

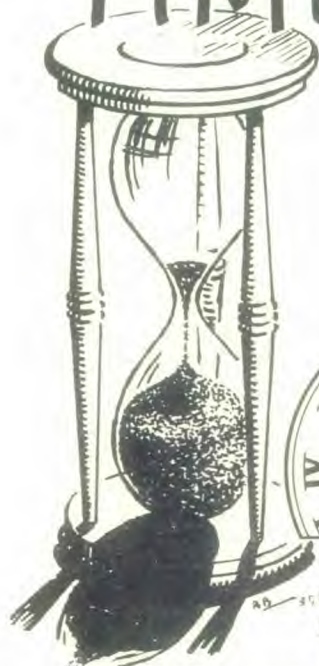
MAY 18 1954



The Bible and  
**Our Times**



# BORROWED TIME



© Studio Lisa

By Robert H. Pierson

THE telegram contained distressing news: "Ruth critically ill. Cancer suspected. Surgery today. Come immediately if possible."

With sad hearts two brothers read the message and laid plans for the long journey to their home town. Could they make it in time?

As the two young men drove into the hospital grounds, they were prepared for any report—that is, almost any one but the miraculous one that greeted them! Instead of finding her at death's door as they expected, they found Ruth sitting up in bed talking with friends in the room.

The story was another twentieth-century miracle. Man's extremity had indeed become God's opportunity. Surgeons confirmed the dreaded diagnosis. Cancer was found. There was no question about it. The malignant growth had made such headway that the doctors decided effective removal was not possible.

After coming out from under the anæsthetic, the young woman learned her true condition and asked for the pastor of her church and the chaplain of the hospital to claim the promise of James 5:14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of

the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

While the ministers prayed, Ruth fell asleep. As she slept, the Lord worked. Complete healing came. The doctors marvelled. The brothers rejoiced.

This experience took place in 1929. The young lady whose life span was calculated by the doctors in terms of days and weeks is still alive—a living testimony to the power of God. I know, for I saw her recently. She is my sister!

Because of the miraculous manner in which she was healed, Ruth feels—and rightly so—that she is living on borrowed time, a special God-given time. And she is!

My friend, the truth is that every one of us is living on borrowed time! God's great prophetic timetable marks well the mileposts of human history. One by one each has been passed. Long since we have passed the time when the Son of God, accompanied by the glorious angelic host, should have burst upon this world with exultant splendour.



In 1959 we are living on borrowed time! Study God's timetable for yourself. It never errs. Here it is:

#### GOD'S TIMETABLE

Six hundred years before Christ came to this earth as a Babe in Bethlehem's manger, God spoke to His prophet Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. In these words the Almighty told His messenger that the truths revealed to him in dreams and visions were not for his (Daniel's) day, but for a period in earth's history known as "the time of the end." This was not the end of time, but "the time of the end," a period just before the second coming of Christ when the profound truths of Daniel's book would be unfolded to the world.

Daniel wrote of the restoration of Jerusalem, then in ruins. He declared (Dan. 9:25) that from the time of the decree permitting the Jewish people to commence their work it would be forty-nine years until the restoration would be complete. The decree was issued in 457 B.C. by king Artaxerxes (Ezra 7:1, 8), and forty-nine years later—408 B.C.—right on time, the city's rebuilding was complete.

The prophet was shown several other waymarks closely associated with the life and work of Christ, the Messiah. He would be anointed 434 years after Jerusalem was restored. (Dan. 9:25.) On time, in A.D. 27, Christ was anointed by the Holy Spirit at His baptism. (Matt. 3:16.) Three and a half years later—"in the midst of the week"—Christ would be crucified. (Dan. 9:27.) As divine prophecy foretold, and profane history records, Jesus died in A.D. 31.

The next milestone on the road to the kingdom would be the giving of the Gospel to the Gentile world after the Jewish rejection. With the stoning of Stephen the Jewish cup of iniquity was filled, and the disciples turned to the Gentiles at the time appointed.

The Saviour Himself spoke of the next mile-post, a time of great persecution for His people at the hands of Rome. (Matt. 24:21.) History records the fulfilment of the Master's words.

Then another power—a religious-political power—would arise and hold sway for 1,260 years. During this period millions of God's people would be put to death.

(Dan. 7:25.) Bible scholars and historians place these days between A.D. 538 and 1798. Millions laid down their lives during this period of papal supremacy rather than renounce their faith in the Word of God as their consciences directed.

The close of the 1,260 years marked the commencement of the time of the end. On time, the prophecies of Daniel were unsealed and preached with mighty power. Step by step the waymarks of prophecy were passed, as God's timetable foretold.

#### LAST-DAY SIGNS

Since the time of the end arrived with the turn of the nineteenth century, the other signs of Christ's second advent have taken place in rapid succession.

The world has awakened from millenniums of slumber with greatly increased knowledge. (Dan. 12:4.)

Physical disasters on land and sea have shaken the world with unprecedented fury. (Luke 21:25, 26.)

"Wars and rumours of wars" have filled human hearts with woe and fear. (Matt. 24:6, 7.)

The Gospel has gone to practically every nation under heaven. (Verse 14.)

Economically (James 5:1-5), morally (2 Tim. 3:1-3), and spiritually (verses 4, 5), the stage was set for the coming of God's Son and our Saviour long ago.

#### ARE YOU READY?

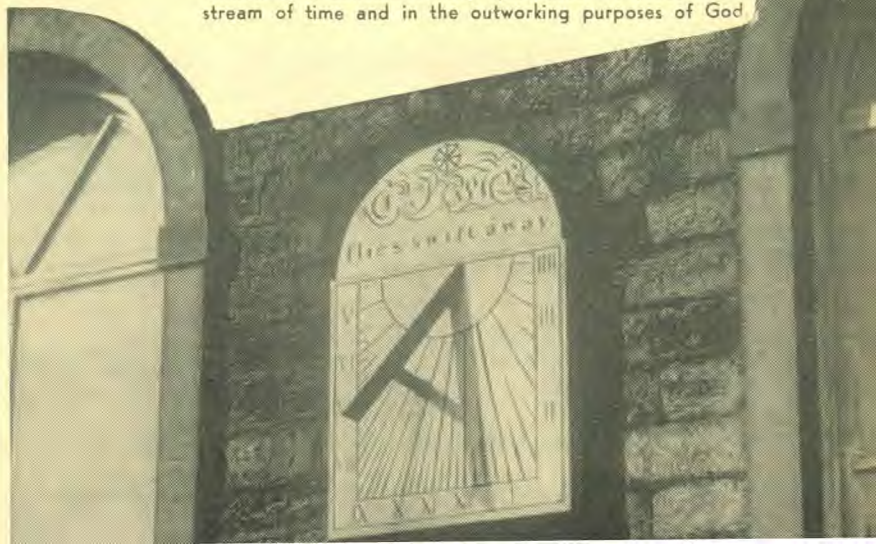
We live today on borrowed time! Why the delay?

Peter gives us an inkling. "The Lord is not slack concerning His promise, as some men count

*(Continued on page 31.)*

Dorien Leigh

This unique sun-dial on the wall of a church near Clitheroe, in Lancashire, fitly symbolizes our place in the stream of time and in the outworking purposes of God.





# How Clear Is Your CONSCIENCE?



Studio Lisa  
The best tonic is a conscience  
void of offence toward God  
and man.

☩ A DISTRAUGHT mother once communicated to me the sad fact that her only son was in the hands of the police. He had for some time been committing crime, and she knew it. When I interviewed him, I was astonished at his unconcern, and his repeated declaration, "My conscience is clear!"

Son of a Christian mother and a worthless father, this youth seemed resentful of his parents, and used expressions which made one wonder if he had, by reading or by contact with someone, come under certain dangerous psychological influences which are destroying the backgrounds of Christian beliefs. I suppose that, in technical language, his "super ego" had developed internal psychic images of his parents in their restrictive relationships to the family. Temporarily, at least, the man had lost all that sense of responsibility for personal sins which Christianity says is the re-



sult of belief in a God who holds individuals accountable for their actions.

That this young man, long after his apprehension for crime, could tell me, "My conscience is clear!" bothered me. Was he just lying? Was he in a psychopathic state? Did I catch him as his Christian backgrounds were being destroyed?

We do not find the word "conscience" in the Old Testament, but its operation is clearly seen. "David's heart smote him," we read, after he had "cut off Saul's skirt" as Saul slept in a cave. (1 Sam. 24:5.) "I have walked before Thee in truth and with a perfect heart," said the sick King Hezekiah to the Lord. (2 Kings 20:3.) Such expressions are the equivalent of what we call "conscience."

There are many confused ideas about conscience, and we find them throughout the literature of the ages. One of the chief ideas is that conscience is a sort of mechanical watchdog in every man's soul, telling him automatically what is right and what is wrong. If that were so, then the heathen and the Christian would have the same standards of conduct. This view does not take into account all that is comprised in heredity, environment, education, opportunity, and, above all, human response to these things.

Origen said, "Conscience is the chamber of justice;" and Browning wrote, "The great beacon



light God sets in all, the conscience of each bosom."

How does it happen that this "chamber of justice," this "great beacon light" allows a man to act a certain way in one country and a different way in another? Why are the practice of torture and brainwashing accepted standards in one part of the world and viewed with horror in others? I once came upon a man in an African village beating his wife so savagely with a bunch of sticks that the blood ran down her naked body. When I remonstrated with him, he said, as though incredulous of my innocence, "When a woman will not do as she is told, what else is there to do?" A year or two later he and his wife became Christians. There was no more wife-beating. Why?

#### CONSCIENCE IN THE NEW TESTAMENT

The Greek word for "conscience" (*syneidesis*) means self-knowledge. Its meaning is clear from the incident of Christ's treatment of the scribes and Pharisees, who brought an adulterous woman to Him with the question as to whether He thought she should be stoned according to the law of Moses.

"Jesus stooped down, and with His finger wrote on the ground." What did He write? I think it was a few words that struck home to their evil hearts, probably some of the guilty secrets of their own lives. Then "they which heard it, being convicted by their own *conscience*, went out one by one." John 8:6, 9. Jesus makes men know themselves by His revelation of truth and purity. Then they stand before God to be judged by their reaction to the new revelation in Him.

The word "conscience" comes to us through a Latin word meaning to "know with" (*conscientia*), so conscience to the Christian is not merely "knowing," but knowing "with something," or "with someone." An enlightened Christian conscience means knowing with Jesus Christ.

Jesus Christ is condemnation to some and salvation to others, because the one class turns from Him and will not know the truth (Eph. 4:21), while the other follows the light with Him: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. . . . But he that doeth truth cometh to the light, that his

deeds may be made manifest, that they are wrought in God." John 3:19-21.

#### CONSCIENCE AND CONVERSION

Exhortations to sincerity are characteristic of the New Testament. The Holy Spirit knows how fickle men are, and how conscience is so frequently trifled with, a fact known full well also outside the Scriptures. Thus Bulwer Lytton wrote: "The conscience is the most elastic material in the world. Today you cannot stretch it over a mole-hill, tomorrow it hides a mountain."

When the apostle John pleaded for sincerity, he said: "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:18-20.

