

SIGNS OF THE TIMES





Consternation and perplexity will be the lot of those who, not accepting God's proffered mercy now, will be shut out.

The CLOSING DOOR of

Will It Ever Be Too Late to Pray?

THERE is coming a time when the door of mercy will be closed forever; this the Bible makes plain. Just when that hour will come, no one can determine beforehand. However, by the unusual events that will occur we may know when it has happened.

For six thousand years since the entrance of sin, God in great mercy and love has held out to man the possibility of reinstatement, the opportunity of having his sins forgiven and again having fellowship with his Creator. Sin has been an intruder, and has wrought an awful ruin. But God has declared that the intruder shall not carry on high-handed forever. At awful cost to Himself, God provided a remedy for sin, an escape from the results of sin.

There is only one way that God could be just and yet be the justifier of guilty man, and that was to find a substitute for man—one who could make an atonement, one who could take man's place. That individual's life must be big enough more than to outweigh the worth of the world's population. Only the life of the Sinless One, Jesus, could meet these requirements and atone for the sinner.

Here is a story that illustrates what I mean:

Many years ago when sailing vessels crossed the sea, one left an American port for Liverpool. All went well for a few days and there was every prospect of a pleasant voyage, when a storm broke in fury about the little craft, tossing it upon the waves until it seemed all hope

of weathering the tempest must be abandoned. The captain's ceaseless vigil and the faithful crew's efforts kept them afloat until the storm abated, but one morning the dreadful news was passed from one to another in startled whispers, "The ship has sprung a leak, and is sinking!" Fear seized them; a chill threaded each vein and sinew at the thought of death in the depths of the sea. Vainly they searched the horizon for some glimpse of a friendly sail, and finally they appealed to the captain for some word of hope.

Said he: "The water seems to be slowly but surely gaining in spite of all we can do. There is one way to save us, but I hesitate about suggesting it, or advising it," and with such words of comfort as

he could express, he dismissed them.

In a few hours the captain commanded the boatswain: "Pipe all hands aft," and in response to the shrill shriek of the whistle the sailors gathered. The passengers, hearing a great commotion, crowded around in breathless anxiety. "As you know," said the captain, "our ship is leaking; our pumps are unable to keep ahead of the rush of water, and our lives are in danger. The leak seems not large, possibly only a few inches wide, as wide as a man's arm."

He stopped and repeated it slowly, "As wide as a man's arm," and as he said it he thrust his arm and hand forward, and waited a moment, but it seemed like years before he spoke again.

"Some one of you must go down into the hold, plunge into the water, and thrust his arm and shoulder into the leak; that one will lose his life, but will save the rest of us. Who will volunteer?"

The sun shone brightly upon the deck through a rift in the clouds as one stepped out of the ranks of seamen and looked into the eyes of the captain.

"I'll go, sir," he said, and a smile spread over his face as he realized that he had pronounced his own death sentence; but there was no trace of fear on his countenance.

"You!" cried the captain, as with blanched face he threw out both hands and leaned forward.

And the sailor answered, "Yes."

Face to face they stood, the elder and the younger, father and son. Tears filled the captain's eyes and, all unashamed, he permitted them to roll down his cheeks.

MERCY

by J. L. TUCKER

He straightened up, removed his cap, and as he leaned over and kissed the youth on the forehead, he said: "My son, my son! Go, and God be with you."

They watched the lad as he plunged into the deep water in the hold. Hours later, when safe at port, they found him with his arm thrust through the hole in the vessel's side.

So it must have been in the courts of glory when the Son of God offered to give Himself for lost mankind.

"While the angels veiled their faces with their snowy pinions, and the flaming ones knelt in awe, and the singing ones hushed their music, there stepped from the company before the throne the fairest One of them all, like unto whom there has been none since time began,

nor can be when time is done; and the heavens opened and the earth received Him, and mocked Him, and cursed Him, and spat upon Him, crowned Him with thorns, and gave Him a cross to bear upon which they crucified Him."

It was a willing sacrifice. Jesus gave Himself because of His love for a lost race that could not redeem itself. Because of His great love the Father above opened a fountain for all uncleanness. He invites every lost son and daughter of Adam to come and be cleansed. But at the very beginning of sin's reign, God determined that it should not go on forever. Though through the plan of redemption Christ is able to save to the uttermost, and though He can take our sins that are as scarlet and make them white like snow, yet there will come a day in God's dealing with man when He will say, "It is enough."

When One's Destiny Is Fixed

And when God gives utterance to the divine fiat, "It is done," when He declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11), then there will be no more hope for an unrepentant sinner. The Spirit of God is withdrawn from the earth. And, friend, when that happens, when there is no intercessor in the sanctuary above, when there is no pleader with human hearts here below, we shall see in this world such a flood of iniquity, such wanton destruction, as can be accomplished only when men are completely under the control of the power from beneath.

In the record of Genesis 6 we read that because iniquity became so prevalent that the thoughts of men's hearts were only evil continually God warned the world through Noah of the coming Flood. He commanded Noah to build the ark. When the ark was finished and Noah and his family were safe inside, then God shut the door. And when God shut the door of that ark, the door of mercy closed for the antediluvian world. They went on in their licentious revelry, in their mocking and reviling of spiritual things; but after a few brief days the Flood came and destroyed them all.

Jesus Himself has said, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26.

We are rapidly nearing the time when the decree mentioned above will go forth. And when God closes the door of opportunity for salvation, then will fall in rapid succession the seven last plagues, which are referred to as filling up the

wrath of God, as we read in Revelation 15:1. Those seven last plagues will be so terrible that none will fail to realize that something unusual has happened.

The psalmist, speaking of that day, said: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalm 91:7, 8. No wonder God counsels us: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

Of all the counsel coming down from the throne of God, none is more important than this today. With the great God about to lift His hand and give utterance to that decree which fixes the destiny of every soul, He urges us: "Before the decree bring forth,"—before I pour out My wrath upon you,—"seek righteousness, seek meekness," that ye may be sheltered in that overflowing scourge.

The prophet Isaiah pictures God calling us to preparation of life, calling us close to Himself, that we may be sheltered. Notice the words of Isaiah 26:20, 21: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."

Friend, won't you take this language as a direct message to yourself, direct from the heart of God, and see to it that before the awful indignation, before God rises up to punish the inhabitants of earth for their sins, you come apart and seek forgiveness of sins that you might be sheltered in that day? It is a solemn thing to think that we are approaching a line over which we cannot return.

