinner, a violator of God's law, and, consequently, under sentence of death, condemned by that broken law to die; and that it is altogether beyond his power to save himself from this deserved fate.

Jesus, they believe, came into the world to take man's place, to bear man's guilt, to accept man's sentence of death, to die in man's place, and that man's only hope of salvation is based upon the fact of Christ's substitutionary death, and is conditional upon the sinner's personal acceptance of Christ as his Substitute and Saviour.

The death of our Lord is, then, the great central, essential factor in human salvation. In that divine offering the penalty for sins was met, paid, discharged, and canceled, and we are saved simply by accepting His sacrifice. Our salvation centers in His death.

The death of Jesus was a vicarious death for sin—an expiatory, substitutionary death for the sinner. He died in the sinner's place. He died for sin, to meet its guilt and to pay its penalty. The sen-

tence of the broken law against sin was carried out on Him. And it is by His death that we are saved. There can be no salvation from sin apart from the vicarious death of Jesus Christ.

It makes no difference how black, how vile, how debased, how filthy, how polluted, how debauched, how unclean, how hardhearted, how false, how covetous, how evil-tempered, how thieving, how murderous, a sinner may be, there is ground for hope in the death of Christ. It matters not how well-educated, how refined, how cultured, how polite, how noble, a sinner may be, there is salvation only in the blood of Jesus Christ. All are alike sinners. All alike need a Saviour, and there is no other savior from sin than the One who died on Calvary, and there is no other way of salvation except in His death. Education will not save. Culture will not save. Salvation is the gift of God through faith in Jesus Christ, and is made possible only because of His death on the cross. The blood of Christ alone saves.

And the world can supply nothing else that saves, nothing else that removes the sense of guilt and alienation from God. Jesus died for me. That is all I need. That is all my soul needs. God will accept His death as my ransom from sin. And so—

*"In my hand no price I bring,
Simply to Thy cross I cling."*

And so nothing can change or take away from the fact that, with all its mystery and profound obscurity, the cross of Christ has been, is now, and ever will be, even more than all else in His mar-

velous story, that which has won hearts and fully satisfied human yearnings. Forever the song of the redeemed will be: "Thou art worthy: . . . for Thou wast slain, and hast redeemed us to God by Thy blood."

These are some of the things that Seventh-day Adventists believe. They are not all. But they are foundational. The things they believe in addition to these are built upon these as a foundation. I will bring their other views to you in a later article.

The Source

THE Bible is one of the solid facts of Christianity. What it is is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no other fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

There should not be a home without the Bible. In one sense there cannot be, for it is the Bible from which the ideal of the home is derived and from which the forces for its realization flow.

And what the Bible is for the home it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—*Robert E. Speer.*



Only a Channel

by N. P. NEILSEN

AN electric wire is not electricity. It is only a channel through which the current flows. It is a medium for conducting the hidden power of this wonderful element. It is not the strength of the wire that pulls the electric train as it rushes along the track; it is the unseen current flowing through the wire that does the work. This current is many times stronger than the wire itself. The wire has no power to move the train of cars, but the current flowing through it gives it life. Without that flow the wire becomes "dead" at once.

Thus it is with the child of God. Of ourselves we have no power. We can

do nothing, no matter how much we try. To attempt to do the work of God in our own strength can end only in failure. Said Jesus, "Without Me ye can do nothing." John 15:5. But when we are connected with God, His mighty power will flow through us for the accomplishment of His purpose. Without this flow of life we are "dead," even as is the wire when the connection is severed; therefore, we can take no glory to ourselves for anything that we accomplish. All the glory belongs to God, who works through us for the carrying forward of His will. "I can do all things through Christ." Philippians 4:13.



Prof. Charles Gilmore
assembling the tail bones
of a dinosaur. Such fossils
prove change and differences
between the past and the present.

Problems of SCIENCE and RELIGION

*How May We
Know What's
What?*

by GEORGE McCREADY PRICE

JOHN DEWEY, one of the best-known psychologists, tells us on the evidence of history that to think in abstract or general terms "is dangerous," for it elevates ideas above the situation in which they originated, where they may seem to be true, and endows them with dangerous powers for the future.

But just what do we mean by an abstract idea or an abstract term?

We mean the opposite of specific or concrete. For instance, "man" and "human" are concrete or specific; while "humanity" is abstract. In other words, when we neglect or pass over most of the specific aspects of an idea and concentrate on its most general aspects, we frame an abstract idea, which we suppose embraces everything essential about it.

