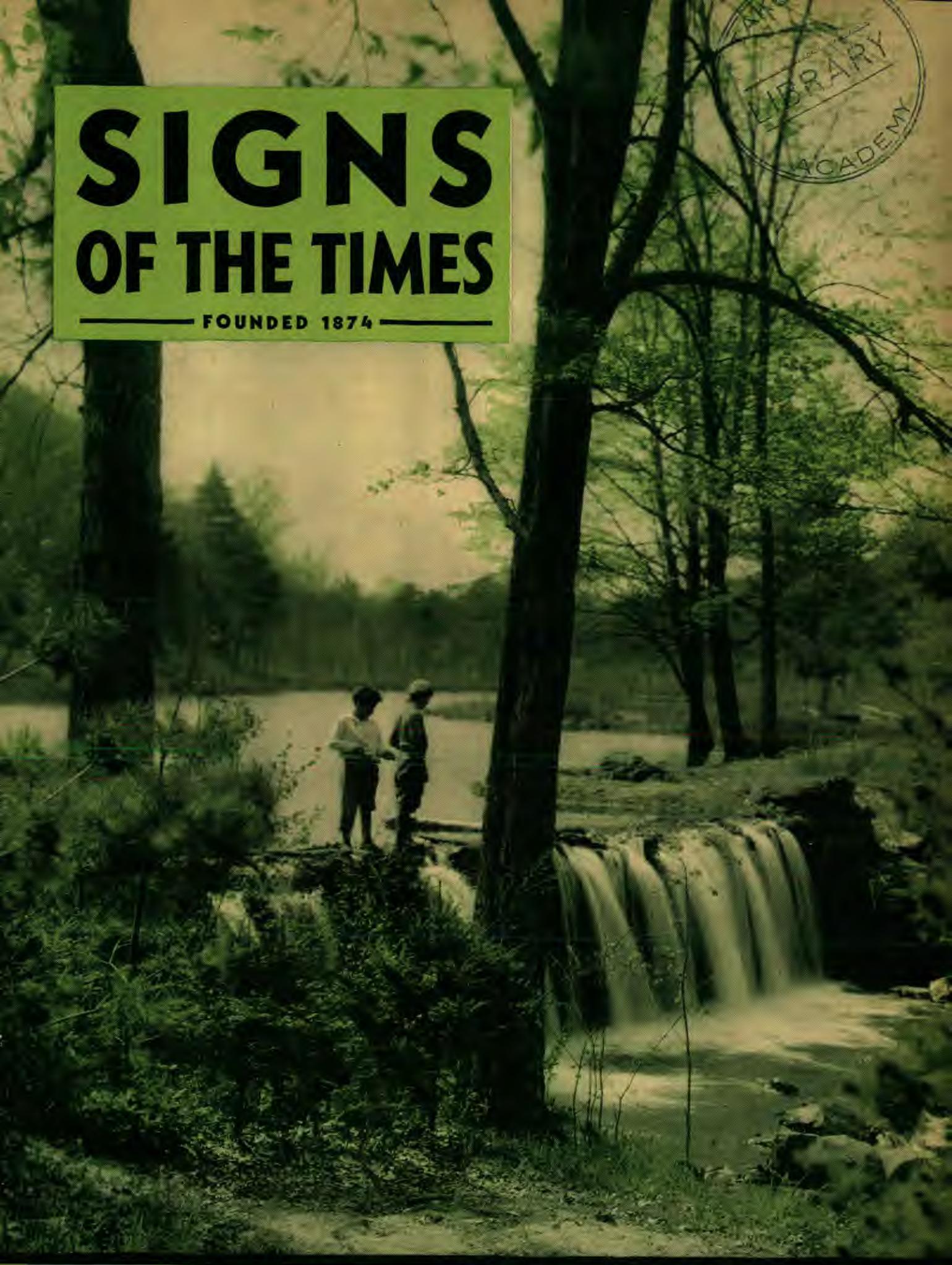




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CHILD TRAINING -- by Martha E. Warner
SCIENCE NEEDS GOD -- by George McCready Price

September 5, 1939

I WAS standing in the Church of St. Peter some years ago, in the midst of a great congregation that filled the mighty structure to capacity. The people, who had been standing for hours, were suddenly aroused, for their eager anticipation was soon to be rewarded. In through the Porta Santa, which on this occasion was open for the first time in seventy-five years, the papal procession entered. The pope was sitting on the gestatorial chair, or portable throne, which rested on a platform borne on the shoulders of ten men. Sixty-three cardinals in crimson, two hundred thirty-eight bishops in purple, and a multitude of other church dignitaries were in the procession. As soon as the pope entered the papal door of the cathedral, the choir of the Sistine Chapel burst out singing "Thou Art Peter."