"There's a line that is drawn by rejecting our Lord,

Where the call of His Spirit is lost,

And you hurry along with the pleasure-mad throng—

Have you counted, have you counted the cost?"

When the door of mercy is closed, then will Amos 8:11, 12 be fulfilled: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall



(Continued on page 10)

The PATIENCE of JOB

*Our Need in This Time of Trial
The Secret of Endurance*

by BERTHA UNRUH COOLEY



What Satan did to Job he would do to all human beings, but for the intervention of God.

AMONG the outstanding characters in the Bible that we are asked earnestly to consider in these days is the patient Job. Because patience will be one of the chief virtues of those who keep the commandments of God and have the faith of Jesus, we must have an intelligent understanding as to how this virtue is developed.

"Be patient therefore, brethren, unto the coming of the Lord" (James 5:7); or "Be long patient, or, Suffer with long patience," as the marginal reading gives it. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job." Verses 8-11.

The introduction to the unusual experience of Job is most interesting:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan [the adversary] came also among them." Job 1:6. Into this august assemblage of the representatives of other worlds came the usurper of the dominion of this earth. We can imagine with what satanic smirk and smartness he stood among them, daring anyone to defy his right to be there.

"The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Verse 7. This he said with all the assurance of a conqueror, one

whose right to rule was undisputed.

"And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Verse 8.

Oh, Satan, secure as you may think yourself to be in the dominion you have stolen by fraud and deception, you are the one most fully deceived! For as long as there is one soul in your territory who recognizes a higher authority than your own, your power is limited, your rulership insecure.

What a wonderful thing it was for God to be able to point to one man in this world who was "a perfect and an upright man, one that feareth God, and escheweth evil"! How little Job knew that at that hour his integrity was held up to the assembled representatives of the universal government as illustrious proof of the efficacy of the power of God to keep a human soul pure and unsullied in the midst of sin and rebellion, and as a challenge to Satan that his boasted sovereignty of this world was doomed to failure!

As the peace of heaven was jeopardized by the presence of one rebel, so the sway of Satan in this world is disrupted by even one loyal child of God. What a pity that God does not have more men in this world like Job for not only Satan but all the universe to "consider"!

"Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his

substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." Verses 9-11.

What language from one who had once been one of the covering cherubs—a bright, beautiful being, perfect in his ways until iniquity was found in him! What a terrible thing is this that can enter into the heart to turn it from loving loyalty to rank rebellion! The mystery of iniquity it is, indeed.

In this speech of diabolical defiance, Satan unwittingly extols the marvelous love and power of God operative in behalf of His children in this sin-cursed earth.

And here we pause to reflect: Suppose Satan should put up this challenge to God with regard to one of us who professes to be His child, would He be able to answer as He did in the case of Job? How well God knew His man! "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job 1:12.

And then follows the record of the strange dealings of God with His faithful servant. Job was put through a series of tests such as perhaps no other human being has experienced. The first messenger of woe had hardly finished his terrible tale of the capture of Job's oxen

(Continued on page 13)

IN A former article I endeavored to make clear that the belief and teachings of Seventh-day Adventists center in the person and work and mediation of the Lord Jesus Christ. This week I shall tell you of some of the other beliefs that they hold.

These other beliefs all grow out of their views of the Lord and His work. It is because Seventh-day Adventists believe that Jesus Christ is the sole source of spiritual life that they believe no person can ever possibly have eternal life either in heaven or on earth apart from Christ. They look upon Christ as the only hope of man for immortal existence. If any man is to live forever, he must have immortality conferred upon him by the One who has it. Man is not himself inherently immortal.

The teachings of Seventh-day Adventists regarding the nature and destiny of man, his condition in death, and the nature of his reward or punishment, are all soundly based on plain Bible teaching. They may be summarized in this way:

The immortality and eternity of God is affirmed in every part of the Bible. The immortality of man is not once mentioned or even hinted at. God is infinite. Man is finite. God is immortal. Man is mortal. God is eternal. Man is transitory. God has immortality in Himself. Man has none in himself. And his only hope of living forever is, therefore, dependent and conditional upon union with God through Christ our Saviour, who has promised eternal life to all who believe in Him.

While man does not possess immortality, a way has been opened for him to obtain it. Immortality is not man's birthright, is not his by nature, is not in himself, and if he does ever receive it, it will be as a gift from Him who has it, who can impart it, and who will impart it to those who will accept it.

There is no question that God can confer immortality upon any person by prolonging his life. But, if having begun to live, we shall continue to live, it will not be because of any inherent principle of life within ourselves irrespective of our condition and independent of the will of God. It will be solely because God is pleased to continue our existence. If He does not confer immortality upon us, we shall never have it. Indeed, if at any time He should now withdraw His sustaining power or cut us off from His favor, our existence would inevitably come to an end. Continued life is dependent, therefore, on His continued favor. And continued favor He has made to depend upon conditions He has laid down Himself.

They Teach
**LIFE ONLY IN
CHRIST**

*That the Dead Are
Dead Until the
Resurrection*

by
CARLYLE B. HAYNES

This principle can be seen in nature as well as in revelation. It rested entirely with God, of course, whether He should make man mortal or immortal. He could, without doubt, have given all His creatures assurance of living forever irrespective of conditions or circumstances, whether they should preserve their first estate or fall from it, whether they should continue holy and consequently be blessed, or fall into sin and therefore be wretched, whether they should obey Him or disobey Him. No one can affirm, however, that He did give any such assurance. Divine revelation, reason, and

Christ Himself promised to prepare a place for His children, and that He would come again for them.



nature teach the contrary. Everything in nature comes to certain ruin unless it preserves its normal condition or is restored to it. In the very nature of things, purity and blessedness are necessary to continued existence. Life is conditional. Conditions and circumstances that tend to death must be avoided if life is to continue. Like the disease of leprosy, to which it is compared in the Bible, there is something in the nature of sin that will inevitably, unless eradicated, bring to utter ruin the soul into which it has entered. "Sin, when it is finished, bringeth forth death." James 1:15.

There is but one unconditional, independent existence in the universe. Self-existence is the peculiar attribute of God. The source of all life is in Him. It follows, therefore, that the life of every creature, no matter how high or low, depends solely on God's power and will, or, in other words, is conditional life.