The danger in such abstract terms comes when we begin to treat these figments of the mind as *real entities*, having a real existence of themselves; whereas they are only constructs of our minds, with only such qualities or meanings as we choose to put into them. Then at some later point someone else will be using the same abstract term with the meaning he has put into it—a meaning that may be considerably different from the meaning we gave it. And thus, when both of us talk together about this abstract idea, we grow into misunderstandings; for we are not using words with the same meanings.

These differences arise because it is the nature of the human mind to inject what it *wishes to be true* into the abstract

terms it uses. For the wish or the desire almost always colors the meanings the mind attaches to these abstract terms. And when we begin to treat our abstract ideas as real entities, having an existence apart from our minds, we are bound to get into trouble in one way or another.

Let me illustrate. We see growth and change going on all around us. All plants and animals grow from the little to the big, from the simple one-celled stage to the many-celled stage of maturity. All nations have grown from small beginnings. The face of the country was very different a hundred years ago, and still more different five hundred years ago. We dig up bones of gigantic animals, which lived long ago, or sea-shells are discovered by the thousands high up on the mountains. All these things prove change and differences between the past and the present. And we reason that by means of these and similar changes we can account for the entire growth and development of the world in terms of the natural processes now going on—that all this means *evolution*.

It is all just as simple and easy as that—and just as false and unreasonable.

But isn't there plenty of evidence for this growth and development? Yes; there is much that may be interpreted in this way. But there is also *more* evidence and much *stronger* evidence on the other side.

Then how are we as rational beings to decide what is what in these matters? How may we know what is genuine

truth? We must decide by the weight, the preponderance, of the evidence. Did you ever hear of a case being tried in court but that had evidence presented on *both sides*? How do the judge and the jury decide the matter? By the preponderance of the evidence. There is no other way.

But in all problems about man's duty and destiny, about how the world began, and how it is being conducted, and how it will end, we are not left alone to find our way in the dark by means of what we can work out from the perplexing and conflicting evidences from science and human discovery. The God of heaven has given us written instructions, so we need not go astray and make a mess of our reasoning about these matters. For in all such reasoning about the origin of the world and our duty and destiny, we cannot get very far without getting into the deep water of abstract reasoning. Here is just where we need the Scriptures to guide us and to keep us from making mistakes on all these subjects.

But isn't it right for us to study such things as the flowers, the birds, the stars, and the rocks, and to try to understand all we can about them? Of course. But we should remember that if we are to reason widely or deeply about any of these things, we should inform ourselves very fully about *both sides* of the problems. If we really want to know the truth, we must decide by the weight of the evidence; that is, provided we can get at *all the facts involved*, or all the facts

pertinent to the subject we are studying. And in case we can't master *all* the facts involved (and what human being is able to know all the facts on any subject about nature?), then we have God's word to keep us straight in our thinking.

But God expects us to study the things He has made, and to study into them deeply and understandingly; and, in all matters within our ability to discover, He expects us to decide the problems that arise according to the best evidence, the weight of all the evidence available. The Good Book tells us that "he that giveth answer before he heareth, it is folly and shame unto him." Proverbs 18:13, R. V. And this means the same thing. It is folly and shame for any man to decide any problem, in science, in everyday life, or in religion, until he knows all the available truth in the matter. And it is still worse folly and shame for a man to decide any matter in a way that directly *contradicts* what God has revealed about it; for He is the only being who knows the true answers to all the deepest problems of the universe.

All this leads us to the subject of what is termed *Christian evidences*, or the evidences from history and from natural science that tend to confirm our faith in the reliability of God's word. We as Christians do not believe the Bible because of these evidences; we believe the Bible anyway. But it is an encouragement to our faith to see the evidences from history, from archaeology, and from all phases of natural science which confirm many things stated in the Bible. Christ said to Thomas: "Because thou hast seen Me, thou hast believed" in the resurrection; but, He added, "Blessed are they that have not seen, and yet have believed." John 20:29, R. V.

What Is Instinct?

In previous articles I have given evidences from the fields of chemistry and physics to show that dead, or inorganic, matter does not have intrinsic powers or properties with which it acts, but that some power outside of the things themselves must be the active energy by which the phenomena of nature are carried on.

This fact of God's direct control over the things of nature is even more clearly seen or recognized when we consider some of the processes of plant and animal life.

When anyone who has not been befuddled by the materialistic "explanations" of the evolutionists comes face to face with the behavior of the cells of which our bodies are composed, he is naturally and almost inevitably led to recognize the direct power and wisdom of the great Creator. It seems preposterous for anyone to tell us that these mi-

nute specks of protoplasm act as they do merely because of inherited *habit*—which is the best "explanation" that evolutionists can think up. This means that the behavior of the cells is a sort of inherited memory of previous acts of the same kind. This is the usual "explanation" for all the marvelous acts of what we usually call instinct. Some instinctive acts in animals (surely not in plants!) they tell us are due to imitation.