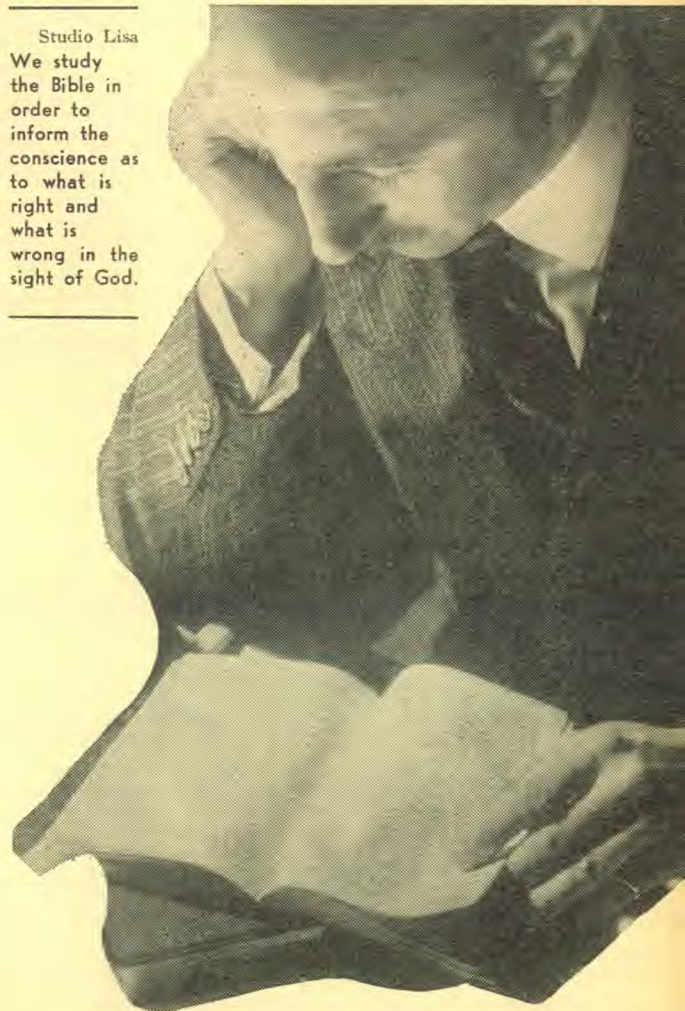
All through the earthly life of Jesus He sought to awaken the consciences of men, thereby changing their conduct. This He did by His positive

(Continued on page 31.)

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Studio Lisa  
We study  
the Bible in  
order to  
inform the  
conscience as  
to what is  
right and  
what is  
wrong in the  
sight of God.

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By Harry W. Lowe

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# The JUST for the UNJUST



✠ NOR of human origin is the doctrine of the atonement. Only God could have devised it. As, therefore, it is a matter of revelation, it is clear that in forming our opinions and convictions about the atonement, we must be guided by the Scriptures alone. All our logic and metaphysics are useless here. Our appeal is directly to God's Word.

It is not likely that anyone who has read the Bible will be inclined to deny that in these sacred writings Jesus Christ is called a Saviour, a Redeemer, a Deliverer, a Horn of salvation, the Mediator between God and man. He is said to be the Bread of life, the Tree of life, the Water of life. Indeed, He is said to be Life itself. "I am the Way, the Truth, and the Life."

Just as clearly do the Scriptures credit our salvation to the death of Christ. They declare that He "died for the ungodly;" that "to this end Christ both died, and rose, and revived;" that Christ "died for our sins;" that believers should live "unto Him which died for them;" that He "died for us, that . . . we should live together with Him." (Rom. 5:6; 14:9; 1 Cor. 15: 3; 2 Cor. 5:15; 1 Thess. 5:10.)

#### OLD AND NEW TESTAMENTS HARMONIZE

There is a striking harmony between the Old and New Testaments in their teachings on this subject. Isaiah declares of Christ, the suffering



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Studio Lisa  
and Religious  
News Service  
On the cross  
Jesus paid  
the penalty  
of the broken  
law of God  
and provided  
a ransom for  
the repentant  
sinner.

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Servant: "Surely He hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." "Thou shalt make His soul an offering for sin." "For the transgression of My people was He stricken." "The Lord hath laid on Him the iniquity of us all." "He bare the sin of many." Isa. 53:4, 5, 10, 8, 6, 12.

There are two things about sin. One is its defilement or pollution. The other is that it merits

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By Carlyle B. Haynes

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punishment. Christ took that punishment. He "bare our sins in His own body on the tree [cross]."

When the prophet said, "Thou shalt make His soul an offering for sin," we know he did not refer to sins which Christ had committed, for He had committed none. He did no sin.

#### OUR SINS, NOT HIS

Nevertheless, His soul was an offering for sin. What sin can be meant but ours? Peter declares that "Christ also hath once suffered for sins, the just for the unjust." 1 Peter 3:18. Whose sins? The sins of the *unjust*, even of those whom He would rescue from a righteous and eternal destruction.

Almost every form of language is used in the Scriptures to show that the sufferings of Christ were vicarious, that is, not for Himself but for others. Paul says, "He [God] hath made Him to be sin [a sin offering] for us." 2 Cor. 5:21. In the same verse it is declared that Christ knew no sin. Surely He bore the wrath of God which others deserved, the wrath which belonged to us.

When Peter says that Christ "His own self bare our sins in His body on the tree" (1 Peter 2:24), what does he mean by such language?

The expression *bearing sin*, or *bearing iniquity*, occurs more than thirty times in the Bible. In every instance it means "to bear the sufferings or penalty or punishment of sin." In Leviticus 5:1, God declares that if a man should hear swearing and is a witness and does not utter it, he shall "bear his iniquity." This means that guilt shall so rest on him that he shall be liable, or subject, to punishment.

So also in Leviticus 22:9, God here declares, "They shall therefore keep Mine ordinance, lest they bear sin for it, and die." And in Ezekiel 23:49, God says, "Ye shall bear the sins of your idols." Without question the meaning is, You shall be held liable to punishment for worshipping false gods.

In Leviticus 24:15 the Lord declares, "Whosoever curseth his God shall bear his sin." In Hebrews 9:28 it is said, "Christ was once offered to bear the sins of many." In Isaiah 53:11 God says, "My righteous Servant . . . shall bear their iniquities." Christ endured the wrath of God for us and bore the penalty of the law in our stead.

It is said in Galatians 3:13 that "Christ hath redeemed us from the curse of the law, being made a curse for us." As we are all transgressors, so we are all under the curse. But Christ has redeemed us by enduring the penalty of the law, or by being

made a curse for us, that is, being made a victim, one devoted or accursed for us.

#### LAMB OF GOD

In a number of passages Christ is referred to as a Lamb, a Lamb slain, a Lamb that takes away sin, a Lamb that is worshipped, a Lamb slain from the foundation of the world. (See Isaiah 53:7; John 1:29, Acts 8:32; 1 Peter 1:19; Revelation 5:8, 12; 13:8.)

Christ resembled a lamb, of course, in His uncomplaining gentleness and innocence. But in no sense did a lamb ever take away sin but by dying in the place of the one who offered it as his sacrifice. So Christ as a lamb, "the Lamb of God," takes away sin by the sacrifice of Himself.

He was slain, not for Himself, but for us. All the lambs offered in sacrifice died, the innocent for the guilty, the spotless for the polluted. These things clearly teach that Christ endured the penalty of the law, that He died as a substitute for sinners—the just for the unjust.

The doctrine of the atonement is also taught in the Scriptures in connection with the phrase, *the blood of Christ*. This is an expression which has come to be most distasteful to some religious teachers today. They would have all reference to it struck out of our hymns and sermons.

Nevertheless, it is a wholly Scriptural expression and teaching, and it lies at the very heart of the work which Christ has accomplished in the salvation of men. No-one who has been truly saved will ever be ashamed of the *blood* atonement.

#### THE REDEEMING BLOOD

The Bible expressly declares that Christ "made peace through the blood of His cross" (Col. 1:20); that "by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12); that His blood shall purge our "conscience from dead works to serve the living God" (Heb. 9:14); that "the blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7); that He hath "redeemed us to God by" His blood (Rev. 5:9); and that we "are made nigh by the blood of Christ." Eph. 2:13.

There can be no doubt that the shedding of the blood of Christ, His crucifixion on the cross, was the greatest crime in history. It is impossible that the wickedness of evil men in murdering God's own Son could be pleasing to the Father. In what sense, then, does Christ's blood cleanse us from sin? In what sense can it be accepted by Him as the atonement?

(Continued on page 13.)





Newton  
Christ the King.

# A Blessed Hope

By  
R. F. Cottrell



R. & H.  
Christ Our Saviour.

☩ "I AM perplexed," said my friend Henry, "as I hear these various teachings concerning Christ's second coming. Some say He comes at death. Others teach that He comes to individuals as the Holy Spirit. One group asserts that He came in the year 1914. Then I hear certain preachers telling that Christ's appearing will be a 'secret rapture.' So I hardly know what to believe."

Let me tell you how I answered my friend. As a Christian I accept the Bible as the supreme court of appeal. Reading that Book I find two great events mentioned again and again—the first and second comings of Christ.

Evangelist Dwight L. Moody estimated that Christ's second coming was referred to more than 2,000 times, while a writer in the *Free Methodist Magazine* states that it is "mentioned 1,518 times in the Bible, and over 300 times in the New Testament. Such eminent preachers and Bible students



Newton

as Martin Luther, John Knox, John Milton, John Wesley, and A. J. Gordon possessed a deep and abiding faith in the return of Christ as the sublime and glorious hope of the church.

## HOPE OF THE CHURCH

Why should these Christian leaders speak and write with such supreme assurance? Because of the united testi-

mony of inspired patriarchs, prophets, and apostles such as Enoch, Job, Isaiah, Daniel, Peter, John, and Paul. And Jesus Himself comforted His anxious disciples with the radiant promise: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

It is true that before our Lord's ascension, He assured His disciples that the "Comforter," or



Holy Spirit, would be sent as His personal representative to abide with them constantly. (John 14:15, 16; Acts 1:4, 5, 8.) This promise was remarkably fulfilled at Pentecost, and in the signal growth and development of the early church.

But this was not all. As the disciples were gathered on the crest of Olivet for the farewell benediction, Jesus was parted from them and carried upward. Then as the little group gazed heavenward to catch the last glimpse of their ascending Lord, suddenly two angels stood at their side to convey the comforting promise: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

What could be more definite! Our Lord ascended personally and visibly; and, looking forward to the time of His return, the beloved John exclaimed, "Behold, He cometh with clouds; and every eye shall see Him;" while Jesus Himself described the majestic event in these words: "The Son of man shall come in His glory, and all the holy angels with Him." Rev. 1:7; Matt. 25:31.

My friend Henry freely admitted that in the light of these scriptures it is certain that Christ could not have come already, and that His coming could not be at death. "But," he asked, "what about the so-called secret rapture?"

#### NO "SECRET RAPTURE"

I pointed him to the one and only text in the Bible that some think supports this theory. It reads: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

Some teach that while an express train is speeding along, the driver, guard, or some passenger may be suddenly caught away; or that a group of men may be working on a farm or in a factory, and one or more of them may be instantaneously "raptured." A family may retire for the night and in the morning one member will be strangely missing. Upon inquiry it will be learned that various individuals throughout the country have mysteriously disappeared during the night. According to this teaching, all the righteous will

then be caught up, and all who remain will constitute the multitude of the unsaved. Also, while the elect meet their Lord in the air, this teaching holds, the antichrist will be revealed to bring seven years of appalling tribulation upon the ungodly.

"Why seven years?" said Henry. "That," I replied, "is passing strange. The prophet Daniel outlined a period of seventy prophetic weeks (490 literal years), sixty-nine of which were to extend to Messiah the Prince. Nearly all Bible students believe that these sixty-nine weeks (483 literal years) extend from 457 B.C. to the time when Christ was baptized in A.D. 27. But why anyone should arbitrarily break off the last week, the seventieth (seven literal years), and place it nearly two thousand years later, is difficult to understand."

"Is this actually taught?" said Henry. "I never before heard anything more preposterous. What does the Bible really teach?"

In response I proceeded to show that Satan is waging fierce warfare against the "remnant" church "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. This conflict must take place while the elect are still on this earth, not after they are translated.

The prophet Daniel points forward to "a time of trouble such as never was since there was a nation," after which will come the announcement, "At that time thy people shall be delivered, everyone that shall be found written in the book." Dan. 12:1. Also, in speaking of the redeemed, John, the prophet of Patmos, declares: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are not "caught up" before the tribulation; but, having passed through the terrible ordeal, they will be accorded special honour.

#### SOON HE WILL RETURN

Nineteen hundred years ago, our Lord ascended to prepare a place for His people; soon He will return to consummate His purpose. For nearly six thousand years the cold, cheerless grave has closed upon its victims with the semblance of an eternal prison house; but it cannot hold good men and women for ever. All who have sincerely trusted in Christ will be resurrected from their dusty graves to meet Him and participate in the glad homegoing.

God is love; yet His mercy, perfectly blended with justice, can in no wise clear the guilty. Those

*(Continued on page 31.)*



# The Tragedy of NOT Growing Up



Studio Lisa

Just as parents wish their children to grow up to healthy maturity so God desires that we "grow in grace."