Rejecting, therefore, as they do, the teaching of the natural immortality of all men, the belief of Seventh-day Adventists regarding man's condition in death does not conform to certain popular views. They believe that death is not a modification of life in changed conditions. Death is not a release into a fuller life. Death is not life in misery. Death is not life in happiness. Death is not life at all, in any condition, whether good or bad. To die is not to live. To die is to stop living. Death is a complete cessation of life.

To die does not mean to go to heaven, to hell, or to purgatory—it does not mean to go anywhere. Death means an end of life.

When a person dies, he does not live somewhere else, in heaven, hell, or purgatory. He does not live at all, in any condition whatsoever. He is dead. And when a person is dead, he is not alive.

In death there is no life. The soul does not live. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is gone.

This is not to be interpreted as meaning that there will be no future life. There will be a future life. But this future life is not a continuation of the life that now is. It is entirely a new life, another life. And it begins, not at the time of death, but at the time of the resurrection from death.

Human consciousness depends upon the union of the breath of life with the body. When these two are separated at death, unconsciousness is bound to follow. Man in death is unconscious. There is an absolute cessation of conscious existence in death. That consciousness will not be restored until the resurrection from the dead. Consequently, there is no consciousness during death.

(Continued on page 12)

INSTINCT PROVES GOD

by GEORGE McCREADY PRICE

*Wonders of Nature Declare
the Creator's Glory*

WHAT is instinct? It is not easy to give a definition that will cover all cases and that will satisfy scientifically minded people, and be at the same time easily understood by ordinary readers. Perhaps some examples will serve instead of attempts at exact definition.

The reader will think of the way in which young ducks and goslings readily jump into the water when they first see it, while young chicks will avoid it. Perhaps both ducklings and chicks have been hatched by the same old hen, who acts as their mother. And it is "instinct" also that leads this hen to show signs of horror and extreme anxiety when some of her children persist in going into the water.

But we have to use the term also to cover certain movements of individual cells, movements that can be studied only under a microscope. When a grain of pollen lodges on the stigma of the right flower, it works its way by a crooked path down to the ovule, and unites with it. Similarly the sperm of the animal seems to hunt the ovule. These processes of *fertilization* by which two individual cells unite and become one, or the opposite process of *mitosis* by which one cell divides and becomes two, are among the most wonderful in all nature. But they can be studied at first hand only by means of elaborate technique, and by the use of high-powered microscopes; hence they are not familiar to most persons.

The migration of birds is more familiar. For many years such birds as the swallows have been timed in their coming and going; and it is found that they are almost always punctual to the definite day. By ringing and otherwise marking, the crowned sparrows were observed on the campus of Stanford University, and it was found that these birds have a very fine sense of locality, and maintain the *same flock association* when they return for the winter from British



*Mysterious Bird Migration
Strange Habits of Salmon and Eels
How the Yucca Is Fertilized*

Columbia or Alaska, though in their northern breeding places these flock associations are all broken up. How they find their exact locations within a few acres of their former home *as a flock*, after being all mixed up in the northern breeding grounds, is a puzzle. And, of course, many of us are familiar with swifts, robins, and other kinds that return year after year to the very same nesting places.

As for the length of flight in these annual migrations, some of the terns have their summer homes in the arctic, and winter in California or the Southern States. The bobolink summers in Maine or eastern Canada, and winters in Florida or even in the heart of South America; the golden plover summers in Labrador and the extreme arctic, and winters in Patagonia or the extreme south of Africa or even in Australia and New Zealand.

Jeremiah spoke of the divine guidance by which "the turtle and the crane and the swallow observe the time of their coming" (Jeremiah 8:7); and all through the Bible these and similar manifestations of what we term "instinct" are always assigned to the guiding providence of God.

Even in these more sophisticated times, the sight of a migrating flock of birds can hardly fail to call forth remarks of wonder and reverence. William Cullen Bryant, just twenty-one years old and fresh out of law school, poor, unknown, and seeking a new village where he might set up for himself in a line of work that was not much to his liking, was reminded of the great truth that God has the plans and destinies of men within His charge, as he watched a black mallard duck pass across his vision in the afterglow of a springtime sunset. In a masterly way he gives us the picture of this bird pursuing its solitary way amid the rosy depths of the evening sky, and then gives us the lesson of personal trust:

SIGNS of the TIMES

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

It may not be in place for me to dwell here on the exquisite finish of this poem, which Hartley Coleridge, no mean critic, pronounced the best short poem in the English language, a poem that drew enthusiastic praise from even so cold and unsympathetic a judge as Matthew Arnold. What I wish to point out is that Bryant's sentiment of reverent worship at sight of the picture he describes is the true one, the just one, the one that such a sight ought to call forth in the mind of everyone who has not been spoiled and contaminated with the false philosophy, which, in the words of Keats, would unweave a rainbow or clip an angel's wings.

I know that some would seek to "explain" these migrations of birds as due to imitation, the young ones following the older ones. This is a pretty lame explanation; but it has no bearing on the migrations of certain butterflies and moths, which travel hundreds or even thousands of miles. Nor will it fit the wonderful life histories of some of the fishes, like the salmon and the eel.

The salmon is hatched in the cold, clear, well-oxygenated waters of the upper fresh-water streams; but, when partly grown, it migrates down river to the ocean, and lives most of its life in the salt water. The common eel reverses this style of life; for it is hatched in the deep, dark waters of the middle Atlantic, but spends the most of its life in the fresh-water streams of America and Europe. The European and the American eels are almost identical, the American having seven less vertebrae in its backbone, and passing through its larval stage in slightly less than one year, while the European takes two or three years. But, though both seem to be hatched in the depths of the Sargasso Sea in mid-Atlantic, no American eel has ever been taken in the streams of Europe, nor has a European form ever been captured in Canada or the United States—all of which would seem to prove that these eels in their journeys have as sharp a sense of locality as have the birds. But the young eel that swims a thousand miles or more across the ocean and then slowly makes its way up some fresh-water stream is an absolute pioneer; for it has no older ones to guide it, as no old eel that descends the streams to breed in the ocean ever returns. It is always a fresh group of young ones that migrates up the rivers and streams; these eels have never gone this way before. When fully mature, after several years more, both males and females will go downstream again, out to the mysterious depths, and there ends their life cycle.