But every cell in our bodies is directly descended from other cells that acted entirely differently; for all the cells of the developing embryo have a special work of their own, different from the work of the cells of the mature body.

Let us consider the instincts of the worker bee. The hive is a highly organized community, and there is a very definite division of labor among all its members. The queen bee has the one job of laying eggs for the perpetuation of the colony. But the worker bee not only gathers the nectar and the pollen, but squads of them perform the various other

duties of keeping the hive in good condition. The worker bee is even *structurally* different from either the drone father or the queen mother; for it has special structures adapted to the gathering of pollen, and caring for it and for the nectar of the flowers, which it converts into the honey with which we are familiar.

But the worker bee cannot reasonably be accounted for on any evolutionary theory. Where did it get these structures so useful in its work? And where did it get its marvelous instincts, which lead it to gather honey and store it in the cells that have been expressly built for it? Every worker bee is descended from a drone father and a queen mother, each with very different structures and different instincts. The queen never gathered a drop of honey in all her life, and neither did the drone father. And this is always true as far back as we can imagine bees to have existed. If instinct is only inherited *habit*, why in the name

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"When Trouble Troubles You"

by VERA JOHNSON RUPE

THE best way to banish worry is just to admit that it is troubling you; then sit down and quietly think it over. Possibly you can do something about it, or, if it concerns someone else, be frank and talk it over with him.

Trying to pretend it isn't worrying you, or trying to forget it, only makes it worse; so—look it squarely in the face and then do the best you can to remedy it.

Often just ordinary "blues" come from overexertion or from loss of sleep; a good hot bath and a nap will do wonders in helping to overcome them.

Seeing and feeling a joy in simple things is a blessing, and don't forget to enjoy and to live for today; worrying about the future is useless, for things may be entirely different when tomorrow comes.

Do not brood over the things you cannot afford, for making the best of what you have is even better than having everything you like.

A hobby is a great help. My hobby is collecting poems (those with a meaning); but there are any number of other avocations, such as gardening, painting, or just walking. A very worthy one is service to others.

But then, there are greater troubles, such as sickness and death, which are too big for simple remedies, and we must fortify ourselves for them with inner courage and prayer—for prayer is a pathway to strength

in time of great sorrow and a comfort to heal our wounds.

I find that prayer and a belief in Him who rights all things are the most comforting of all. Even in my daily homely tasks, when my problems seem unusually perplexing, or when illness has made my steps lag, to God I send up little prayers to guide me and give me wisdom and courage to go on.

I find that after resolutely tackling each trouble one has more will power and is better able to face another situation; so who knows but it was meant to be that way, that we may become stronger in character and gain a clearer view of life?


There is a little poem, written by John Greenleaf Whittier, that I love to read when I am particularly downcast. I quote it here:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

* * * * *

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."



The MYSTERY of the TEN FROZEN HORSES

*When Were They Buried? How Long,
Saddled and Bridled, Have They
Awaited Their Masters' Return?*

*Astounding Discovery in the Land of
Eternal Frost*

by BENJAMIN F. ALLEN

DR. HAROLD O. WHITNALL, professor of geology at Colgate University, has reported the recent finding of ten bay horses in a log stable frozen in layers of sand and gravel fifty feet below the surface in the region near the north end of the Altai Mountains in northern Siberia.

It is in the same country containing the well-known frozen mammoths and other huge animals that Deluge Geology teaches were drowned by Noah's Flood.

The mammoths are found at various depths, as deep as or deeper than these horses, and frequently fall out of clay cliffs along the rivers and ocean shores. In a few cases the frozen bodies of mammoths have been found in the clear ice of glaciers or in the underground ice in certain regions.

These saddle horses were all standing, fully saddled and bridled, with eyes open and staring, perfectly preserved, with every hair in place. All the frozen mammoths also stare with wide-open eyes. These horses, like the mammoths, had half-digested food in their stomachs. The stable was built of ax-hewn logs. Sand and gravel layers had been washed in around them as they stood, and, as they drowned, this held them in place and in an upright position. A personal letter from Dr. Whitnall gives these details.

The discovery was made by Professor Gryaznov, of the Soviet Academy of Science of Eternal Frost, now doing research work in that region. The scientists place these horses in the same class and age as the frozen mammoths. There are uncounted millions of bones of the mammoth in that part of Siberia; the finding of a frozen body is quite rare.

The Russian investigators are bringing many frozen seeds and hibernated plants back to life from those arctic wastes. Some were formerly considered as extinct, and some are proving useful as food producers. Prof. Peter Keptereff has been leading in this work. We wish we had space for more details of this work, both from the north- and the south-polar regions.