On such an occasion one is impressed with the thought of what an important place the name of Peter occupies at the headquarters of the Roman Church. The very church in which this notable meeting was taking place is called St. Peter's. Within and without its walls one sees the name of Peter; the entire city of Rome, in fact, has been placed under the watchcare of St. Peter as its patron saint. The great piazza, or square, in front of the church is the site of the circus of Nero, and in the center of it, now marked by an obelisk, is the place where Peter is said to have been crucified.

Inside the church Peter's name dominates the entire edifice. The most revered and sacred statue in the Roman Catholic Church is undoubtedly the bronze figure of St. Peter, found near the high altar. Thousands of people pass by and reverently kiss the toe of this image every year.

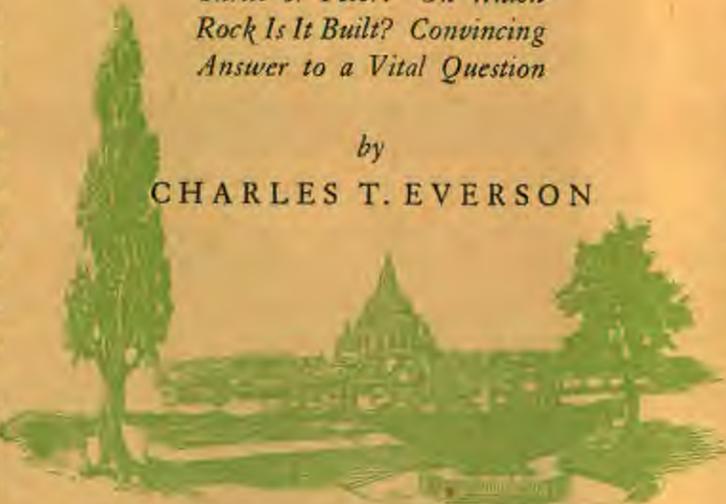
At the farther end of the tribune, which would be the extreme end of the church, is the famous chair of St. Peter. This is a great bronze chair, supported by the four large bronze figures of St. Augustine, St. Ambrose, St. Chrysostom, and St. Athanasius. Inside this bronze chair is a wooden chair on which St. Peter is said to have sat while saying mass in the catacombs. This chair of St. Peter represents the real seat of papal authority.

The Church's ONE FOUNDATION

*Christ or Peter? On Which
Rock Is It Built? Convincing
Answer to a Vital Question*

by

CHARLES T. EVERSON



A stately ceremony of canonization in the Church of St. Peter, the largest religious edifice in the world.

Running around the base of the colossal dome, which constitutes one of the masterpieces of Michelangelo, in letters of gold six feet high is the inscription in Latin, "Thou art Peter, and upon this rock I will build My Church, and I will give thee the keys of Heaven." Under this central dome stands the papal high altar, where only the pope, or one especially appointed by him, says mass. Beneath this high altar is the crypt of St. Peter, in which the body of the apostle Peter is said to be buried. The belief that the body of Peter is buried here contributed more during the early centuries to the elevation of the bishop of Rome to a position of supremacy over the patriarch of Constantinople than any other single factor.

The tomb of St. Peter in the great basilica is one of the most sacred spots in the world to the Roman Catholic. St. Ambrose has stated, "Where Peter is, there is the church; and where the church is, there is no death,

but life eternal." Ambrose's statement would appear more reassuring if the name of Christ were substituted for the name of Peter, and the inscription read, "Where Christ is, there is the church; and where the church is, there is no death, but life eternal." And it would seem that the entire question of the "Rock" and the "keys of the kingdom" revolves about this point.

The importance attached to the name of Peter and the exalted position accorded to him by the Church of Rome harks back largely to the text in Matthew 16:18, 19: "Thou art Peter, and upon this Rock I will build My church. . . . And I will give unto thee the keys of the kingdom of heaven." This text has consequently been made the center of a mighty controversy that has raged for centuries. Perhaps more has been written concerning these verses than any other verses in the Bible. In the midst of so much discussion of the theological meaning of the text and the authority with which it invests men, may not the simplicity of it all have been lost? It would seem that the very object for which Christ opened up this subject has been largely lost sight of. It might be helpful for us to read the passage found in Matthew 16, verses 13-19:

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Had Man Recognized the Christ?

It would seem that Matthew, in order to add special weight to the great truth revealed in this scripture, mentioned the very place where it was given, Caesarea Philippi. Jesus was at the northern limit of His journey. He was at the base of Mount Hermon, whose lofty summit towered up nearly ten thousand feet. He was soon to ascend this mountain, and to enter into the glorious experience of the transfiguration. He had been with His apostles two and one-half years, and the end of His sojourn on earth was not far off. He felt that the time had come for Him to open up the most important question of His entire ministry. What impression had men received from His sojourn among them? Of course, Christ Himself was persuaded that the life He had lived on earth showed that He was God. The only question was whether man was well enough acquainted with God to recognize God when he saw Him.