A volume might be written about the wonderful behavior of insects and others of the lower forms of life. Many kinds of insects go through several metamorphic stages, these stages being often very different from one another. And the mother insect that lays the egg is wholly oblivious of the forms that issue from it, and usually never sees them. Yet it is the common thing for the mother butterfly, moth, or other insect carefully to select some plant on which to lay her eggs which she is not interested in at all as food, yet which may be the only kind of plant that her unborn young can or will eat when they emerge from the egg. The mother herself may subsist wholly by sipping a little honey, or she may never eat during her stage as a flying insect, while the young, when hatched,

may subsist entirely on the leaves of a certain kind of plant, and be ravenous eaters. But the mother with the utmost care will select just the kind of food her young will want to eat; although she herself may never see them at all, dying before the eggs are hatched.

I say, such behavior as this is a very common thing among insects, and occurs in hundreds or thousands of kinds. But materialistic or mechanistic science has no rational explanation of such conduct.

I have space in this brief paper for only one specific example. All people who live in the southwestern part of the United States are familiar with the desert yucca, with its long pointed leaves and its massive panicle of whitish bell-shaped

(Continued on page 14)

Comments on the CRISIS

FOUNDATIONS OF CIVILIZATION "There never has been a time in our history," wrote President Roosevelt recently on the subject of inauguration of Loyalty Days, "when there was deeper need for calling our people to faith in religion than at the present moment. In the present conflict between nations and races and their philosophies of human society, we must keep undimmed our perspective on spiritual values. . . . Upon them alone can the structure of our civilization rest in security and confidence."

WORK OF THE DEVIL "The thing which is now astir in Europe," said Archbishop Davidson in August, 1914, "is not the work of God, but of the devil." Recalling these words recently, the present Archbishop of Canterbury said: "These words are even more true, more terribly true, of the world today."

TURNING POINT OF HISTORY "We are evidently living at a turning point in the history of the world, at a moment when a deep and hidden spiritual conflict has come to a head," declared Dr. W. R. Matthews, dean of St. Paul's, in a recent sermon. "There will be a destruction of much that has been settled. This war is the end of an age and the beginning of a new one."

CHURCH IN GERMANY "Life in our parishes," states a message from the German Confession Church, quoted in a reliable weekly, "is deeply disturbed. In many of them there is no longer any religious teaching, our daily work is paralyzed. Missionary meetings are prohibited, and the sale of religious books limited. The Christian faith is ridiculed, and the number of those leaving the church increases."

CHRIST'S INFANTRY Commenting on the suppression of religion in Russia, the *Anti-Religious Journal* tells of the activities of itinerant clergy called "Infantry of Christ," who are visiting from place to place, teaching and performing religious rites in the homes of believers.

WORSHIP OF THE MACHINE "Democracy," declares Mr. M. L. Jacks in "Needs of Today," "is in danger because it is abandoning the spiritual basis of its being: it is becoming polytheistic and materialistic. In worshipping the gods of Efficiency or Machinery, in deifying we may say, the Cog in the Wheel, democracy is taking a leaf out of the totalitarian book, with its worship of Race or Blood or the State; and in secularizing man it is showing a profound ignorance of man, and of the basis of its own welfare."

SCIENTIFIC PESSIMISM "The whole temple of man's achievement," says B. Russell in his "Free Man's Worship," "must inevitably be buried beneath the debris of a universe in ruins. Brief and powerless is man's life; on him and all his race the slow, sure doom falls, pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way."

THE REAL CURE In his latest book, "Modern Political Doctrines," Sir Alfred Zimmern recalls a striking statement made by Lord Halifax: "We have to recognize," he said, "that war is itself only a symptom of a disease deeply seated in human nature—namely, evil; and while we rightly do all in our power to treat the symptom, we must face the fact that there can be no real or permanent cure of the symptom except by eradication of the disease."

CHRIST'S Greatest Gift

by CHARLES T. EVERSON

*How We May Receive It
Facts About the Holy Spirit*

SOME years ago I was holding evangelistic meetings in New York City. Among the many who attended the services was the wife of one of the leading theatrical managers of that metropolis.

This woman was accompanied by her mother, her sister, and a son of about twelve years. After each service she would go down on Broadway to a large theater that her husband operated, call together the actors and actresses on the back stage, and rehearse to them the Bible lecture she had heard me give that night.

One evening she came up to me after the service and said: "My son has been asking me today what the Holy Spirit is, and I could not give him a satisfactory answer. So I told him that when we attended the meeting this evening I would bring him forward and let him ask the question of you.

"Now, William," she said, addressing her son, "ask Mr. Everson the question you have been asking me today."

So the boy proceeded to ask me: "What is the Holy Spirit?"

It was not so easy to define the Holy Spirit to a boy. Doctors of theology have debated on that question for centuries, and still they seem quite at sea when they attempt to define the Holy Spirit. But the boy stood there waiting for the answer, so I told him that the Holy Spirit is the power or influence by which God

is able to be present everywhere at the same time. But that explanation did not appeal to him. It did not seem to mean anything to him. Then I told him that the sun is in the heavens, yet it is present all over the world by its heat and light. The fact that we enjoy the fullness of the heat and light of the sun in New York City does not prevent those who live in San Francisco from enjoying the same benefits. And so it is with God and the Spirit. God dwells in the heavens between the cherubim, yet He is present everywhere by His Spirit. God is not everything, and everything is not God, as some people affirm, for then God would be the very mud of the street. But God is a real personal Being, a Father who dwells in the light unto which no man can approach. 1 Timothy 6:16. God is present everywhere by His Holy Spirit.

A Sign of Fanaticism?

The boy went away quite satisfied. I met him not long ago, a grown man now, and he is an outstanding figure in the theatrical world. He told me that he had never forgotten the Bible lectures he heard in his boyhood days, and said the great prophecies of the Bible were all coming to pass, just as I had told them years ago in New York.

Unfortunately, the reputation of the



Holy Spirit has suffered greatly at the hands of His professed friends; indeed, it has almost become the sign of a fanatical religion to speak much about the Third Person of the Godhead. Many religions, the followers of which are the most boisterous in their services, have the Holy Spirit as the outstanding theme of their sermons, so that people of other churches have become afraid to preach about the Holy Spirit. This is very unfortunate indeed, for the Holy Spirit is Christ's greatest gift to man. Among many the reception of the Holy Spirit is associated with noise. The louder a person howls or screams, the more of the Holy Spirit he would have us believe he possesses. In some services of this nature people climb over seats or roll on the floor. In one meeting that I attended I even saw a man endeavoring to climb a pole. The leader of that same service danced up and down on the platform. In some places people hold what they call a holy dance, and all this is attributed to the reception of the Holy Spirit.