☪ I BELIEVE it was Victor Hugo who once described heaven as the place where all the parents are young and all the children are small. I can see his point. Parenthood has its problems and its irritations. A mother's days are made wearisome by the wants and frequent waywardness of little children, and her nights are often made wakeful by their illnesses. Yet, although those little ones are burdens, they are such lovable bundles and such constant sources of surprise and joy. Most parents have moods when they look back nostalgically to the days when their children were little.



And yet how brokenhearted parents would be if their children did not grow up in body and mind. Charles S. Stratton was a very prominent figure of a former generation. His name was a box-office attraction, and millions paid to see him, for he was known as Tom Thumb and was exhibited by P. T. Barnum for years. Nevertheless, however much curiosity may be aroused by a dwarf like Tom Thumb, the sight of a stunted body evokes pity.

And it is even more tragic when a child's mind fails to grow. Such extreme cases, thank God, are comparatively rare.

But failure to grow up is not limited to dwarfs and mental defectives. Many of us are undersized mentally and spiritually and do not know it. When a mind stops growing, there is no ache. When a conscience stops growing, the person often feels better—at least for a time. The prevalence of this failure to grow up was shown in Professor Overstreet's significant book *The Mature Mind*, written a few years ago. Dr. Overstreet pointed out that the differences between goodness and badness are largely the distinction between maturity and immaturity, and he declared that



"the chief object of our culture is to help all people grow up."

This reasoning is very much in line with the New Testament emphasis on growth. The early Christian writers recognized that although the efforts to copy Christ's perfection would lead to despair, we can grow up toward Him. Hence the call to grow up is a recurring motif. And Peter closes his second epistle with the injunction, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

#### GROWTH IN SPIRITUAL UNDERSTANDING

Consider first how a Christian is called to grow in *mind*. This means, for one thing, growing in information. If I leave my mind uninformed on vital issues, it is a sin. Others may not be sufficiently conscious of my ignorance to condemn me for it, and I may not be aware of what I am missing. But even in the eyes of our statute law, ignorance does not excuse our misdeeds or our mistakes. If I run through a red light, it does not quite satisfy the policeman to say that I did not see the signal.

And in the eyes of Christ the plea of ignorance does not exonerate. Recall Jesus' description of the last judgment. The King said "to those at His left hand, 'Depart from Me, you cursed, . . . for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me.' . . . Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, . . . as you did it not to one of the least of these, you did it not to Me.'" The condemned were guilty of the sin of inattention. They had not noticed the needs and implications of the situations around them.

Christ came to "open the eyes of the blind"

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### By Ralph W. Sockman

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not only physically, but also mentally. He rebuked those who would not study, saying, "Having eyes do you not see, and having ears do you not hear?" He came to make us alive to the world around us—its people, its needs, its beauty. And not to be alive to what we should be aware of, means loss to ourselves and to those around us. In fact it is a sin against God.

Some years ago a doctor said to me, "Why should I go to church? I learned the Bible stories and the Ten Commandments when I was a boy.

Why should I go and hear those over again?" Well, of course, we preachers ought to do more than retell familiar Bible stories and repeat the Ten Commandments. We should do our best to apply the timeless truths of Scripture to the situations of our times. But think of that surgeon's mistaken concept of religion. He assumed that there is nothing new to be learned about spiritual principles and moral commandments. Suppose he took the same attitude toward his own profession and said, "I received my M.D. thirty years ago. Why should I go to clinics and medical conventions and listen to papers?"

What we must learn is that we are to keep growing in our religion as in our secular work. Some people have clear consciences largely because their heads are empty. They have not thought enough to see their short-comings in the sight of God.

#### GROWTH IN GRACE

Secondly, if we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," we must grow in *heart* as well as in *mind*.

About two years ago I stood in the courtroom at Nuremberg where the famous trial of the German war criminals was held. I tried to picture Goering and the other Nazi leaders who were tried in that court. I thought of them in their strutting pomp, and then I looked at the city of Nuremberg, crushed and tattered by the devastation they brought on it. As I pondered the scene, I remembered the words of Justice Jackson of the United States Supreme Court, who presided at that trial. He said, "The most serious crimes against civilization can be committed only by the educated and technically competent people."

Those words come back to me now as I hear on every side the call for more teaching of science, more speed in the making of weapons. We of the West think if we can catch up with the Russians and get ahead of them, then we can tell the Kremlin where to get off. And if we keep on with this competitive armament race, we shall all get *off*—off into chaos and destruction.

But when are we going to grow up enough to get *on* with our fellow-men? Over two thousand years ago the prophet Zechariah proclaimed the message he heard: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

We may not all grow up to be what the world calls "big men." But we can grow up to have big natures in God's sight. So let us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."



Newton  
"Thou art the Man."



# MEN OF LIKE PASSIONS

✠ It is often said that the so-called great men of the Bible are very poor examples, for they did some despicable things even while professing to be servants of God.

"Look at David," they say, "who was called a man after God's own heart. He committed adultery with the wife of one of his soldiers who was away fighting the king's battles, and then schemed to have the man treacherously killed on the battlefield in an attempt to cover up his sin. Why, he was no better than a common murderer, and ought to have been hanged."

No-one denies that David committed this great sin, but it was not then that God called him a man after His own heart. It was when he was first chosen, in the simplicity of his faith in God. Yet David did possess, both then and all through his life, the virtue most precious in God's sight, and most necessary for salvation—a humble and contrite heart. In contrast to David's humility was the pride of King Saul, who also sinned but did not repent and humble himself as did David.

## HOW DAVID FELL

One contributing cause of David's fall is indicated at the beginning of the chapter that records

T W E L V E

## I. — David

the sad story, second Samuel chapter eleven. David had done a great deal of fighting in his early life, and during the years of conflict and danger he had enjoyed close communion with God, and had been guided and delivered and provided for in a wonderful way. God had given him victory over all his enemies, and now he sat on the throne of Israel, prosperous, loved, and at peace. There seemed now no need for David to fight, and the record says that "at the time when kings go forth to battle," instead of going himself, he sent his army under Captain Joab, with all Israel; "but David tarried still at Jerusalem." He was going to take things easy, and it seems that one evening he was not tired enough to go to sleep. So he went for a walk on the roof of his house, with restless heart and idle mind, the ideal condition for getting into trouble.

David was not looking for temptation; it was the last thing he expected to find up on the housetop, but Satan is never slow to take advantage of such a situation, and he had arranged very cleverly for a woman to be doing her ablutions just at that time within view of the king's housetop.



"And the woman was very beautiful to look upon," her charms doubtless enhanced by the soft radiance of moonlight. The king was caught completely off guard, and so enraptured that all thought of right and wrong was swamped by desire.

So far as David was concerned, seeing the woman was accidental, and desiring her perhaps only natural; but following up the desire with adultery and murder was deliberate, and great was the woe that David brought upon himself and his house by yielding to the lust of the flesh and following on to an even greater sin!

How Satan must have exulted in his success at bringing down to the dust the king of Israel, hitherto so good and brave, so much beloved by both God and man; and especially at a time when he had risen to the seat of highest honour, and was looked to as a symbol of both justice and mercy!

Because of his conspicuous position as king, his sinful course gave "great occasion to the enemies of the Lord to blaspheme," as they do to this day, and the Lord sent Nathan the prophet to pronounce His sentence upon David: "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou has killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife. . . . Now therefore the sword shall never depart from thine house; . . . and I will take thy wives before thine eyes, and give them unto thy neighbour . . . for thou didst it secretly; but I will do this thing before all Israel, and before the sun."

#### FORGIVENESS FOR THE CONTRITE

Immediately the full realization of his sin burst upon David, and he confessed at once: "I have sinned against the Lord." In his fifty-first psalm, David's deep contrition and his plea for forgiveness are recorded: "Have mercy upon me, O God,

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By Lois L. Lane

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. . . wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgression; my sin is ever before me. . . . Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of Thy salvation. . . . Deliver me from blood-guiltiness, O God, Thou God of my salvation."

David's humble confession and repentance brought full forgiveness, according to God's promise that "if we confess our sins, He is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), but the consequences of his sin remained, and peace departed from his house from that time forward.

It is one of the proofs of the supernatural origin of the Bible that there is no covering up of the wrong-doing of its great men. They were great only in the sense that they were humble enough for God to do great things through them, and they took no glory to themselves. They sinned greatly, but they also humbled themselves greatly, so that God could raise them up and use them greatly to His glory.

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## The Just for the Unjust

(Continued from page 7.)

It cannot be otherwise than that Christ offered Himself as a Lamb without spot to God, poured out His soul to death, that we might live for ever.

The vicarious nature of Christ's death is made very clear in the statements of Scripture. "For the transgression of My people was He stricken." Isa. 53:8. He "was delivered for our offences." Rom. 4:25. He "died for our sins according to the Scriptures." 1 Cor. 15:3. He "gave Himself for our sins." Gal. 1:4.

There is no reasonable explanation why Christ should have done and suffered these things for *sin*, when He was without sin, except it be as an atonement, and a *vicarious* atonement.

Moreover, the Scripture leaves us in no doubt that Christ's death was a death on behalf of guilty men. "This is My body which is given for you." Luke 22:19. "I lay down My life for the sheep." John 10:15. "In due time Christ died for the ungodly." Rom. 5:6.

Such plain, positive, and solemn passages need no explanation. Indeed, there is a danger of weakening their force by even attempting an explanation. They are enough. They may be emphasized however, by the simple question, In what conceivable sense could Christ die in our place as the Scriptures say He did if it be not as a vicarious, atoning sacrifice?

Where is the fitness of connecting the remission of sins in so striking a manner with the person and the blood of Jesus Christ unless He is indeed the substitute for His people, their Saviour in the highest sense ever claimed by the teachings of Christianity?

When Jesus died, the rocks were rent. Our hearts must be harder than the rocks if the love and death of Christ fails to move them.





Studio Lisa

☪ THE greatest desire of the human heart is for happiness. Men will go to great lengths to secure it; they will spare no expense or personal sacrifice to find it.

There is pleasure in the world outside of Christ, but it is temporary and superficial, a surface pleasure that does not satisfy the deepest springs of the human heart. The only life that can bring us true and lasting happiness is the Christian life. The Psalmist declares, "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psa. 16:11.

There is a difference between the happiness found in the world and the happiness that is found in Christ. The man outside of Christ sings to make himself happy; the Christian sings because he is happy. True happiness comes from within and is spontaneous. The happiness of the world is from without, dependent upon circumstances and put on or worked up.

But someone may be led to say, "If Christianity is the source of true happiness, why do not more Christians seem happy?" It is a tragic fact that there are some Christians who are a very poor advertisement for Christianity. What is wrong? Why do not more Christians reveal the happiness that is their right? Is the trouble with the Gospel or with us? A clue to where the trouble lies is to be found in 2 Timothy 3:5: "Having a form of godliness, but denying the power thereof." Too many men and women who profess the name of the Lord are satisfied with mere form and out-

ward display. They do not experience the transforming power of God within.

I want to bring you three simple and yet important steps that every Christian should take and which, when taken, will bring happiness.

#### UNCOVER YOUR SIN

The first step is to be found in Acts 3:19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Nothing can bring so much inward misery as being haunted with the knowledge that you have done wrong. And the greatest hindrance to true happiness is the knowledge of sin in the life. Proverbs 28:13 says: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

We should never seek to cover up a sin, for sin unconfessed in the life, festers and destroys that inner peace of mind so essential to true happiness. What is more, sin that is "covered up" will ultimately be uncovered by the Lord Himself, and will be the means of preventing us from

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By Frederick Pearse

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sharing in the happiness of eternal life. (Rev. 21: 27.) The Gospel remedy is to uncover it by repentance and have it completely removed.

In *The Desire of Ages* by E. G. White, there is a striking statement on page 300: "The Lord can do nothing toward the recovery of a man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow."

In other words, we must first recognize our condition, feel our need of a Saviour, and then yield to Him. Summed up in one word it is "Repent."

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." We don't have to beg God to forgive our sins; He'll do it the minute we surrender ourselves to the Lord Jesus Christ. No matter how dark the past may have been, He promises that "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. God cannot excuse sin, but He has made provision to forgive it. This wonderful invitation from a sin-pardoning Saviour is a sure road to lasting happiness.

#### THE MEANING OF CONVERSION

The second step to true happiness is closely connected with and follows the first. Turning again to Acts 3:19 we read, "Repent ye therefore, and be converted." Some people like to ask the question, "Are you saved?" The more important question which must be settled first is, "Are you converted?"