No Surprise to Deluge Geologists

Professor Whitnall says: "The fact that these steeds were saddled and bridled would indicate that their owners were well aware of their peril, and ready to start on their flight south the moment the blinding blizzard should let up."

We fully expect that the owners will be found near by, even women and children, perhaps in a house of far better construction than the stable, crouching around the remains of a mud-quenched fire. Search is being made for them.

To the writer, a research worker in Deluge Geology, this find was no surprise at all. It was to be expected, the strange part being that such things were not found long ago. The reason is that proper investigation has only lately begun.

"The striking feature of these men," says Dr. Whitnall, referring to the owners of the horses, "is that, judged by the equipment on their horses, they belonged to a race of high-grade artists and artisans. The leather of their saddles is still splendidly preserved, and even the carved wood, when warmed up, gave off a resinous odor. The wood, like the saddles and bridles, was handsomely inlaid with gold and tin foil, only slightly tarnished, after their long burial. Even the felt coverlets retain their color designs, such is the perfect preserving power of frost and darkness."—"American Weekly," Aug. 27, 1939.

Dr. Whitnall places the "age" of this find at 10,000 years, which is extremely recent from the viewpoint of evolution. His reason is the basic evolutionary philosophy that man came up through millions of years of brutedom from apedom, and therefore this fine art "must" have been about the last thing acquired.

Though no details are yet available as to whether the hoofs of these horses are one toed, two toed, three toed, or four toed, they surely resemble the present-day horse in other respects. Though evolutionists arrange the toes of horses in a sequence of millions of years, Deluge Geology, on good geological evidence,



This drawing of the ten frozen and buried ancient horses discovered by Professor Gryaznov, which is copyrighted, is republished by permission of the "American Weekly." Further publication is prohibited.

rejects that arrangement as purely artificial—"inspired" by philosophical viewpoint only.

Owing to the fact that the blood vessels in the heads of all frozen mammoths are always clogged and congested, full of blood, scientists say it is a clear case of drowning. Again, our modern elephant is an extraordinarily strong and long swimmer. His body is greatly buoyed up in water. When killed in water, the body of an elephant will easily support six or seven men. But the main feature is that, unlike all other animals, its body does not sink at first and then rise when the gases of decay distend it, but floats from the beginning, and much higher when gases distend it. And it floats a longer time than other bodies. Thus it is easy to understand why so many have been found on top of the ground, or near the surface, in clays, shales, and light sediments. Another feature—in common with all other giant animals its larger bones are spongy and very light for their size, which also helps explain their near-surface deposit. Not only the frozen animals, but their bones also, were buried like floating logs in the moving waters that bore both them and the sediments along.

Some scientists, especially in recent years, apparently try to explain away the Deluge evidence of the mammoth by trying to contend that they were typical frigid zone animals. Great museums now display large wall paintings of herds of them floundering around in the snow and ice. Even fundamentalist magazines have published such pictures. But Dr.

H. H. Neuville, after detailed study, announced in the Smithsonian Report of 1919, page 332, that they are as tropical or subtropical as the elephants of today. He found that they have no sweat glands and no sebaceous, or oil, glands in their skin, a peculiarity of tropical animals, and that their long thin hair could afford little protection against the cold.

Some say they strayed up there in search of food; but such a thing has never been known of any animal whatever, and why don't they do it now in a dry spell? Our view is that they have more sense on this point than the humans who have made such an absurd suggestion. Some say they slipped unawares into bogs, etc., and were stuck in the mud; but many of us know the extreme cunning of these animals, and that this argument also is puerile. If the best elephant food and climate in the world now, in India, can produce only dwarf elephants compared with the great mammoths before the Flood, which were almost exactly like the Indian elephant, then how could ice sheets produce those giants of old? Dr. James D. Dana, in his "Manual of Geology," page 995, says: "The species was twice the weight of the largest modern elephant, and nearly a third taller."

The same kinds of tropical plants found in the stomachs of the frozen animals abundantly occur in the frozen muds, in the subterranean ice, and in the shale and great coal beds. We call to wit-

ness also the many kinds of corals and coral reefs abounding in the Arctic Ocean, and in the limestones all around it, as a testimony to the tropical nature of that area, as indeed in all the world, before the Flood. For a glimpse at a little of the pointed data on the scientifically determined ocean temperatures before the Flood, and their sudden and lasting chill, see the writer's article, "The Ocean Speaks," in *Signs of the Times*, Nov. 1, 1938.