The demonstrations that we have seen enacted in some of these services, where



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"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. . . . Thousands were converted in a day."

of the law. May I illustrate this point as follows:

Here is a small boy who comes up to his mother and puts his arms around her neck and says to her: "Mother, I love you dearly. I really do." The mother is quite pleased with this demonstration and with these ardent words of love told her by her little son. Suddenly she remembers that she has something for him to do. So she says, "Well, my boy, I'm very glad you love mother. I have something for you to do right now. The coal bucket is empty, and the wood box also needs filling. So, my boy, I shall be happy to have you bring up a bucket of coal and fill the wood box." Wouldn't the mother be surprised to hear the little boy say, "Oh, mother, I don't love you down there among the coal buckets and the wood boxes. I love you away up in the Spirit."

Love Leads to Obedience

We surely would conclude that there was something wrong with this boy's love, for love demonstrated only in words and not in deeds amounts to nothing. D. L. Moody, the noted evangelist, said: "When Christ takes the burden of sin from your shoulders, he places the yoke of obedience upon them." And there is no one so obedient to the claims of God's commandments as the person who has received the gift of the Holy Spirit. "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32.

When a person says he loves God, and at the same time refuses to have anything to do with the law of God, the Bible says his profession of love for God is really a lie. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. And we know that all liars shall have their part in the lake of fire. Revelation 21:8.

Love and obedience to God's commandments go together: "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. We cannot keep the commandments of God without having the love of God in our hearts.

You men may well remember the many miles you walked to see your sweetheart when you were in love, and never

much is made of the reception of the Holy Spirit, are far from our conception of what the Holy Spirit meant to Jesus and the apostle Paul. We could never bring ourselves to agree that Paul would climb a pole or dance across the platform as a sign of his having received the Holy Spirit.

No one would think of Christ's holding a boisterous service where men and women would fall into a stupor and remain for hours lying senseless on the floor, or that Jesus Himself would shout at the top of His lungs, as some of the leaders of these services do. Matthew 12:19 says, speaking of Jesus, "He shall not strive, nor cry; neither shall any man hear His voice in the streets." Good-speed's translation makes it still clearer: "He will not wrangle or make an outcry." And Weymouth translates it: "He will not wrangle or raise His voice."

While noise and wild demonstrations are no sign whereby we may know that we have received the gift of the Holy Spirit, we are not left without means of knowing whether we have received the Holy Spirit or not.

Jesus tells us just how we may obtain the gift of the Spirit. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16.

Christ says plainly in these verses that the gift of the Holy Spirit comes in response to His prayer to the Father; and everyone is easily persuaded that when Jesus prays for anything, the answer is surely forthcoming, for He tells us the Father always hears Him.

But there is a condition upon which Christ's praying depends. He says if we love Him and keep His commandments then He will pray the Father, and the Holy Spirit will be given to us. So the keeping of the commandments is a condition laid down by Christ Himself for the reception of the Holy Spirit.

I have met many persons who said they had received the gift of the Holy Spirit, but they were quite hostile to the claims of the commandments of God. They have told me they live far above the law; they live high up in the realm of the Spirit, and not down on the level

felt that it was something burdensome or grievous. I can imagine a young man going out to see his sweetheart in the country. She lives some miles from town, and as he walks along the road, he seems to be walking on air because of the love he has for the girl. Perhaps the next day his employer assigns him a task of taking a bundle miles out into the country in a different direction. As he trudges along the road, mile after mile, he feels as if he would drop in his tracks. He says to himself, "My, my boss is a slave driver to send a boy miles into the country on an errand, making him walk the whole distance!"

When he comes home that night, he drops into a chair, so tired he doesn't feel as if he could ever pull himself together again. While sitting there thinking about what a brute the boss was to send him out on that long errand, suddenly he hears the telephone, and he finds that his sweetheart is calling. She says to him, "Well, dear, I suppose you're tired to death tonight. I was wanting you to come out to see me, but I suppose I'm asking too much." And he answers, "Not at all! I'll be right out there. I'm not tired at all." He puts on his coat and hat and starts right out. He seems to be walking on air all those miles, because of love. Love makes all the difference in the world in doing something. Just doing a thing for plain duty's sake may seem pretty hard at times; but when we get love into it, it becomes easy.

It is love, dear friend, that makes it easy to obey God. It is love that changes the law of God from a yoke of bondage to the law of liberty.

If the law appeals to you as a yoke of bondage, you need to have a change of heart. You need to be filled with the love of God, and you will be able to see in the law of God liberty and joy and something in which you can meditate with great pleasure day and night. Love helps you to keep the commandments of God, and the keeping of the commandments of God builds up your love for Jesus Christ. We read in John 15:10: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

This is the first requisite to receiving the power of the Holy Spirit.

The Closing Door

(Continued from page 8)

wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

In my opinion, this is a picture of the reaction in the lives of many when probation's door has been shut and the

Spirit of God is no more felt. With impending doom about to fall upon each one, many will seek for a shelter. The things that they have scorned and thought of little worth will in that hour be uppermost in their minds, and will be of the most value. To seek the word of God, they will go from east to west hoping for some assurance that even yet they might be saved. It is a solemn picture, and oh, the irony of it all! With God's word so abundant today, with the door of mercy wide open, with the call of God ringing out, "Whosoever will, let him take the water of life freely," with the Spirit and the bride entreating, "Let him that is athirst come" (Revelation 22: 17), with the purifying power of the Holy Spirit ready to do its work of cleansing in every life, with that precious gift of forgiveness offered freely to all—yet men and women scoff at these things



Fear Not

by A. F. GRAEPP

I need no eyes of flesh, O Lord, to see
The tender love by which Thou leadest me;
Thy ways I do not always understand,
Yet through each hour I feel Thy guiding hand.

Each fleeting hour brings token of Thy grace,
By which Thy mercies, Lord, I ever trace;
Thy mercies, which supply my every need,
Thy mercies which from out Thy love proceed.

And though the way be dark and filled with foes,
And though my days be full of painful woes,
Yet through it all Thy glorious will shines clear,
I hear Thy Spirit whisper: "Have no fear."

and go on their own foolish way, to wake up at last to find that they are amid the scenes of the seven last plagues.