Someone may ask, "What is conversion?" Turning to John 1:12, 13 I read these words, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God."

To accept the Christian life is not merely to give intellectual assent with the mind to some glorious moral concept. Those who receive "power to become the sons of God" are not those who just believe on Him with the head, but those who "receive Him" into their hearts. It does not say, "As many as go to church" will receive the "power." Living like Christians and doing what Christians do, does not make a Christian. We must receive Christ into our hearts. We must be able to say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of

God, who loved me, and gave Himself for me." Gal. 2:20.

The Saviour Himself endorsed the importance of the new birth experience when He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Nicodemus was learned and talented. He was cultured, upright, and moral. An orthodox Jew, he was irreproachable in outer conduct and yet Christ said to him, "Ye must be born again." John 3:7.

No doubt Nicodemus was surprised, displeased, and startled at the suggestion that he needed a re-birth. He was no thief, murderer, or adulterer. If he had been the woman of Samaria or Matthew the tax gatherer, or Zacchæus, he could have understood why Christ should say this. But he was a leader of the orthodox church and irreproachable in external conduct. That Christ should see the need of the new birth in a man like Nicodemus is proof that no matter how gifted or moral or refined a man may be by nature or by cultivation, he cannot see the kingdom of God until he has experienced the new birth. As there is no other way to enter the natural life except by the natural birth, so there is no other way to enter the spiritual life except by spiritual birth.

But why should this new birth be so necessary? Turning again to John 1:12 we read that "as  
(Continued on page 32.)

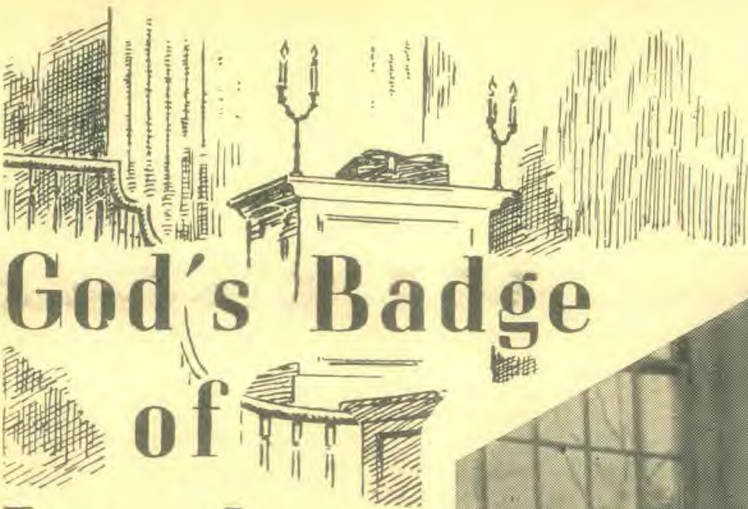
#### Keystone

These young people training for Christian service reveal in their faces that they have discovered the secret of true happiness.





By A. Geoffrey Ratcliffe



# God's Badge of Loyalty

✠ I WAS reared in a Christian home and attended Sunday school regularly, but today, I do not keep Sunday, nor do I send my children to Sunday school. Strange as it may seem I now attend church with my family on Saturday. I want to tell you why it is that I have made this change along with hundreds of thousands of other Christian people.

I know you believe with me that our Christian beliefs must be based upon the Bible and the Bible only, so I want to tell you just what the Scripture says on this subject.

In Genesis chapter two we first read about the Sabbath; in verses one to three, we are told: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made: and God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made." From this very clear record, it will be noted that the seventh day was "blessed" and "sanctified" by God at the creation of our world.

Hundreds of years later, God gave to Moses the Ten Commandments written on two tables of stone. I want you to note carefully that the only part of the Bible that was written by God and handed down from heaven was the Ten Commandments. It seems that His holy Law was so important that God would not leave human beings to write it as was the case with all other Scrip-



God's people will be found in His sanctuary on His holy day.

ture. He Himself handed the Ten Commandments down to Moses amid a blaze of glory on Mount Sinai about 1,500 years before Christ.

When reading through these Ten Commandments you will notice that the fourth command reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:8-11. Thus God commands us to keep holy the seventh day in commemoration of His mighty creative power in making the world.

It was Christ's custom when upon earth to worship God and go to the synogogue on the seventh-day Sabbath. He kept the Sabbath of the Ten Commandments. In Luke 4:16 we read: "And He came to Nazareth, where He had been



brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Jesus kept His Father's commandments and therefore He observed the seventh-day Sabbath.

#### WHICH DAY IS THE SEVENTH?

Some people have asked me this question, "How do we know which day of the week is the seventh day? Could it not be that Wednesday or Friday, might be the seventh day of the week?"

Every calendar, and there are millions of them, tells us that the last day of the week is Saturday, and the first day of the week is Sunday. Dictionaries and encyclopædias testify that Saturday is the seventh day of the week and that Sunday is the first. Millions of Protestants and Catholics unitedly testify that this is so, and demonstrate the same every Easter. All of these Christians commemorate on Easter Friday the crucifixion of Jesus, and on Easter Sunday, the resurrection of the Lord. Now will you notice what the Bible says about the day which comes in between these two days.

On Friday, following the crucifixion, the body of Jesus was removed from the cross and placed inside a certain tomb, as we read in Luke 23:53, 54: "And he took it down, . . . and laid it in a sepulchre . . . wherein never man before was laid. And that day was the preparation, and the Sabbath drew on." The day following Friday is, of course, Saturday, and these verses plainly tell us that it is the Sabbath. But further, let us notice how the women kept the day following the crucifixion day. "And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the Commandment." Verse 55. We can have no doubt whatsoever about these verses. They plainly tell us that Saturday is the seventh-day Sabbath of the Ten Commandments and that the Christian women of Jesus' day kept it.

Some people have suggested to me, however, that Saturday is the Sabbath of the Old Testament and Sunday the Sabbath of the New Testament. But, in reply, I would ask this question, "Where in the Bible is such teaching to be found?" If God was going to change the Sabbath from Saturday to Sunday, then surely Jesus, or one of the disciples or writers of the New Testament, would have said something about it! Yet the Scripture is completely silent about any change; and strange as it may sound at first, Sunday sacredness cannot be found within the covers of the Bible.

#### HOW THE RESURRECTION SHOULD BE HONOURED

Others have suggested that Sunday is now kept in honour of the resurrection. In fact, this is quite a common suggestion, but it also is without biblical backing. Nowhere in the Scriptures are Christians commanded to observe Sunday in honour of the resurrection or any other event. The Lord has chosen a ceremony to commemorate the resurrection of Jesus and that ceremony is baptism. You can search the Bible from beginning to end and you will not find a single line authorizing you to observe Sunday in honour of the resurrection. The Scriptures do say, however, and very plainly, "Remember the Sabbath day to keep it holy. . . . But the seventh day is the Sabbath of the Lord thy God." Is there any reason to assume that God would have us cease to commemorate creation since the resurrection of Christ? The facts are that both events are commemorated still, without any "change" of the Sabbath. I would like you to notice a very significant statement written by the prominent Baptist, Dr. Edward T. Hiscox:

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." Then further, "To me it seems unaccountable that Jesus during three years' intercourse with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also that during forty days of His resurrection life, no such thing was intimated."

Neander is recognized as the greatest of all church historians and the following quotation is from page 186 of his *History of the Christian Religion and Church*: "The festival of Sunday, like all other festivals was only a human ordinance, and it was far from the intention of the apostles . . . and the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Translated by H. J. Rose, B.D.*

Years ago Dr. John Cumming, D.D., a Protestant minister, opposed a Roman Catholic lawyer, Mr. D. French, in public debate. Dr. Cumming in

(Continued on page 32.)





ing at such a pace that fresh evidence is being brought to bear on these concepts almost daily, and not all scientists interpret the evidence in the same way. In this and the following article we will briefly discuss some of the facts which have emerged from recent research and try to discover what conclusions may logically be drawn from them.

#### VARIATION DOES OCCUR

Years ago many critics of the evolution theory took their stand on the argument that no species of animal could ever acquire or lose any of its characteristics (or, to use a better word, characters) and therefore all species were "fixed." Their views, supposedly based on the Bible, were in reality unbiblical and certainly unscientific, and when contrary facts began to come to light many people

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J. Allan Cash

Upper. — Long-horned Highland cattle near Loch Broom.

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⌘ ALTHOUGH the theory of evolution has been subject to constant change since the days of Darwin and Wallace, the furore of the late nineteenth century has died away and evolutionary orthodoxy has attained a respectability not unlike that of ecumenical Christianity. Its beliefs may be summed up in a statement made a few years ago by Sir Julian Huxley:




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Keystone

Lower. — Giant Dahlias at a National Society Dahlia Show.

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"The capacity of living substance for reproduction is the expansive driving force of evolution; mutation provides its raw material; but natural selection determines its direction."

Nevertheless, it would be incorrect to say that all scientists, or even all evolutionists, agree with the orthodox "Evolution-by-mutation" view. Research in genetics and related subjects is proceed-

were inclined to react against the Bible and discard it altogether. It was claimed, for instance, that all varieties of animals in existence were separately created and immutable, and, as individual products of divine creation could never become extinct or even change in any way. But the fact that the species do vary is now very apparent in the races of man, in the various breeds of domestic animals, in the results of hybridization of plants and crops; and there are thousands of





examples of species of animals which have become extinct. But while variation is an indisputable fact, this is not sufficient reason for going to the other extreme and assuming that fish grew lungs and legs, and apes developed the power of abstract thought in the same way that moths are now known in certain circumstances to change the patterns on their wings.

#### MUTATIONS SELDOM BENEFICIAL

Most evolutionists now base their theory on "chromosome mutations." Mutations are spontaneous, random, and quite unpredictable changes in the chemical structure of the chromosomes. They do not alter the individual in which the mutation takes place, but they produce very definite changes in the characters of its descendants. In man, mutations are very rare indeed, but in fast breeding species like the fruit fly *Drosophila* they can be fairly regularly observed, especially if the flies are subjected to mutation-inducing agencies. X-rays, for instance, increase the mutation rate by about 15,000 per cent.

There is no doubt that chromosome mutations are the major source of variation in the world today. They have been observed in every species of animal that has been raised in sufficient num-

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### Another Article in the Series, "The Bible and Evolution"

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to correlate exactly a particular bodily function or structure with one point (locus) on a particular chromosome, for it seems to be that all the chromosomes are involved in the control of each function and the building of each structure. The controlling mechanisms themselves, as well as the processes controlled, are co-ordinated with such beautiful precision that any damage to the former will cause disorganization to the other on a wide scale.

If we define a "good" mutation as one which will lead to a definite improvement in the race and at the same time produce no harmful effects, then we may state categorically that "good" mutations simply do not exist, and certainly, none have ever been observed. As an American scientist recently said, "mutations are pathological;" they are an assault on the power of the organism to live. This conclusion is strengthened by the observation that mutation-inducing agencies—X-



bers for scientific examination. In man, mutations cause such well-known modifications as Hapsburg jaw, night-blindness, club foot, certain types of feeble-mindedness, and many others. In plants and animals the list may be greatly extended, and it includes such phenomena as platinum mink, eyeless fruit flies, hornless cattle, short-legged sheep, etc.

Mutations are sometimes useful to mankind, examples being seedless grapes, and navel oranges, but it is very clear that these mutations are not at all beneficial to the plants themselves, as they cannot now reproduce in the ordinary way and must be artificially propagated by grafting into ordinary stock. In a way these two examples are representative of all mutations, for the changes are invariably degenerative and the benefits quite coincidental.

There are good reasons for this. It is impossible

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By Eric A. Magnusson, B.Sc., Ph.D.

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rays, cosmic rays, mustard gas, etc.—are highly injurious to living matter. If it were not for the fact that most mutations are "recessive," their harmful effects would be more widespread than they are. This in itself is a serious difficulty for the evolutionary theory, for no such modification can be inherited unless the particular chromosomes of *both* parents happen to have mutated at the same point. Mutation rates being very low (a mutation will occur in one of man's 30,000 genes about once in every twenty generations) this is not very likely.