A Cold Picture That Warms Hearts

A few years ago a Siberian hunter saw wolves digging at the ice and frozen soil, and gnawing at some meat with long hair on it. It was the back of a huge animal. He dug down far enough to cut out large chunks of it, and carried it on a dogsled a hundred miles or more to a frontier restaurant. It was advertised as "whale meat." A Soviet meat inspector investigated, and called in scientists. The great creature was a female mammoth of large size, and under, lying prone between her feet, was her baby. As with the ten horses, silt, sand, and gravel had rapidly washed in around her as she stood in the raging torrents of mud, ice, sleet, and water of the very greatest of all catastrophes. She protected her baby to the last, and drowned standing up as the muds enveloped her.

A few years ago Dr. T. J. Otis of Norwalk, California, was present near the great Columbia Glacier, at the head of

Prince William Sound, at Valdez, Alaska, when a piked whale dropped out of the glacier. He personally reported the facts to the writer, saying that a thorough examination had been made as to the cause of death, which he said was by drowning.

"Death by drowning" is the unfailing verdict on all frozen animals ever found, which are the only animals on which such a test can be made. However, judging from the chemical effects that practically all fossils had on their surrounding materials,—gravel, sand, clay, or what not,—it is now scientifically determined that nearly all of them were either buried fresh and with the flesh still on them or in them, or that the bone or shell was fresh and from a living animal. And this fact applies to all the world. If all the world had been as frozen as the polar regions, all these fossils would now still be as fresh as when they were buried. The cold has made the only difference. Naturally, Deluge Geology teaches the universal Flood as the cause of these universal conditions. Today, scarcely any fossils are being preserved at all, and they are merely the leached and naked bones and shells, with all chemical potency spent long before fossilization starts.

The presence of the piked whale in the Columbia Glacier proves the sweeping of the oceans over that area, with an immediate and unrelenting freeze-up in progress. But this is nothing new; Pellas, Howorth, Middendorf, and other geologists and explorers of the Far North report frozen whales as well as other ocean animals mingled with or in the same general areas with the mammoth remains. Even the shells and other forms of life from the very deepest oceans are repeatedly mingled or interlayered with land animals and plants in many large coal areas, and everywhere else.

In fact, we do not have to go even outside of Los Angeles, the writer's home, to find fossil whales in the same kind and class of strata that contains bones of mammoths and men. The Brea Tar Pits and at least two other locations within the city furnish bones of the mammoth and the men. And on a hill back of Lincoln Heights High School, in the same kind of strata, I saw the head of a whale dug out.

Geologists find chalk cliffs in Tuscany, overhanging the sea (chalk being strictly an ocean product), in which remains of elephants, hippopotamuses, rhinoceroses, hyenas, and other strictly land animals are found.—*Howorth, as cited by Cyron C. Nelson in "The Deluge in Stone," pages 127, 128.*

Let no one indulge in the false idea put out by some that mere high waters, or river freshets, buried the uncounted millions of various animals, most of them tropical or subtropical, along with

tropical or subtropical plant life in the suddenly frozen Far North. Just the opposite from being superficial burials, they are in the major strata, as often as not in strata totally unrelated to the present streams of the country, like fossils everywhere else in the world. Pellas, Wrangell, and other geologists of the arctic testify to this. Wrangell said: "Experience has shown that more are found in the elevations near high hills than along the low coast or flat tundras."

Therefore, mere stream action is out of the question; but, even without this evidence, the streams themselves defeat that contention, because they are now uncovering, instead of covering; the remains. The absurd contention is due solely to the main dogma of agnostic geology that the past can be postulated only on what is going on now. Those who thus try to deny the obvious onslaught of mighty, continent-wide, over-sweeping waters of the oceans, burying those animals in the major strata before the uplifting of the hills and before the present streams came into existence, will be hard put to it. See the writer's series,



Follow Me

Lord, I would follow, but—
First I would see what means that wondrous call
That peals so sweetly through life's rainbow hall,
That thrills my heart with quivering golden chords
And fills my soul with joys seraphical.

Lord, I would follow, but—
First I would leave things straight before I go,—
Collect my dues and pay the debts I owe,—
Lest, when I'm gone and none is here to tend,
Time's ruthless hand my garnering o'erthrow.

Lord, I would follow, but—
First I would see the end of this high road
That stretches straight before me, fair and broad;
So clear the way I cannot go astray,
It surely leads me equally to God.

Lord, I would follow—yea,
Follow I will,—but first so much there is
That claims me in life's vast emergencies—
Wrongs to be righted, great things to be done.
Shall I neglect these vital urgencies?

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow
And glances back with anxious brow
His calling hath mistook.
Christ claims him wholly for His own—
He must be Christ's, and Christ's alone.
—John Oxenham.

"Man Before the Mountains," in *Signs of the Times*, July 11 to August 22, 1939.