Then they will recall that these things were to come; they will know their meaning. To them it will be like the handwriting on the wall at Belshazzar's feast that spelled out his doom. With remorse, not repentance, being afraid of the results of their sins, they will seek with anguish of heart for some assurance from some source that there might yet be hope for them. Like remorseful Judas, they will acknowledge their sins and their iniquities, but though there may be tears and agonizing cries, they will not find true repentance. They will be like Esau of old, who failed to recognize the value of spiritual things in his day of

opportunity, and later "found no place of repentance, though he sought it carefully with tears." Hebrews 12:17.

In the day when probation's door is closed, men who would not give so much as a penny toward the circulation of the word of God, toward the promulgation of the knowledge of Jesus Christ who can save to the uttermost, will then be willing to give a fortune to hear one text or to hear somebody pray for them. But as they come to this righteous man or to that one and ask for assurance, the only answer that can be given is, "It is too late." And the wail that will go up from their anguished hearts and lips as the doom of despair fully grips them is, "The harvest is past, the summer is ended, and we are not saved." Dear friend, ere that condition prevails, while still the bounties of God's grace are being poured upon us, while still the foun-

tain for cleansing is open in the house of David, while yet the gate of mercy is ajar, shall we not seek the Lord while He may be found, and claim the forgiveness of sins that is promised so freely through Jesus?

FROM the moment of His self-dedication, when He threw His cares away, and went forth not knowing where to lay His head, the whole energy which others spend on interests of their own was poured into His human and divine affections, and filled His life with an enthusiasm resistless and unique. However quiet His words, it is impossible not to feel the tender depths from which they come.—James Martineau.

RELIGION *in* POETRY

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



William Cullen Bryant

The Outstanding Contribution of William Cullen Bryant

"Be it ours to meditate,
In these calm shades, Thy milder majesty,
And to the beautiful order of Thy works
Learn to conform the order of our lives."

Thus, to this religious poet, nature is beautiful as it reminds him of God's message to the human race. Creation shares man's guilt, but the marks of sin are not so great but humanity may have a foretaste of what the new earth will be as they live close to nature in this life.

God is love, and we may look to Him for protection and guidance. One evening as the young man was wandering over the hills, discouraged and without hope for his future, he saw a solitary bird winging along the horizon. When he arrived at his home, his mind remembered the scene, and he wrote "To a Waterfowl." The spiritual message he found is in the lines:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

These lines were written in the poet's youth, when a successful career was still in the future. He believed that God has an individual care over the affairs of His children.

When he became the editor of a New York newspaper, he never lost his religious faith. He stated his complete dependence upon Jesus Christ for salvation. The poet hated hypocrisy in religion. He said:

"How vain,
Instead of the pure heart and innocent hands,
Are all the proud and pompous modes to gain
The smile of Heaven."



Personal loss of loved ones turned many of his poems to the theme of death and the hope of eternal life. For those who were called to mourn, he wrote this consolation:

"And thou, who, o'er thy friend's low bier,
Dost shed the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

"Nor let the good man's trust depart,
Though life its common gifts deny,—
Though with a pierced and bleeding heart
And spurned of men, he goes to die.

"For God hath marked each sorrowing day
And numbered every secret tear.
And heaven's long age of bliss shall pay
For all His children suffer here."

He did not sorrow as those without hope, for he believed in Christ, who is "the way, the truth, and the life." He had an "unfaltering trust" in the resurrection, for, when his father died, he wrote that he would rest—

"till the brief sleep
Of death is over, and a happier life
Shall dawn to waken thine insensible dust."

The poet was a believer in the second advent of Jesus Christ, and he wrote one of his most dynamic religious poems upon the supremacy of the Son of God.

"Lo! in the clouds of heaven appears
God's well-beloved Son;
He brings a train of brighter years:
His kingdom is begun.
He comes, a guilty world to bless
With mercy, truth, and righteousness.

"Oh, Father! haste the promised hour,
When, at His feet, shall lie
All rule, authority, and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul."

Bryant wrote hymns of praise, which have been sung for a century. One song is a prayer for the gospel to be preached in all the world. It petitions for missionaries to carry the word of God to those who blindly follow the paths of sin.

"Send them Thy mighty word to speak
Till faith shall dawn and doubt depart,—
To awe the bold, to stay the weak,
And bind and heal the broken heart."

THE psalmist of the Old Testament worshiped God in the beauty of holiness. Under the Judean sky he saw that "day unto day uttereth speech, and night unto night showeth knowledge." In hours of sorrow, David sought objects of comfort in the lesson book of God. He could say, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

If our eyes were open to the handiwork of the Creator, we might listen to His voice not only when we read the word, but when we go about our daily routine. Such was the rich joy of a young man, William Cullen Bryant, as he lived in New England in the early nineteenth century. It was his dearest experience to

"Go forth, under the open sky, and list
To Nature's teachings, while from all
around—
Earth and her waters, and the depths
of air—
Comes a still voice."

He accepted the Biblical doctrines and believed in creation. He loved to think of the Edenic home where Adam and Eve worshiped their Father.

"The groves were God's first temples. Ere
man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he
framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling
wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication."

In these solitudes of nature he loved to retire for renewed strength to walk in the daily marts of business. He ends his poem, "A Forest Hymn," with these lines:

Life Only in Christ

(Continued from page 5)

The last years of Bryant's life were complete with unflinching faith in the word of God. He claimed the promises of life with Jesus Christ in the resurrection. In "The Journey of Life" he echoes the spiritual power that had been his from early youth:

"And I, with faltering footsteps, journey on,
Watching the stars that roll the hours
away,
Till the faint light that guides me now is
gone,
And, like another life, the glorious day
Shall open o'er me from the empyreal
height,
With warmth, and certainty, and boundless
light."

Again, we hear his hope expressed in language so simple and sincere there can be no doubt of his belief:

"'And I,' he said, 'shall sleep ere long;
These fading gleams will soon be gone;
Shall sleep to rise refreshed and strong
In the bright day that yet will dawn.'"

Can we not take courage in our Christian hope as we see such sincere searchers for truth who have fully accepted the promises of God and claimed eternal life? They are among those heroes of the cross who looked by faith for the city of God, which has true foundations.

Bryant was a lover of justice and mercy. As he read of the fearful persecutions of the Waldensian church in the sixteenth century, he was inspired to write his plea for divine justice:

"Hear, Father, hear Thy faint afflicted flock
Cry to Thee, from the desert and the rock;
While those, who seek to slay Thy children,
hold
Blasphemous worship under roofs of gold;
And the broad goodly lands, with pleasant
airs
That nurse the grape and wave the grain,
are theirs.