On the other hand, not all mutations are so dangerous that the creature dies or is very badly



handicapped. Many thousands of mutant forms have been bred in captivity for hundreds of generations and a similar situation must obviously exist in nature. Very, very occasionally a mutation occurs that in a certain environment may even give the possessor an advantage over other members of a species, in spite of the associated disadvantages imposed at the same time. The evolutionary significance of such mutations we shall discuss in the next article.

#### VARIATION ONLY IN NON-ESSENTIALS

One well-known evolutionist in this country has recently attacked with some vehemence the current mutation-selection theory of evolution. He claims that mutations, while undoubtedly responsible for the minor changes apparent between different varieties and even species and genera, cannot possibly account for the larger distinctive differences between different families of animals. Some of his reasons are worth noting here. Firstly, the vast majority of mutations studied by evolutionary geneticists affect only "trivial" or "neutral" characters such as colour, texture, etc. But the *essential* characters of a species cannot be studied genetically. This point is made clear by Professor Cannon's comment that experiments on the evolution of the vertebrate heart would require that forms would have to be produced with an abnormal heart or with no heart at all! He criticizes the evolutionists who assume without evidence that "the mechanism by which the colour of the human eye is inherited is . . . the mechanism by which the human eye evolved."

His second reason is that the very nature of the major characters of living creatures precludes their appearance as a result of a long series of random mutations.

Thirdly, the evolutionary development of a creature depends entirely on the appearance of *new* organs, limbs, functions, etc. These could never be produced as a result of mutations which, in all our experience, can only act to modify organs that already exist.

It was once suggested that complete chromosomal displacements and rearrangements could produce real evolutionary variations, which mutations (changes within the chromosomes) could not produce, but the theory failed for lack of evidence. Of course, no change of either kind really explains the initial appearance of the chromosomes themselves. Both types of variation produce only modifications, depending on pre-existing chromosomes already capable of that high degree of cell "management." Aberrations

involving the translocation of complete chromosomes do occur, however, and in rare instances may be responsible for the appearance of a new "species" closely related to, but genetically incompatible and sterile with parent forms. This happens, for instance, when the parents donate an extra set of chromosomes to the offspring, a phenomenon known as "polyploidy." But it is never seriously suggested that this could be a major evolutionary process.

#### IMPORTANCE OF CYTOPLASM OVERLOOKED

Chromosomes are not the only material a new creature inherits. The original fertilized cell, before it starts to multiply, is a complete cell, and the importance of the chromosomes should not lead us to ignore the rest of it. Although each cell contains the full complement of chromosomes the kind of structure that will develop depends also on the rest of the material in that cell.

This places an additional problem in the way of evolutionary theory, for not only are there distinct differences in the cytoplasm of the cells of different species, but there is a complete lack of evidence to show how the cytoplasm of one species could change into that of another. Evolutionary theory breaks down on the level of the single cell as well as that of the whole animal. The cells of different species are as distinct as are the animals themselves, and no intermediates of either have ever been discovered although there are well over a million different species in existence in the world today.

#### EVOLUTION'S INEFFECTIVE REPLY

Before concluding this discussion on variation in relation to evolution, we should consider two counter-arguments commonly made in support of evolution-by-mutation. Evolutionists admit the non-existence of "good" mutations. But since a large amount of damage to the chromosomes would clearly upset the delicately balanced mechanism more than a very small change, they argue that the good mutations must all be too small to observe! But such arguments only add further difficulties in other directions, for if mutations were so small, many more of them would be required to produce a given improvement, and the selection of each would be impossibly slow.

The second argument is not commonly seen in the company of the first. Dobzhansky, the famous American geneticist, declares that the theory of evolution would be embarrassed if

(Continued on page 33.)



A delightful view of Hampton Court Palace, London.

Jack Scheerboom



# A Visit To God's Palace

✚ DURING the year 1957, more than six million people visited the ancient castles and houses of the great in Great Britain. More than half a million paid to see the crown jewels in the Tower of London, and nearly half a million more viewed the State Apartments at Hampton Court Palace. Windsor Castle, the home of her majesty, Queen Elizabeth II; Arundel Castle, the home of the Dukes of Norfolk; as well as other castles in England and Wales, and Holyrood House and Edinburgh Castle in Scotland—all had their quota of the more than six million interested visitors. The numbers increase from year to year and the interest is undiminished.

This interest in the homes of the great, past and present, is not confined to Great Britain, but is general the world over. Even in democratic America, few of the visitors to the Capitol fail to pay a visit to Mount Vernon, in neighbouring Virginia, to see the home of George Washington, the first president of the United States. People like to see the living rooms, the bedrooms, and the kitchens of the rich and eminent, and especially of royalty, and are generally impressed with the spaciousness of the rooms, their high ceilings,

and their sumptuous furnishings. Usually little is seen in these palaces that throws light on the characters of the dignitaries who lived in them, or on their special interests in life; yet it is pleasant and instructive to be able to visit such stately homes, and view the surroundings in which the great and honoured have spent, and still spend, so much of their lives.

## WHEN GOD'S PALACE WAS BUILT

God, too, has a palace. In olden times, in the days of ancient Israel, God commanded Moses to make Him a dwelling place on earth. (Exod. 25: 8.) God's throne and dwelling place are, of course, in heaven. (Psa. 103:19; 1 Kings 8:39.) Jesus Himself taught us to say, "Our Father which art in heaven." Matt. 6:9. But He desired to dwell with men, and one day He will dwell with them again in the earth made new. (Rev. 21:3.) So He gave to Moses a plan of His proposed earthly palace, and requested that such a place be erected

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By George D. Keough

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in which He might dwell. Evidently He wanted the people of the world to visit this palace of His (Ezek. 43:7, 10), and He even promised to meet the visitors at the door (Exod. 29:43-46) of the entrance court.

God's palace was not so spacious as it was sumptuous. There were but two apartments, besides the court, and they were not large as palace apartments go. The inner room was fifteen by fifteen by fifteen feet while the outer apartment was fifteen by thirty by fifteen feet. The walls were overlaid with pure gold, and the curtains were of fine woven linen, in beautiful colours, blue, purple and scarlet; with figures of angels wrought in them with thread of gold. It was magnificent.

The furniture was strange and peculiar, and unlike anything seen in earthly palaces. Though made largely of gold, it was not luxurious, and was intended to reveal God's character. God is the Ruler as well as the Creator of the universe, and there is no life apart from Him. (Acts 17:28.) But the people of this world are in rebellion against God. They misunderstand God, and so the purpose of His palace was that men, as they visited the palace, and examined it carefully, might see something of the true character of God, and understand His real attitude to them, so that they might become reconciled to Him and live.

In the front part of the court, before the door of the palace proper, was an altar of sacrifice.

This altar of sacrifice revealed the means by which men could take their first step toward reconciliation and harmony with the King of the universe. It revealed God's love to them in His willingness, yea, His plan to die for men, to expiate Himself man's guilt. Man had sinned against God, but God Himself would pay the whole penalty of that transgression, and set the repentant sinner free from the guilt of sin, and from all its consequences. Life and happiness, would again prevail, and weariness and pain and death would be banished from the earth for ever. That was the first message from God to the man who accepted His invitation to visit Him in His palace on earth, and it was a very encouraging and comforting message. Don't you think so?

When one entered the first apartment of the palace proper, one was again struck with the oddness of the furniture. The most familiar-looking piece was the golden table with a dozen cakes of bread on it, a fine sight for a hungry man! To the left was a golden altar, from which ascended the smoke of sweet incense, which was burning continually and creating a beautiful odour. And there, also on the left, on the opposite side of the

apartment from the table, was a lovely seven-branched lampstand, shedding its light over the whole room, and as it was reflected from the golden walls it looked even brighter.

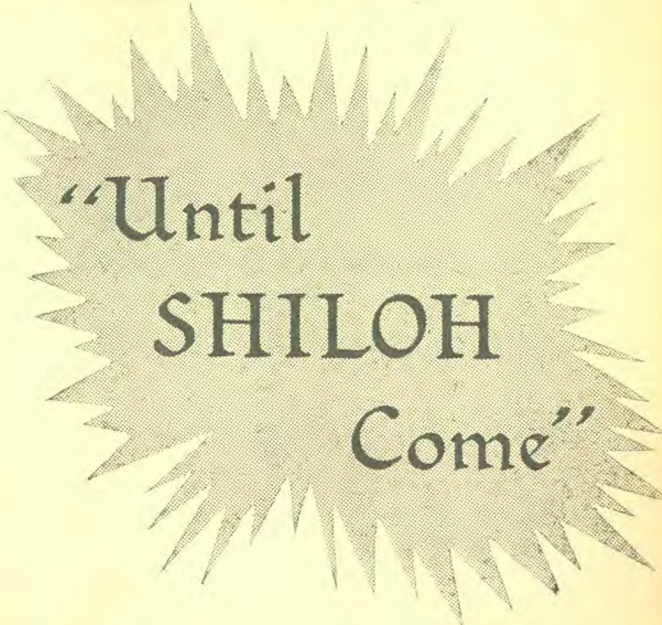
Here, by means of these symbols, God provided three things for the man who had accepted His love and sacrifice, and desired to live a life of obedience to God in harmony with Him. He would find himself weak, and very much in need of help from outside himself. His prayers for help would ascend up before God as sweet incense. (Psa. 141:2.) God would delight to hear him, and to grant his requests, for his prayers would be mingled with the merits of the sacrifice made on his behalf. (Rev. 8:4.) The Holy Spirit, the seven-branched lampstead (Rev. 4:5), would illumine his mind, and would shed light on the way he should go. (Psa. 27:1; Isa. 30:21.) The bread on the table was called, "The Bread of the Presence." Jesus said, "I am the Bread of life." John 6:48, 50. Then He said, "It is the Spirit that quickeneth [gives life]. . . . The words that I speak unto you, they are Spirit and they are life." John 6:63. So the bread typified the presence of Christ, and His life-giving Word. By these three agencies—by prayer, the illumination of the Spirit, and the presence of Jesus in His life-giving Word—by this co-operation between the regenerate man and God, the sinner would be given complete victory over every weakness and temptation and be enabled to live a life of triumph to his own salvation and God's glory.

In the inner apartment of God's palace there was a golden box in which was the law of love (Rom. 13:10), the principle of life (Gal. 3:12), and on the lid were two lovely cherubs looking down at the law in admiration. Here the high priest alone entered once a year only to vindicate before the law those who had accepted his atonement. (Heb. 9:5, 7.)

God's palace, then, was designed to reveal God's love, His plan for saving those who, through rebellion, were in danger of eternal loss. It is a plan conceived and carried out by God alone. He has done everything we need, and by our co-operation He will continue to do what is needed. He wants us to know that we need not be lost. He wants us to live and be happy, and He has done everything possible, even to sacrificing Himself, to implement that desire. Shall we not accept it? Why should we die?

It would be good to repeat this visit to God's dwelling place, and we can do so though remaining at home, by taking God's Word in our hands, and reading His delineation of it. (2 Sam. 14:14.)





“Until  
SHILOH  
Come”



By C. S. Dixon  
Newton  
Jacob blesses the children of Joseph.

☩ THE promise made to Abraham, that his seed should inherit the land, was limited to those of his descendants who should prove worthy. That it was not primarily a matter of lineal descent, is shown by the fact that of his many sons, only Isaac was given the birthright.

Of the grand-children, the sons of Isaac, it was not the first-born who inherited the blessing and the privilege of being priest, but the younger, Jacob. If the father had had his way, he would undoubtedly have given the paternal blessing to his favourite, Esau. But the latter, although in many respects a man of promise, lacked the essential quality which was required for the leader of God's people. He was generous, an outdoor youth, a hunter, and one who would appeal to most people, even today, as eminently suited to be chief of a pastoral nation.

But here it was that Isaac's wife, Rebekah, showed greater insight into the real nature of the two boys. While Jacob lacked some of the manly characteristics of his brother—he was a plain man, with no colourful personality—he had that which was missing from his brother's temperament; he had a desire for the more spiritual things of life. He had been told about the wonderful promises made by God to his father and grandfather, and he saw beyond the superficial to what was involved in the blessing. He longed for the privilege of being the head of the people of

God, of leading its worship and guiding the tribe in righteousness.