Ocean waters? Yes, because men of widest observation, such as the ivory hunters, say that more than half the tusks found are worthless because of their being ruined by the typical alkalies of the ocean waters permeating the soil around them. We would like to make chemical tests as to the ocean origin of the underground ice in certain places.

All winter Alaskan miners dig up the ever-frozen earth out of the placer beds, and dump it out to be worked in thawing weather. In the regions near where mammoth bones are found, a rank grass sprouts out of this dirt. But it never has time to go to seed before frost. One miner with former experience in Africa told a relative of mine that this grass is exactly the same as the well-known elephant grass of Africa today.

The water of the Flood would have swollen or killed the seeds, you may say. Not at all, if it could freeze the entire bodies of huge elephants, even the internal parts, before decomposition set in. Think of the 70° F. below zero often recorded there now!

But why prove the Flood? Because, to us, it completely destroys the pseudo-scientific basis of the anti-Christian dogma of evolution. Evolutionists have tried to make the layer-by-layer work of the Flood look like the supposed age-by-age system of modern geology, but the two interpretations are mutually intolerable, because they both make exclusive use of the same layers, fossils, and everything else.

The science of Deluge Geology is taking form, and is not only routing evolution, but is rebuilding faith in the Biblical records of creation and the Flood, and pointing men once more to God as creator, lawmaker, and judge of all the earth.

The Flight of Time

(Continued from page 8)

at the San Francisco World's Fair, waiting for hours for an opportunity to hear the gospel preached to them, have some faint idea of the situation that exists all over the country today.

It is another sign of our times. In these last days God is fulfilling His promise to pour out His Spirit upon all flesh. He is making one last supreme effort to draw men to Himself, that they may hear and heed His closing message of mercy before it is everlastingly too late. It is part of the final preparations for the coming of Jesus Christ in glory.

All who have this desperate longing in their hearts may have it satisfied. God is waiting to be gracious. Let them but turn to Him with all their hearts, then follow the leading of His Spirit and the plain counsel of His Holy Word.



God's Eternal Goodness

As Presented by the Poet WHITTIER

by MERLIN L. NEFF

Professor of English and Journalism
Walla Walla College

THE doctrines of Christianity have been the battleground of critics for generations; but no one is able to find fault with a consistent Christian life. Indeed, "a Christlike life is the most powerful argument that can be advanced in favor of Christianity."

A nineteenth-century New England poet whose faith in God and the Bible has inspired millions of readers of his poems is John Greenleaf Whittier. Literary critics have challenged his style and technique in writing poetry, but they have admitted that his life was sincere and his faith in God certain.

Whittier was reared in a Quaker home where the Bible was read daily. Before he was seven years old, he knew many chapters of the Scriptures from memory. A friend who visited the home said: "I enjoyed, too, the morning and evening service, when our host's revered mother read the Scriptures, and we all bowed our heads in silent worship."

At an early age the youth began to write poetry, and the religious faith he cherished was one of the chief themes of his entire writings. His religious heritage was one that had known severe persecution in England and in America. The Quakers were among the Protestants who had renounced the papacy, and had asserted their rights to worship God without intervention of a priest. George Fox, the founder, had "discovered anew the spirituality of true religion, and longed to impart this discovery to others."

Quakers were men of peace, and Whittier shared this belief. The poet strongly opposed slavery in America because it was against the freedom he believed true Christians should adhere to in every walk of life; but he would not fight in war to free the slaves. He became an editor after a few years of basic education. With his pen he supported the abolition movement led by William Lloyd Garrison.

One book dominated the life of the poet, and that volume was the Bible.

The Almighty in whom he believed was a personal God. Nature to Whittier was a "mirror of God's love." Sin is the one blot upon the creation of the Lord, the one sorrow over which the angels weep. Whittier believed that only the Holy Spirit could convict man of sin and show him the pathway of truth. He wrote: "Alas for human nature in its best estate! There is no upward tendency in it. It looks downward. . . . The unescapable sense of sin in thought and deed makes the boldest of us cowards. I believe in God as Justice, Goodness, Tenderness,—in one word, Love,—and yet my trust in Him is not strong enough to overcome the natural shrinking from the law of death."

The sincere faith of this poet caused him to rely upon the mercy and goodness of his heavenly Father. It is through Jesus Christ alone that sinners may find salvation. Beautiful are the words of this poem:

"Still Thy love, O Christ arisen,
Yearns to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of Thy cross!
Never yet abyss was found
Deeper than that cross could sound!"

The divinity of the Son of God is ex-



pressed in daily experiences by this man who walked with God. He said: "I cannot look on Him as other than a man like ourselves, through whom the Divine was made miraculously manifest." Jesus of Nazareth was the "Eternal One, manifested in our humanity."