* * * * *

"Yet, mighty God, yet shall Thy frown look
forth
Unveiled, and terribly shall shake the earth.
Then the foul power of priestly sin and all
Its long-upheld idolatries shall fall.
Thou shalt raise up the trampled and op-
pressed,
And Thy delivered saints shall dwell in
rest."

Like David of old, this poet saw the seeming triumph of wrong over right; but his faith saw into the future when truth would be victorious.

"Truth, crushed to earth, shall rise again;
Th' eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

His critics have praised the poet's purity of heart and conduct. One scholar says: "A mind so vigorous and honest as Bryant's could not help expressing itself in forms of speech; and though he was shy of utterance with regard to the deepest things of the soul, his poetic nature

could not be satisfied without putting into verse that which to him was most fundamental." This is why the study of the spiritual search of great poets should strengthen our faith in God. We have seen how the story of Jesus Christ has transformed men's lives from the earliest times of English history. Such men as Milton, Bunyan, Tennyson, and Browning have sincerely searched for the answer to their soul's thirst for God.

William Cullen Bryant was a true example of a persistent searcher for God's will in his life. "Many of his poems, indeed, seem written by way of gradual approach to a Christian confession, and to be glad and solemn avenues leading onward and upward to the holy of holies and to the dwelling place of God."

Bryant's poetry remains among the noblest of the American poets. There is a serious sweetness in his lines, and a strength of character in his poetic beauty. The poet saw God in the grandeur of the created world. Woods, ocean, sky, and flowers were vocal in praising their Creator. Bryant was not ignorant of science; but it was his desire to link the science of the age with true faith. He did not want to stop learning from God's lesson book of the universe. He looked forward to a mental and spiritual growth that should continue during all eternity.

"Shalt Thou not teach me, in that calmer
home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss?"

His hope was in Jesus Christ. His close associate in the newspaper office, John Bigelow, said of the man: "No one ever recognized more completely or more devoutly the divinity of Christ." The poet found strength in his spiritual life to endure as a good soldier of Christ Jesus, the author and finisher of his faith.

All men, good and evil alike, remain in the grave from death to the resurrection. There is no such thing as the souls of the righteous going to heaven at death. There is no such thing as the souls of the wicked going to hell at death. Man at death lapses into unconsciousness. This the Bible calls a sleep. That state of unconsciousness and the duration of that sleep continue until the time of man's awakening and resurrection from the dead.

There is a future reward promised in the Bible to those who believe. It takes the form of an abiding place, a home. This is the reward of the righteous; it is the home of the saved.

Nothing is said about its being in heaven. Indeed, there is no promise in all the Sacred Writings that the eternal home of God's people will be in heaven. It is, however, somewhere in the "Father's house." In that "house" are many mansions. Among them a "place" is being prepared by the Saviour for the believing people of God.

It is a place, this home of the saved, not a cloud bank floating in space on which the saints employ themselves by playing harps. It is not the etherealized, spiritualized, nebulized, thin air, located "beyond the bounds of time and space," referred to by timid souls fearful of attaching any thought of the material to the future home of the saved. That home is material, tangible, real, literal, an actual "place," in the "Father's house." Jesus is making preparations now for its occupancy by His people. He leaves us in no doubt whatever as to its reality either here or elsewhere, but describes it in much detail.

Seventh-day Adventists believe that



COMING NEXT WEEK

in addition to the regular features:

- The Master Key to Happiness J. L. Shuler
- Why Half a Million People Keep Saturday C. B. Haynes
- Who Commits the Unpardonable Sin? C. T. Everson
- Looking Unto Jesus W. P. McLennan
- Memorials and Ordinances R. Allan Anderson
- Everlasting Peace Lucretia L. Harmon

the Bible teaches that there will be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ. The resurrection of the unjust will take place one thousand years later, at the close of the millennium.

They reject the popular views of hell, believing that the doctrine of eternal misery and torment drives men away from the gospel instead of winning them to it. They find nowhere in the Bible the teaching that heaven will resound with the songs of the redeemed while hell is echoing the curses and groans of the damned through all future ages.

There is no place of torment now, they hold; and men do not go down to hell when they die. The dead who have been wicked during their life are not in hell now, but in their graves at rest, totally unconscious.

The Bible does not teach that there is a place of torment in which the wicked are suffering now. The Bible does teach a future state of rewards and punishments beyond this world, and on the other side of death. This punishment takes place, not while men are dead, but after they are raised from the dead. And it will not be eternal, but will continue only long enough to inflict upon men that just punishment which is their due according to the deeds committed in this life.

Let me make it plain that nothing I have written here is meant to convey the idea that never will there be any punishment for sin. No one can read the Bible without being impressed with its teaching that there will be a future retribution for sin and iniquity. That punishment is not going on at the present time in the lower regions. It is to take place in the future. It will be temporary in its duration, each one being punished according to his deeds in this life. The Bible makes it plain that the time when this final destruction of the wicked will take place is at the end of the thousand years of the millennium. The millennium will begin with the second coming of Christ, at which time all the righteous, both living and dead, will be caught up together to meet Christ in the air and will be taken to heaven with Him, to live and reign with Christ during the thousand years.

At the close of the thousand years of the millennium, the wicked, including Satan, the author of sin, will be destroyed by fire—reduced to a state of nonexistence, becoming as though they had not been.

God's universe is to be purged, completely purged, of sin and sinners. It is a glorious destiny, which God has prepared for those who accept Him and receive the salvation He has provided in Jesus Christ.

The Patience of Job

(Continued from page 4)

and asses and the slaying of his servants when the next one appeared to announce that "the fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them." He had not finished speaking when another and still another messenger burst in upon Job with an acceleration of calamities, which reached their climax in the death of his children.

It is only as we stop to consider what all this meant to Job that we can understand something of the character of this man whom God had turned over to the devil as a "test case" to demonstrate the power of His mighty principles at work in common clay.

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and *worshiped*, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Verses 20, 21.

But the story does not end there.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." Job 2:1-8.

Then came to Job one of the severest tests of all. His wife failed him in this great crisis. There are few things in all the calculations of Satan to crush and destroy the soul of man that are more effective than this. "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die." Verse 9.

"But he said unto her, Thou speakest as one of the foolish women speaketh."

The mildness of this rebuke under such unspeakable circumstances is a further revelation of this man's character. "What? shall we receive good at the hand of God, and shall we not receive evil?"