Unhappily, so great was his longing that he used deception to attain that good end. Esau showed his unworthiness when he bartered his birthright for "a mess of pottage." "I am at the point of death," he said, "and what good will this birthright be to me?" Thus Jacob took a mean advantage of his brother. He sinned grievously again when he yielded to his mother's persuasion, and tricked his aged father into partaking of his venison instead of Esau's, to get the coveted inheritance and blessing. We cannot but condemn this base deception of his father and cruel defrauding of his brother, yet despite these ugly traits, the younger son was more fitted for the post of honour. Jacob paid bitterly for his wrongdoing in later life, but he became a changed man, so that God could reveal Himself to him "face to face," as could not have been the case with the generous but ungodly Esau.

Jacob's name was changed to Israel. From being a deceiver and a supplanter, he became "a prince with God," one who prevailed with the Eternal. Through him, the royal line of descent was carried on.

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By E. B. Phillips, B.D., M.Th.

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#### NOT JOSEPH BUT JUDAH

Jacob had twelve sons. His favourite, Joseph, was in danger of being spoiled by his doting father. But while a youth, he had an experience which changed the whole course of his life. He was sold into slavery by his envious brothers. In more than one way Joseph became a type of Jesus. It is probable that Jacob at first wished his favourite, Joseph, to carry on the headship and tradition through his children but, in the mysterious providence of God, the line was to continue through another of his sons. Ephraim, Joseph's younger son, did become a leading tribe, but manifested serious defects of character.

Ephraim played such a prominent part in the secession that often the northern kingdom is called by its name. So, Israel's hopes for the posterity of the godly Joseph were doomed to disappointment.

#### THE BLESSING OF JUDAH

In the forty-ninth chapter of Genesis is recorded the blessing bestowed upon his sons by the dying Jacob. The last words of a man are generally treasured, and these sayings of the aged patriarch are especially worthy of remembrance, for they were not merely the wise utterances of an old man, but they were divinely inspired by God. The future history of each of his children was delineated in these blessings. Particularly to be noted is the prophecy concerning Judah, who was the fourth son. What is recorded of him in earlier chapters is not very commendable, but as with Jacob himself, the passing years wrought improvement in his life, and his nobility shines forth when the eleven brethren appeared before the administrator of Egypt, who, unknown to them, was the brother they years before sold into slavery. His speech on behalf of his youngest brother Benjamin, has been called "one of the masterpieces of Hebrew literary composition, one of the finest specimens of natural eloquence in the world." He was destined to take the lead among his brethren, and his tribe was to stand out above all the others.

The aged Jacob must have foreseen this, for he prophesies exaltation and kingship for him. He was to conquer his enemies, and his brothers were to look to him as their captain. In verse nine of this chapter Judah is likened to a lion, and that king of beasts was henceforth associated with the lordly tribe of Judah.

Verse ten, of chapter forty-nine is prophetic in a wonderful way. "The sceptre shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come; and unto Him shall the

gathering of the people be." We gather from this that Judah was to retain the sovereignty until "Shiloh" should appear.

There has been much discussion as to the exact meaning of this word. It is derived from a root signifying "rest." "Unto Him shall the gathering of the people be." Gesenius' Hebrew Lexicon has paraphrased the verse thus: "The sceptre shall not depart from Judah until tranquillity shall come, and the peoples shall obey Him." That is, Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people, an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah.

#### SHILOH, THE PRINCE OF PEACE

It is, however, just as likely that "Shiloh" is a proper name, meaning the "tranquil, or peaceful One." This aptly describes our Saviour, Jesus Christ. It is true that Shiloh came to be used as a place name, but if it is so taken here, there is no point in the verse as a prophecy. The majority of Christian commentators have agreed that the word best applies to the only, supreme, peaceful One, the Prince of Peace. Jesus was a direct descendant of Judah; the genealogies given in the first chapter of Matthew and the third of Luke, demonstrate this fact. It is also true that it was from the tribe of Judah that the heroic David sprang, whose dynasty continued even beyond the taking away of the Jews into Babylonian captivity and their return under Cyrus. In fact, Judah was the ruling tribe in Israel until the Christian era.

Perhaps the most appropriate rendering of "Shiloh" is, the Rest-giver. This is a link with that sublime promise of our Lord, in Matthew 11:28, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Whether, therefore, we take this as a synonym for peace, or whether we understand it as a proper name, as one of the titles of our Lord, we see that this tenth verse of Genesis forty-nine is indeed Messianic. It was divinely put into Jacob's mouth, declaring that the coming Redeemer would be a branch out of the stem of Judah, and, in turn, a root of the offspring of David.

This prophecy had a very limited fulfilment in Jewish history, but its complete and glorious outcome will be ushered in at the second coming of the Saviour. Then there will be eternal peace and rest, and everlasting joy; in a very real sense every man shall dwell under his own vine and fig tree, and none shall make them afraid. May our dear Lord hasten that triumphant day.



# What Happens at Death?



the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:7-10.

## DEATH A SLEEP

Where is he, indeed? What happens to a man when he dies?

One day a close friend of Jesus became seriously ill and died. Commenting on this to His disciples, the Master declared, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. To the Saviour, death was a sleep.

If this be the case, where do the dead sleep? Daniel gives the answer, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. This makes it clear that the dead are asleep *in the dust of the earth*. And here they remain until the resurrection morning, when Jesus comes again.



Studio Lisa and J. Scheerboom

In every age men have been concerned as to what happens after death.

☩ THE question, What happens to man at death? has for centuries baffled thinking people. Job, the ancient sage, declared, "For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and

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By William R. Harbour

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What is man's condition in death? Does he know what is taking place on the earth? Suppose a father dies, and his family lay a wreath on the grave in his honour. Later on sickness and financial reverses comes to the family. Does the man who has passed away know anything about what is taking place? Job answers, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Why doesn't he know about these things? David says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:3, 4. If a man's thoughts perish at death, how much can he know after death? Again we are told: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9:5, 6. If "the dead know not anything," then they are entirely unconscious.

Some time ago a man was finishing his garage, putting the rafters up for the roof. In reaching out to nail a board in place, he lost his footing and plunged to the cement floor. Striking his head on the floor, he was knocked unconscious. Nine hours later, in a hospital, he awoke, and, dizzily gazing about, asked, "Where am I?" To him the passing of nine hours was no more than the passing of a second. He had been hammering away on the roof: then all of a sudden he found himself waking up in a hospital bed. The shout of alarm, the rush trip to the hospital, and the treatment that followed were all unknown to him. He had been completely unconscious. Let us ask, What would have happened if he had never returned to consciousness? Suppose he had died at the end of the nine hours? Would it have been any different for him? No; according to the Bible he would have remained completely unconscious as long as death should last. It is reasonable to accept the Bible conclusion, "The dead know not anything;" "in that very day his thoughts perish."

When I was a child I asked my great-grandmother, "What happens to people when they die?" She replied by telling me that they go to heaven if they are good and to hell if they are bad. Later, when I studied the Bible, I found, to my surprise, the Scripture teaching that the dead are totally unconscious and that they wait in the grave

until the resurrection morning at the second coming of Christ.

Suppose we make a double check. If anyone ever went to heaven at death, surely David did, for God said that he was a man after His own heart. (Acts 13:22.) But did he? Is David in heaven now? In Acts 2:29, 34 we read, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand."

This text plainly states that David is not in heaven. If he is not there, what about other holy men of God who have died in ages past?

Hebrews eleven tells us about many of God's heroes who were righteous because of their faith. It lists such men as Noah, Abraham, Isaac, Jacob, Joseph, and Moses. And then it says, "And these all, having obtained a good report through faith, received not the promise." Verse 39. None of these holy men of old has yet received the promise of God's eternal kingdom.

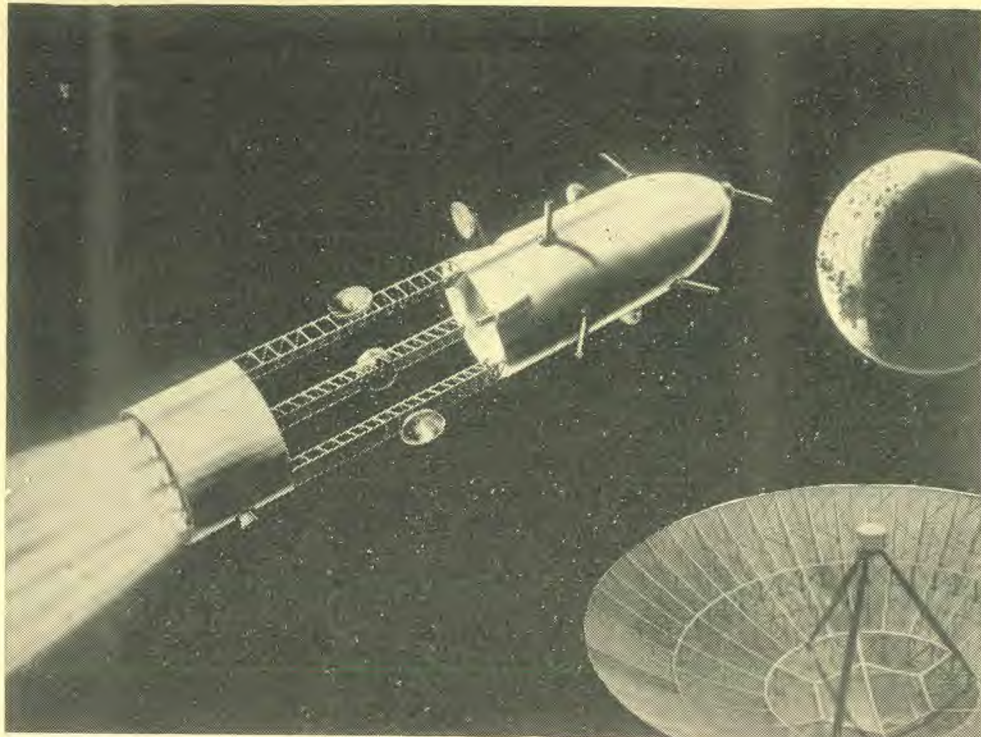
One might well ask, Why is this so? In verse forty we find the answer, "God having provided some better thing *for us*; that they *without us* should not be made perfect." In other words, they are waiting for you and me. It is not God's plan that men should slip into heaven one by one as soon as they die, but rather that all the righteous should be raised on the resurrection morning at the call of the Life-giver, and then in one great, glorious, triumphal entry, march through the gates of the Holy City together.

When will the dead go to the heavenly kingdom? Our answer is found in 1 Thessalonians 4: 16, 17, which says, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When Jesus comes the second time, all those who have died with faith in Him as their Saviour will be raised from the tomb and taken to His kingdom. At the same time the righteous who are alive at His coming will "be caught up" with the resurrected saints to meet the Lord, ever to be with Him.

Are you ready for the soon coming of Jesus? Won't you give your heart in full and complete surrender to Him now? Then when He comes He will save you, too.





Planet  
Left. — Artist's impression of a rocket vehicle exploring outer space.

Keystone  
Below. — One of the new radio telescopes capable of penetrating even beyond the limits of the visible universe.



## Where Is Heaven?

✚ I HAVE always been curious about heaven. Everyone talks about it and seems to want to go there, but no-one has ever seen it or knows what it is like. One man explained it like this: "When you die you have to go somewhere, and I'd rather go to heaven than hell."

Most people I have talked to think of heaven in terms of what they would like it to be. Tired people think of heaven as a place of rest. Sick people think of heaven as a place of perfect health. Lovers of the beautiful long for a paradise of beauty.

Human minds can think of heaven only in terms of human enjoyment. We long for peace in a world of strife. We crave beauty in a world of

ugliness. We want our needs and longings satisfied.

I have been interested in heaven for a long time because I plan to make it my future home. And I have taken pains to find out all I can about it.

### HEAVEN ON EARTH

The Bible makes it very clear that the earth was made for man and man for the earth. It is human nature to think the grass is greener on the other side of the fence or on some other planet or star. The real difference is in us, and not in the place we occupy. Let us look at the prophecies and promises of the Bible in regard to the eternal

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By Leonard C. Lee

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reward of the righteous. The devil has tried to make this world a hell, and God has tried to make it a heaven. How will it come out?

As I have studied the Bible from Genesis to Revelation I have come to the conclusion that this earth is to be the eternal home of the righteous. God has no other plan. The human race and the earth were created for each other; they belong together. To remove the population to some other planet would not solve its problems.