Whittier repudiated every human philosophy that would make man sufficient in himself. The only hope for civilization was in the teachings of the Christ. Beautiful is the poem, "Our Master," which has become a glorious hymn.

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

* * * * *

"We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown."

Every man must choose the way he shall take in life. The poet sees God calling the prodigal sinner back to His love; but he also knows man cannot decide his own destiny.

"Forever round the mercy seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

"What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?"

Strong was Whittier's faith in a future life. In his eightieth year he said, "The great question of the future life is almost ever with me. I cannot answer it, but I can trust." What more beautiful expression of hope can be found than these lines from his best-known poem, "Snowbound":

"Yet Love will dream, and Faith will trust,
(Since He who knows our need is just.)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

Dr. A. H. Strong has said of the Quaker poet: "We have no poet more truly Christian, none who laid his gifts more completely at the feet of Christ, none who more completely identified himself with the suffering and oppressed." Whittier lived to be eighty-five years old, and never did his faith or his search after God waver. How well he answers the problems of our world in this spiritual message:

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

* * * * *

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and
fire,
O still, small voice of calm!"

The secret of the poet's life and achievements was found in his humble faith in the Almighty. "I believe in a living God," he declared. Whittier learned that the Master could be very near to human hearts; he knew that God could reconcile the hearts of men. The last poem he wrote a few days before he died is a paean of courage.

"The hour draws near, howe'er delayed and
late,
When at the Eternal Gate
We leave the words and works we call our
own,
And lift void hands alone

"For love to fill. Our nakedness of soul
Brings to that Gate no toll;
Giftless we come to Him, who all things
gives,
And live, because He lives."

Whittier's power was not in himself. The word of God was his light and his inspiration. His biographer, Mordell, truly says: "He was more familiar with the Bible than was any other great American poet; he found many themes for poems in it, and gathered many phrases and citations from it." And we can add that, best of all, he found the love of God and heavenly peace in a knowledge of His promises.

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

Truly, Whittier radiated the comfort which administers balm to souls who are weak in faith and weary in the Christian pilgrimage. The poet saw that the essence of true religion is not found in forms and creeds, but it exists in living as Christ did. The true Christian is here portrayed:

"He asks no taper lights, on high surrounding
The priestly altar and the saintly grave,
No dolorous chant nor organ music sound-
ing,
Nor incense clouding up the twilight
nave.

"For he whom Jesus loved hath truly spoken:
The holier worship which he deigns to
bless
Restores the lost, and binds the spirit
broken,
And feeds the widow and the fatherless!

"Follow with reverent steps the great
example
Of Him whose holy work was 'doing
good';
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude."

There is beauty in Whittier's spiritual quest as revealed in his poems. To read and reread his poetry is to see his piety and moral purity. How beautiful for meditation are these verses with which we close his life story:

"O hearts of love! O souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean like John upon His breast!

"The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

"If you want to follow Jesus Christ,
you must follow Him to the ends of the
earth, for that is where He is going."

Science and Religion

(Continued from page 7)

of common sense doesn't the worker act like its lazy old father, the drone, who is a mere "cake-eater," hanging around the house all his life, and never doing a tap of useful work? Why does the worker bee always know how to do its work from the very start?

All materialistic "explanations" stand abashed before such phenomena as we see in the life of the honeybee. And there are three other groups of social insects, the wasps, the ants, and the termites. Each of these groups of creatures shows just as wonderful and just as unaccountable facts in the way of structures that the ancestors never had, and has instinctive habits of marvelously accurate wisdom that none of the ancestors ever exhibited. It seems almost like a deliberate bribe to our intellectual honesty to be approached with offers to "explain" these things by any evolutionary or materialistic theories.

In another article I plan to return to this subject of instinct, so as to be able to deal with it at greater length.

The Bible Still Endures

THE Bible allows itself to be destroyed with impunity. It has no apparent thought for self-preservation. All kinds of men have done it to death. Sapient critics have shot it full of holes, and cheered themselves in their unvalorous task; and then the Bible went straight on, gloriously on. While the Bible was being destroyed, pared away, by naturalists, it was published in more tongues, read by more eyes, leaned over by more hearts, thanked God for by more converts, than in all the years past. God's word, God's church, God's day, will stand while eternity stays on its feet.—Bishop Quayle.

"CONSCIENCE is a safe guide only when God is the guide of the conscience."