How many people there are in this world who never seem to think of God until some calamity comes into their lives, and then it is with resentment and bitterness in their hearts toward Him! The blessings of a lifetime are not remembered, though they are countless in number. The experience of Job is a striking example of what Satan would do to all human beings, both saints and sinners, but for the intervention of God. It is to Him that every human being owes the least of the good he enjoys, for Satan is the author of evil and evil only.

How noble are the words of Job: "Shall we receive good at the hand of God, and shall we not receive evil?"

Inspiration tells us: "In all this did not Job sin with his lips." Verse 10.

In the chapters that follow this strange narrative we find some of the most sublime utterances in all the pages of sacred history. The comforters of Job, far from fulfilling in their speeches to him what that word implies, only tried and provoked him with their lack of understanding of his sufferings, and endeavored to prove to him that his troubles were the result of his own sins.

In the lives of all who are developing "the patience of the saints" there will come experiences that are difficult to explain to their families and their friends—indeed, they themselves will not fully understand them. But, like Job, they can say, with all assurance, "I know that my Redeemer liveth." Job 19:25.

"How it would take the sting from many a goading trial, to see what Job saw—no hand but the divine! He saw that hand behind the gleaming swords of the Sabeans—he saw it behind the lightning flash—he saw it giving wings to the careening tempest—he saw it in the awful silence of his rifled home. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Thus seeing God in everything, his faith reached its climax when this once powerful prince of the desert, seated on his bed of ashes, could say, 'Though He slay me, yet will I trust in Him.'

"This is more than victory. This is a triumph so complete that we have not only escaped defeat and destruction, but we have destroyed our enemies and won a spoil so rich and valuable that we can thank God that the battle ever came. We can get out of the conflict a spiritual discipline that will greatly strengthen our faith and establish our spiritual character. Temptation is necessary to settle and confirm us in the spiritual life. It is like the fire that burns in the colors

of mineral painting, or like winds that cause the mighty cedars of the mountains to strike more deeply into the soil. Our spiritual conflicts are among our choicest blessings, and our adversary is used to train us for his ultimate defeat."

It is only as we understand this mighty truth—"our adversary is used to train us for his ultimate defeat"—that we can bear our tests and trials with the fortitude that glorifies God and establishes us in our integrity and loyalty to Him.

In these days when the conflict between Christ and Satan will reach its climax, it is only to be expected that the followers of Christ will be tested and tried as none before them have ever been.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10.

As Job was held up to all the universe for his loyalty to God, so those who maintain their integrity in this fiercest of all tests will be "men wondered at" as they "follow the Lamb whithersoever He goeth."

What a glorious destiny! No wonder that Paul, a man of great and sore afflictions, did not count the sufferings of this present world as worthy to be compared with the glory that was to be revealed! "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:8-18.

Consider "My servant Job."

Instinct Proves God

(Continued from page 7)

flowers. There are several varieties, but one of them, known as *Yucca gloriosa* has long been famous among botanists because of the way in which a certain *Pronuba* moth accomplishes the cross-fertilization of the plant, and without which cross-fertilization the seeds would not mature and the species would soon become extinct. A study of the behavior of this so-called yucca moth will help to illustrate some of the astonishing instincts of the insect world—instincts and habits that science can never account for, except as being due to the guiding of the Mind behind all nature.

The yuccas are natives of the arid highlands of the southwest section of the United States and Mexico. They belong to the lily family; but they often attain a height of six feet or more before they

blossom, the bunch of fragrant blooms often rising twice this height. Botanists have discovered that the flowers are quite incapable of self-fertilization; pollen from another floret must in some way be carried to the pistil, in order to render the seeds fertile. Nearly three quarters of a century ago some scientists discovered that the act of carrying the pollen from one flower to another was performed by the *Pronuba* moth, whose acts seem to be carried out with intelligence and skill, though we know that the moth is wholly unconscious of *why* she acts as she does.

Just about nightfall, as the flowers of the yucca are first opening, numbers of the moths, both male and female, may be seen flitting about the panicles, the male being more constantly on the wing and the female more frequently alighting and running around within the flowers. With careful watching we may see one of the females astride one of the stamens, from the anther of which she scrapes off a mass of sticky pollen with her queer-shaped palpi, or feelers, rolling this pollen into a ball beneath her head. She then takes this ball of pollen, which may be even larger than her own head, and flies with it to another yucca flower, which she examines hurriedly in an agitated manner, and, if satisfied with her inspection, she settles down above the ovary, or the base of the pistil, and with the tip of her ovipositor she pierces the tissues of the pistil and deposits an egg among the little ovules. This operation may be repeated several times on the same pistil, thus placing several eggs where they are to hatch. Finally, with a finishing touch, which almost seems as if she understands the meaning of all her work, *she goes to the top of the pistil and with her tongue and palpi crams a wad of the ball of pollen into the stigmatic tube at the end of the pistil*, this pollen insuring the fertilization of the flower.

This entire series of operations may be repeated over and over again the same evening, always in the same sequence, the moth working industriously at her task until late at night. She is said to discriminate among the flowers, selecting

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those only recently opened and which have not been used by another moth. All ripe seed pods of the yucca always show one or more constrictions on their sides, the results of the puncture by the moth's ovipositor. The seed pods that have not been thus treated never mature.

Inside the developing ovary the larva of the moth hatches and grows, taking a toll by devouring perhaps a dozen of the young seeds (though plenty more remain); and, when mature, it eats its way out and drops by a silken thread to the ground during some dark night, then digs its way into the ground and wraps itself in a strong cocoon. It may remain in this cocoon stage a year or more.

An important part of this remarkable story is that the times of the moth and the yucca flower synchronize so well, and each is ready for the other at the proper time of year. But as is usually the case among moths, this one does not eat any part of the yucca flower, nor anything else, so far as is known. Its sole business during this brief stage of its existence is to lay its eggs; when this part of the plan of nature has been performed, it dies, of course without ever seeing its offspring for which it has provided so carefully.

How utterly preposterous are any theories of Darwinism in view of such facts as these! This plant, says Henry L. Clarke, the botanist whom I have been following, cannot perpetuate itself without the help of this yucca moth with these remarkable "instincts," while the moth cannot live or perpetuate itself without this plant; so the moth "deliberately cross-fertilizes the flowers without receiving any nutriment from them." And all this apparently intelligent behavior seems planned solely for the future generations that are yet unborn.

What a stultifying of all common sense to assign this *planned interdependence* of insect and plant life to the Darwinian random happenings of chance and a survival of the fittest!

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." Psalm 104:24.

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