God has not left us in doubt on this vital question. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

It is true that the earth is not much like heaven now, but this is man's fault, not God's. If men's hearts were to be changed so that they would love one another, this earth could become a heaven in a very short time. If the billions spent on armaments could be spent on better living conditions, the earth would seem like heaven. And God could transform the earth into a thing of beauty with one creative word.

#### SUBJECTS OF THE NEW EARTH

Our heavenly Father is picking out people one by one who are willing to let sin be purged out of their lives. He needs men and women who will be heirs with Christ Jesus. They must be men and women saved by the blood of Christ, purified from disobedience, who can be trusted to inhabit a perfect world and never start the tragic cycle of sin and death again. When He has gathered to Himself a renewed people. He will renew the earth for their eternal habitation. This is what Jesus was talking about when He said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

The Psalmist mentions the same thing in the Old Testament: "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 9-11.

God has to deal with sin and blot it out for ever before He can make this earth a paradise. The real problem has always been in the human heart. Those who heed God's pleading voice and let Jesus come into their heart, will be fitted to live for ever with Jesus. Those who harden their

heart and resist His loving call will perish when God purifies the earth by fire, just as the wicked perished in Noah's day when the earth was purified by a Flood.

It is true that the righteous will be taken from the earth to dwell with Christ in the Father's house for a thousand years while the earth awaits its cleansing from the effects of sin, but that will be but a brief interlude in the eternal destiny of those who choose Jesus. Though they may visit other worlds as we visit our neighbours, yet this earth will be the eternal abode of those who are redeemed by the blood of the Lamb. "Thy people also shall be all righteous: they shall inherit the land for ever." Isa. 60:21.

We all recognize that the earth as it is now, with weeds, disease germs, and deserts, is not what God intends for His people. It is not what He made in the beginning. Prophecy tells us what will be done with it: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17.

The revelator also caught a vision of what it will be like: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

All through the Bible runs the golden thread of hope that the earth, as well as the human race, will be redeemed. Jesus said He came "to seek and to save that which was lost." Luke 19: 10. Man had lost his earthly home as well as his life and dominion.

#### EDEN RESTORED

Every description of the future home of the saved is a description of an earthly scene. The Bible speaks of trees and the tree of life. The river of life is also mentioned in the last chapter of the Bible. This suggests a restoration of the Garden of Eden. "And there shall be no more curse." Rev. 22:3. That phrase would be meaningless if heaven were anywhere but on earth, for this is the only place where the curse has ever blighted creation.

In the prophecy of Isaiah, after the promise of a new heaven and a new earth, we are given a description of it: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work

*(Continued on page 33.)*





# KNOW YOUR BIBLE

with S. G. HYDE



## The Bible: Divine or Human?

When man, through sin, lost the privilege of personal contact with his Maker, some means had to be devised whereby God could communicate necessary revelations and counsels for those who desired "to acknowledge Him in all their ways." Hence He gave to man His Word, the Bible.

*"God, . . . at sundry times and in divers manners spake in time past unto the fathers." Heb. 1:1.*

At her coronation, the Queen was presented with the Bible by the Archbishop of Canterbury who declared: "Here is the Royal Law; these are the lively oracles of God."

About forty different people contributed to the compiling of the Scriptures, between them providing a complete library of sixty-six books. Every contributor was divinely selected and subject to the supervision and inspiration of God Himself.

*"Knowing this . . . that no prophecy of the Scripture is of any private interpretation . . . [lit., of its own unfolding], but holy men spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.*

"Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. One mind inspires the whole Book, one voice speaks it all, and it is the voice of God."—*H. L. Hastings.*

"Though written in three different languages in different lands, with diversity of style and by men of varying grades of culture . . . there is in them great unlikeness both in matter and manner of statement; and yet in not one respect are their doctrinal and ethical teachings in conflict. . . . All the criticism of more than three thousand years has failed to point out one important or irreconcilable contradiction in the testi-

mony and teachings of those who are farthest separated—there is no collision, yet there is no collusion."—*Dr. A. T. Pierson.*

The Bible is not merely a "good book." It is God's Book. It bears the stamp of Divinity. Only God, with His attributes of foreknowledge and omniscience, could edit and collate all the "copy" provided by the sacred writers.

*"All Scripture is given by inspiration of God." 2 Tim. 3:16.*

Dr. Pierson once observed: "If God was the Master musician planning the whole and arranging the parts . . . we can understand how Moses' grand anthem of Creation glides into Isaiah's oratorio of the Messiah, by and by sinks into Jeremiah's plaintive wails, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric, and, after the quartet of the Evangelists, closes with John's full choir of saints and angels."

The Bible provides a complete guide to living, such as only God could give. It tells man of his origin. It tells with complete frankness the story of the disaster that overtook the parents of the human family and with equal frankness the plan of God to save sinful man from sin's dreadful fruitage.

*"In the beginning God created. . . ." Gen. 1:1.*

*"What is man? . . . Thou hast made him. . . ." Psa. 8:4, 5.*

*"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.*

An outstanding proof of the divine authorship of the Bible lies in its wonderful prophecies, which show God's awareness of the human need and give assurance of His personal supervision and direction.

*"We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark*



*place, until the day dawn, and the Day-star arise."* 2 Peter 1:19.

*"Behind the dim unknown  
Standeth God amid the shadows  
Keeping watch above His own."*

Outstanding examples of fulfilled prophecies include:

a. Those that predicted the first Advent of our Lord; 333 prophecies and references to Christ are found in the Old Testament and cited in the New Testament, either as fulfilled predictions or as previsions applied to Him. Every major circumstance of His birth (even the precise year which Daniel gave 600 years in advance), His ministry, sufferings, and death were accurately predicted, fulfilling the Messianic averment of the Psalms: "In the volume of the book it is written of Me."

b. The story of the rise and fall of empires. The fact that only three universal empires would succeed the Babylonian empire of Daniel's day—Medo-Persia, Grecia, and Rome—was boldly predicted; that Rome, in spite of its unparalleled strength, would crash and be subdivided into some ten smaller kingdoms was also foretold and fulfilled. (See Daniel 2.)

c. The predicted end to Egypt's glory. When Egypt was in her pride, God decreed: "It shall be the basest of kingdoms." And when Egypt gloried in a long line of royal rulers God said: "There shall be no more a prince of the land." Ezek. 29:15; 30:13.

d. The predicted rise of the Papacy—time, character, activities, temporary fall, and subsequent rehabilitation. All this, and more, was revealed centuries before its appearance. (Dan. 7 and 8; Rev. 13:17, 18.)

e. The bold time-prophecies—70 weeks, 1,260 and 2,300 days of prophetic time. (See Daniel 7 and 8.)

f. The remarkable prophecy given by Jesus regarding the fall of Jerusalem—time, peculiar conditions and circumstances, dispersion of the Jews, etc. (Matt. 24.)

g. The many signs, already fulfilled, pointing to Christ's second coming. (Matt. 24; 2 Tim. 3:2; 2 Peter 3:3, etc.)

These are some of the fulfilled prophecies which provide the acid test to the Divine authorship of the Bible and substantiate God's own claim to "declare the end from the beginning." As Dr. Pierson says: "Prophecies already fulfilled put the clear broad seal of God upon the Bible; prophecies

unfulfilled, serve to inform our faith as to coming developments and project us forward into the consummate wonders of the final day of victory."

If the Bible were merely a human creation, it would have passed into obscurity long ago. No book has been assailed as much, nor have so many attempts to destroy it been made. Yet it is today the world's "best seller" and its precious words are published in well over 1,000 tongues.

*"Heaven and earth shall pass away, but My words shall not pass away."* Matt. 24:35.

Such destructive critics as Voltaire and Paine, who decreed that the Bible would become a forgotten book, have themselves—their names, and deeds—gone into obscurity. The Bible has proved to be like the Irishman's wall. When asked why he had built it four feet wide and three feet high he replied: "Bedad . . . so that if the storm should come and blow it over it will be higher afterward than it was before."

Long before the sciences as we now know them, were established, the Bible had revealed many scientific and unknown facts centuries before man made his own discoveries. In the realms of astronomy, geology, anatomy, natural philosophy, ethnology, physiology, etc., the evidence compels one to acknowledge that this Book is divine.

*"In reason's ear they all rejoice,  
And utter forth a glorious voice;  
For ever singing, as they shine,  
The hand that made us is Divine."*

The effect of the Bible, when its counsels and revelations are imbibed, is miraculous. It changes lives, transforms and elevates the mind, brings hope and consolation both in sickness and health.

*"The Word of God is . . . powerful!"*  
Heb. 4:12. *"Thy Word is a lamp unto my feet, and a light unto my path."* Psa. 119:105. *"Great peace have they which love Thy law."* Psa. 119:165.

The Bible alone, is able to see "beyond the tomb," give assurance of resurrection, and confidently portray the coming eternal inheritance of saints.

*The dead shall rise* (John 5:28, 29);  
1 Cor. 15. *"Behold I make all things new."*  
Rev. 21:5.

"The Bible springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, believe it, and be saved through our Lord Jesus Christ."



## Borrowed Time

(Continued from page 3.)

slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Many whom God loves and is anxious to save are not ready! Some procrastinate. Some are indifferent. Some, despite danger, persist in a course of disobedience.

These days of borrowed time are indeed a challenge to our relationship with God. We need to cry out with David of old: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51:2, 7, 10. We must be right with God. We must be living fully in harmony with His revealed will.

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## How Clear Is Your Conscience?

(Continued from page 5.)

teaching of truth. To try to account for conversion on purely psychological grounds, by viewing it as a violent emotional upheaval, is to miss the point that truth embodied in a living Person is the basis of new life in God; and that most true conversions are gradual, quiet, and unaccompanied by external excitement.

After "knowing with" Christ, we "turn and go with" Him if our heart is sincere; that is the literal meaning of conversion. Then it becomes true that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

### CONSEQUENCES OF A GUILTY CONSCIENCE

I am sure I have met many unbalanced persons whose chief cause of breakdown was a persistently troubled conscience due to a life of wickedness. Many of these violated personalities might well have been saved, had they known that right relationship with God which assures a clear conscience and a more fully integrated personality.

Peter was smitten with keen remorse when Christ's prophecy of the disciple's denial smote his conscience. (Matt. 26:75.) But he recanted and became a balanced personality by faithfulness to his Lord.

Judas, on the other hand, like many before and since, persisted in his evil intentions so long and went so far, that he violated his conscience and was driven to suicide. Note that he "repented

himself, and brought again the thirty pieces of silver, . . . saying, I have sinned in that I have betrayed the innocent blood." Matt. 27:3, 4. But it was too late; Judas committed the unpardonable sin, and became a lost man.

### REWARDS OF A GOOD CONSCIENCE

Conscience is a sensitive thing. "The voice of conscience is so delicate that it is easy to stifle; but it is also so clear that it is impossible to mistake," wrote Madame de Staël.

How inspiring it is to think of the apostle Paul, who doubtless had many chances to better his lot at the expense of his conscience. Yet he uttered these statements of triumph: "I thank God, whom I serve from my forefathers with pure conscience." "Holding the mystery of the faith in a pure conscience." 2 Tim. 1:3; 1 Tim. 3:9.

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## A Blessed Hope

(Continued from page 9.)

who have enjoyed every opportunity to learn the truth, yet have rejected it, will not be permitted to live for ever.

According to Scripture, they will be consumed with "the brightness of His coming," for it is written, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 2:8; 1:7, 8. To the finally impenitent "our God is a consuming fire."

"I can understand this teaching," observed my friend; "it seems consistent; but do we know when that great event will take place?"

Again I turned to the Scriptures and read the words of Jesus: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36. In His infinite wisdom God withholds the precise day and year of His Son's return, and bids us all watch and be ready.

Turning to my friend, I said: "From all this, Henry, you may begin to realize what Christ's appearing really means to me. On that wonderful morning, many who have slighted God's mercy will hysterically call for the rocks and mountains to fall on them, to hide them from the face of Jesus, while others will look upward with calm and steadfast joy, exclaiming: 'Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.'" Isa. 25:9. (See also Revelation 6:14-17.)



"Yes," I continued, "every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:3. This means that I can no longer compromise with evil. In every detail I must square my life with the teachings of God's Word. It also means that I will do all in my power to tell others the glad tidings of a crucified, risen, and soon-coming Saviour."