COMING NEXT WEEK

in addition to the regular features:

The Closing Door of Mercy	J. L. Tucker
The Patience of Job	Bertha Unruh Cooley
Life Only in Christ	Carlyle B. Haynes
Instinct Proves God	George McCready Price
Christ's Greatest Gift	Charles T. Everson
Religion in Poetry—Bryant	Merlin L. Neff



HALF HOURS WITH THE BIBLE



Conducted by R. ALLAN ANDERSON

No. 10. TRUE GODLINESS

1. What does God desire of those who are waiting for the return of Jesus?

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. See also 1 Corinthians 1:8; Colossians 1:22.

2. How much of our lives will be affected by Bible religion?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

3. With what is true temperance classified?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

NOTE: True temperance is the total abstinence from all that is harmful, and the moderate use of that which is good.

4. Where in Christian growth and experience is temperance placed?

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:25, 27.

NOTE: Temperance is rightly placed here as to order. Knowledge is a prerequisite to temperance, and temperance to patience. It is almost impossible for an intemperate person to be patient.

5. In what way does the Lord express His will?

"Beloved, I wish above all things that thou mayest prosper

and be in health, even as thy soul prospereth." 3 John 2.

"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Jeremiah 30:17.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isaiah 58:8.

Relation of Diet to Health

6. What is essential to good health?

"My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." Proverbs 4:20-22.

"Ye shall do My judgments, and keep Mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I am the Lord." Leviticus 18:4, 5.

7. What food was originally given to man?

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29.

NOTE: Fruits, grains, and nuts comprised the original diet of man, and it was not until after the Flood that man was permitted to eat flesh. Genesis 9:2-4. God "intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been pre-

The Lord gave Israel "the corn of heaven," "angels' food," in sufficiency.



served in the ark."—"Patriarchs and Prophets," page 107.

8. How are clean and unclean meats distinguished?

"Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

"These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat; it is unclean unto you. Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the owl, and the nighthawk, and the cuckoo, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth is unclean unto you: they shall not be eaten. But of all clean fowls ye may eat." Deuteronomy 14:2-20. See also Leviticus 11:2-22.

9. What shows that flesh was not for general use?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law." Ex. 16:4.

God "had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: He sent them meat to the full." Psalm 78:24, 25.

10. What promise does the Lord give to those who would heed His counsel?

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal thee." Exodus 15:26.

11. Were the Israelites satisfied with "angels' food"?

"The people spake against God, and against Moses. Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat." "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Numbers 21:5; 11:4, 13, 31-33.

12. Did this lapse affect their spiritual life?

"With many of them [the Israelites] God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:5-11.

NOTE: "That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service."—"The Ministry of Healing," page 280.

13. What will be our fate if we defile the temple of God?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of

God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

NOTE: Daniel's noble example of true godliness (Daniel 1:8-20) is a lesson for this age. "Daniel was blessed because he was steadfast in doing what he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart."—"Counsels on Health," page 156.

14. Against what evil does Christ especially warn us?

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24:45-51.

15. How will God deal with those who refuse to heed His call to complete sanctification?

"I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels." "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree

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in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isaiah 65:2-4; 66:15-17. See also Deuteronomy 14:2, 3.

16. What else does God forbid besides unclean foods?

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." Leviticus 10:9, 10.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 23:31, 32; 20:1.

NOTE: Every body-and-soul-defiling habit must and can be overcome by the grace of God. The use of drugs, such as alcohol, tobacco, tea, and coffee, unfit us to walk with God.

17. How will the true Christian relate himself to the things of this world?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him." 1 John 2:15.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

NOTE: One who is walking with God will not be found patronizing the theaters, the dance, and the billiard halls, or places of worldly amusement. Such things as gambling, card playing, etc., deaden the spiritual senses.

18. What counsel is given concerning our attire?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of

wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Timothy 2:9, 10. See also Isaiah 3:16-23.

NOTE: Our attire "should have the grace, the beauty, the appropriateness, of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. . . . The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that 'meek and quiet spirit' which in His sight is 'of great price.'" —"The Ministry of Healing," pages 288, 289.

19. To the overcomer what beautiful promise is given?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18.

"He that overcometh shall inherit all things; and I will be His God, and he shall be My son." "And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:7, 27.

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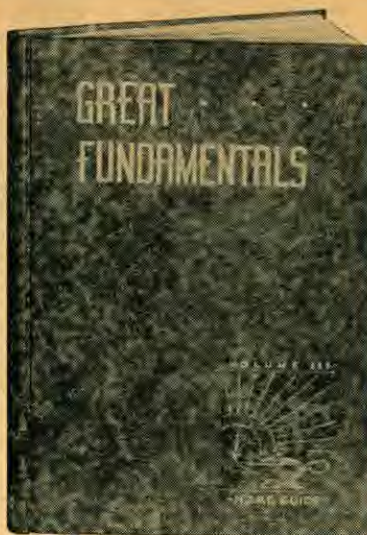
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