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## The Secret of Happiness

*(Continued from page 15.)*

many as received Him, to them gave He power to become the sons of God." Before we can live a new life for God we must have a new life from God. The prophet Jeremiah tells us how futile it will be to attempt to live the Christ-like life without the new birth. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23.

In Romans 8:7 we find the reason, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Here we are told that the "carnal heart," that is, the unconverted heart, is not willing to submit to the law of God. He finds the commandments of God irksome to keep and seeks to excuse himself. A man may be intellectually convinced that the Scriptures are right. When truth is presented to him he will know it is the truth, and see the logic of it and yet fail to obey the truth. But with the new birth there comes a change! Listen to the words of the prophet Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Ezek. 36:26, 27.

We come now to the third step which the Scriptures reveal as necessary in our search for true happiness. It logically follows, and it is a very natural step to take, once we have taken the first two steps. First, we cleared the highway by confessing and forsaking sin. Then we received Christ into the heart that had been emptied of self and sin. The result of "receiving Him," His "Spirit," was the receiving of "power" that would "cause" us "to walk in" His "statutes." This response on our part is the evidence that we have taken the first two steps and is itself the third step to happiness—obedience.

It is a strange fact that though obedience is the

logical and natural result of taking the first two steps, many people do not sense its importance. The apostle John realized its importance as we can see from reading his first epistle: "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:6. Christ kept His Father's commandments. (John 15:10.) They were His supreme "delight." Psa. 40:8. And His followers "ought to walk as He walked," for it is the evidence that we "know" Him. (1 John 2:3, 4.) Obedience is also the evidence of our love for God. John tells us that if we love the Lord we will want to keep His commandments. (John 14:25, 21, 23, 24.) Our greatest joy will be to do the slightest thing that He may ask of us.

Obedience is also an important ingredient in our search for happiness. Christ said, "If ye know these things, happy are ye if ye do them." John 13:17. When God reveals His will for us we can never know true happiness until we have responded to His will. This is borne out in the experience of the rich young ruler. (Matt. 19:16-22.) He was an earnest man in search of eternal life. When Christ informed him that if he would enter into life he must "keep the commandments," the young man felt quite sure he was already keeping the commandments. Christ then pointed out to him where he was not fully doing this, saying, "If thou wilt be perfect. . . ." We are told that "he went away sorrowful." This was to be expected for when once we know the will of God we can only be happy when we "do" it.

What a tragic story! So near perfection, so near real happiness, so near eternal life! Just one more step to take, but he failed to take it and lost that which he was seeking. It would be a tragedy if any of us in our search for happiness should come so close to eternal life and then fail to take the final step.

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## God's Badge of Loyalty

*(Continued from page 17.)*

a masterly fashion defended the Protestant beliefs against the Roman Catholic arguments, using the Bible, which he said was his "only rule of faith." Mr. French discovered an opening in the armour of his learned opponent and exposed it with these words:

"Come, my honoured friend, thou who boastest that the Bible is the rule of faith, tell me by what licence given to thee in that Bible art thou empowered to overstep its most solemn laws; to set at nought its most peremptory enactments? Show me one clear text in the Bible that authorizes, en-



joins, or even permits you to keep the Sabbath on a Sunday. . . . If with us, my friend, ye celebrate the Sunday in adherence to the Catholic tradition, ye act according to the apostolic line, and ye are not open to delusion; but if ye affect to scorn tradition, I turn you to the Bible, and you must this day unfold its pages, and prove most clearly and systematically from them that ye are not at variance with its precepts by keeping the Sabbath on the Sunday. But no, my friend, the Bible stares you in the face; you are acting in contravention to your fundamental rule."

Dr. Cumming was unable to find a biblical answer to his opponent.

I keep the seventh day, Saturday, because it was made by my Lord, and Christ my example observed it Himself while upon this earth. God's blessing is upon that day (Gen. 2:3), as all who keep it in the true spirit know. Will you not, therefore, also say: "I will follow Thee, my Saviour"?

### Where Is Heaven?

(Continued from page 28.)

of their hands. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:21, 22, 25.

Man was made for the earth and the earth for man. They belong together. Jesus died to restore

man's home as well as man's life. When sin is destroyed, its awful curse will be removed from the earth as well as from the hearts of men. Jesus, the last Adam, will set up His kingdom on the very earth where the first Adam failed. This once lost and dark planet will become the glory spot of all creation, and once again the morning stars will sing together and all the sons of God shout for joy. (See Job 38:7.)

### Fallacies of Evolution

(Continued from page 20.)

favourable mutations were to be observed, since all possible favourable ones have already been incorporated into the species now living and only "bad" ones remain. If this were so, then the non-appearance of "good" mutations anywhere would mean that evolution has stopped everywhere—a conclusion that will not be welcomed by evolutionists who are busily engaged in watching its progress in Peppered Moths and Sickle-celled negroes.

Darwin himself recognized what is our main conclusion here: "Unless profitable variations do occur, natural selection can do nothing." It was for this reason that the doctrine of evolution came under such heavy fire when the subject of genetics began to be investigated around the turn of the century. Favourable variation which could lead to definite evolutionary improvement was not then known, and has not been since discovered.

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# THE CHILDREN'S PAGES

## Cripple Climbs Mountain

By Inez Brasier

CIRILO QUISPE lay on the floor of his small home far up in the mountains of Peru. There wasn't much else he could do. He knew that the sunshine would feel good on his deformed body, but why drag himself out to lie in the sun when soon he would have to crawl back inside?

Cirilo had been a cripple for nearly thirty years, ever since the day he was small, and his mother had rubbed him all over with paraffin because he hurt and did not feel like playing.

Somehow, he got too close to the fire. The paraffin burst into flames, and he was burned so badly he never walked again. The boys he used to play with were now riding horses from morning till dark, tending their sheep and cattle. But Cirilo could only crawl, and the farthest he ever got outside was to sit on the porch in the sun.

One day a stranger came to his home with a Bible and the story of Jesus. "He loves you, Cirilo. Jesus loves you," the stranger told him.

"Can He truly love one who only crawls?"

"He can and He does."

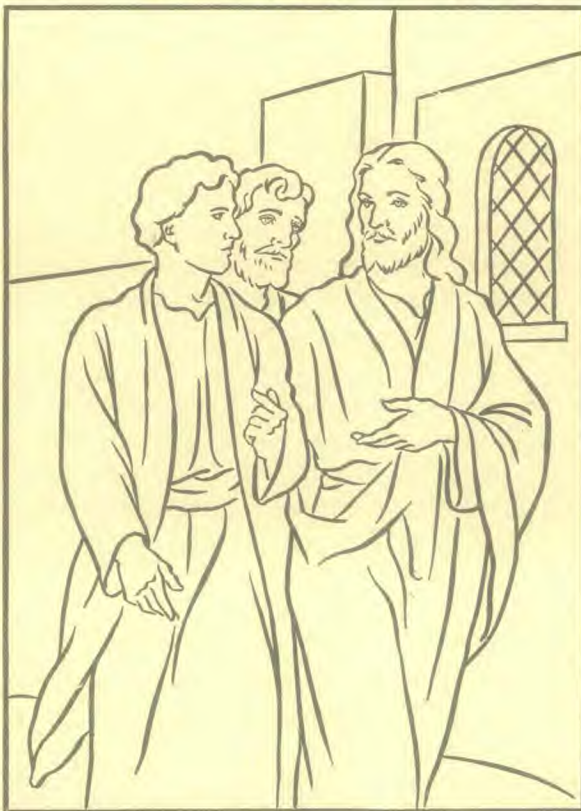
Cirilo was happy. Jesus loved even him! The more he thought about it the happier he became. "How I wish I could do something for Him!"

He thought of his neighbours and of others who lived on trails farther away. "They need to know about Jesus," he reasoned. "I must tell them. But how can I when I cannot walk?" Nevertheless, he asked the man with the Bible to leave several copies so that he could give them to his neighbours and to anyone else who might come to visit him.

The stranger—who was now a friend—opened his case and gave Cirilo Bibles and Gospel books. "Cirilo," he said, "you must tell all who will listen the story of Jesus."

When the man had gone, Cirilo felt he must do more than merely wait for people to come. "I must go! I must walk on the trails with God's Word."

He pulled himself up on his feet—and fell down. This did not stop him, however. Little by little he forced himself to walk. People, watching, said he looked as if he were falling



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### A PRAYER

Jesus, who on earth would gather  
Children unto Thee,  
Listen now, and to Thyself, Lord,  
Take even me.

I am only small and helpless,  
And so very weak,  
But for little lambs, kind Shepherd,  
Thou now dost seek.

In Thy loving arms enfold me,  
Hold me near Thy heart;  
From this place of refuge let me  
Never depart.

Keep me through my life, I pray Thee,  
Sheltered in Thy breast,  
Till, this world all past, I enter  
Heaven's sweet rest.

—Gwen Mason.





with each step. But he was able to travel, and that's what he wanted. What did it matter if he walked in a crooked, stumbling way? He could go up and down the mountain sides to where the people lived. Often he would look down a thousand feet and more beside a trail. Often the path was slippery and dangerous. But always he watched for homes where he could talk of Jesus and leave a Bible.

Sometimes faint trails led where he could not climb. There, often, he would find someone watching for him.

"Cirilo! Cirilo Quispe! Do you have a Bible for me?" a voice would call. "Over the mountain they told me someone was coming this way with Bibles. Do you have one for me?"

Cirilo's wide smile would grow still wider as he leaned against a rock beside the trail. He had to balance himself so he would not fall as he eased the pack from his shoulders.

"Yes, here is one for you."

"La Biblia! [The Bible!] Now I want one for the man who has cared for my sheep while I watched the trail for you."

"Rest awhile." Cirilo would ease himself down beside the trail to sit on a rock, and there he would tell the story of Jesus

to yet another person who had never heard it.

So, day by day, Cirilo Quispe walks his slow, crippled way along the trails of the Andes Mountains of Peru, taking the Bible, and the story of Jesus to people who have never known it before. And he is the happiest and his smile is the widest when those to whom he tells the story learn to love Jesus, too.

## Cherry Tree Farm

By Ronald James

FROM the direction of the Long Pond came dismal croakings.

"Hark! the frogs have arrived," exclaimed Tim to his sister Kay. "They come every March."

"Let's go and look at them," Kay suggested.

Together the children ran to the water's edge.

"There's more than ever this year," chuckled Tim.

"Swarms!" Kay agreed. "Look, there's some spawn. I'm going home to get a jar. I want to take some to my teacher."

Off she ran and was soon back with an empty jam-jar.

"You'll have enough to supply the entire school," grinned Tim, watching the myriads of tiny black eggs, which dotted the spawn Kay had collected.

"Funny when you come to think of it. There must be millions and millions of tadpoles hatch out. Well, why don't we see millions and millions of frogs?"

"I've never thought about it," Kay replied. "It does seem odd."

"It jolly well is odd! There ought to be frogs everywhere," insisted Tim, warming to his theme. "There must be a reason."

"There are a good many reasons, Tim," chuckled Farmer Jones, overhearing his son. "Numerous creatures including fish, birds, and several species of mammals prey on spawn, tad-

\*\*\*\*\*

## ENSHRINED

By M. E. BROOKS

He was just a simple Christian,  
He had no earthly creed;  
But no-one went unaided  
Who came to him in need.  
His boots were patched and shabby,  
His coat was thin and worn  
But his wife knew all the story  
Where his monthly wage had gone.  
Sometimes she remonstrated:  
Should he so generous be  
When many another Christian  
Ne'er gave so liberally?  
He answered, while a patient smile  
Beamed from his kindly eye:  
"Our Father will reward us  
In His mansions bye and bye."  
His death was swift and tragic  
His funeral was obscure,  
But heaven records a noble life  
A life most good and pure.  
You ask: "Is he forgotten?"  
No, as the swift years pass  
He is enshrined in loving hearts,  
And will be to the last.

\*\*\*\*\*

poles, and frogs. This is a good thing, because as you have observed, we should be plagued with frogs if all of the eggs eventually reached the complete stage which Nature intended."  
"Plagued, as Pharaoh was," suggested Kay.

"Exactly!" smiled the farmer. "But fortunately only a very small percentage of the eggs reach maturity."

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## LULLABY

It is now the close of day  
All our toys are put away.  
Stars are large and clear and bright;  
Close your eyes and say good night.  
When the sun comes up so gay,  
Children then again may play.

None K. Duffy.

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