Men had seen Jesus working at the carpenter's bench. They had heard Him speak, and had watched Him trudging the dusty roads with His little band of followers. They had noticed that He ate, drank, and slept as all men do. He had impressed them as a rather humble peasant, dressed in the garments of the lowly, and having no property or money. They perceived that He had few friends among the well-to-do class; those who were most enthusiastic about Him were the common people. He did not live in seclusion, nor in a gilded palace surrounded by a retinue of soldiers and servants so that it was hard to get a glimpse of Him, but He moved in and out among the people, and was accessible to all who wished to see Him. Even the children were permitted to climb into His arms. Practically His whole life was lived in the open be-



A statue of Peter that stands in the Church of St. John Lateran, Rome.

fore the public gaze. No great life was ever lived more completely among the people and more accessible to the people. He therefore directed a very significant question to His apostles when He asked them, "Whom do men say that I the Son of man am?"

For a man to ask such a question about himself would annoy us, but in the mouth of Christ it thrills us with great expectancy. As the disciples had mingled quite freely with the people, it was not difficult for them to inform Him of the popular conception they had heard concerning Him. They answered, "Some say that Thou art John the Baptist."

For any man to be called John the Baptist would be an honor of the highest order. Even Christ Himself said concerning John, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Matthew 11:11.

This prophet of the desert, without advertising, with no chorus of singers to attract, no mighty organization to back him up, but alone and simply clad in a garment of camel's hair, took his stand on a rock in the wilderness and preached that the kingdom of God was at hand;

and all Judea, Jerusalem, and the country around flocked to hear him. The publicans came to him to be baptized, and asked him, "Master, what shall we do?" The hardened Roman soldiers came forward, and asked, "What shall we do?" Great crowds hung on every word of his wonderful sermons. Never were men so greatly moved.

"Jesus, Thou art John the Baptist."

Jesus could simply reply that this was a great and wonderful conception of Him, but it was not high enough.

"Some think that Thou art Elijah." Ever since Elijah went home to heaven in a cloud of glory, men have been aspiring to be called Elijah. We do not lack men claiming that honor today; and what a mighty prince among men Elijah really was! When the entire world seemed to have turned its back on God and was sunk into the depths of the most depraved religious faith known, he bravely stood forth alone and proclaimed his faith in God. By his prayers he closed up heaven for three years and a half in a great, desperate effort to bring Israel back from the depth of Baal worship to serve the living God. He finally came to a great moment in his life after four hundred fifty priests of Baal had tried all day and had failed to bring fire down from heaven and thus prove their god the true God. A nation was looking on to see what his prayers could accomplish. At the close of the great excitement of that day of frenzy, Elijah, at eventide, uttered a simple prayer of faith, and celestial fire burst forth in all its glory and consumed the sacrifice, burned up the wood and the altar, and licked up the water and the dust. This marked one of the most signal victories in Bible history, and turned the nation of Israel away from the worship of Baal to the worship of the true God.

Greater Than Elijah or Jeremiah

Soon afterward the Lord rewarded His faithful servant by sending a chariot of fire to carry him home alive to glory. "Jesus, Thou art Elijah." What man in history would not feel greatly exalted to be called Elijah? Yet while this was a great conception of Jesus, it was not high enough.

"Thou art Jeremiah." Jeremiah, the weeping prophet; that unselfish, noble spirit who was more concerned about his people than about himself. He cried mightily to God to spare His people and save His heritage. Jeremiah was put in a pit, and threatened with death; but his prayers for Israel continued with tears that flowed down his cheeks like rivers of water. It was said of him, as it was afterward said of the Master, that he offered up prayers and supplications with strong crying and tears. He prayed for

(Continued on page 18)



The ENEMY

That MUST DIE

What Is It God Hates Most?

by
MURL VANCE

BACK on our ranch in Colorado, rattlesnakes were prevalent, so prevalent, in fact, that during the summer months our daily kill often averaged three or four. We waged an uncompromising war against this enemy of human life, my father always declaring that he would walk a half mile, day or night, to kill a rattlesnake.

We waged our war in a good cause too. One of our neighbor boys was bitten, and died in agony before help could be secured. A girl was bitten, but was saved from death by her mother's prompt action in cutting out the entire bite with a butcher knife, and cauterizing the wound with a red-hot stove poker. Almost everyone could tell experiences of having missed death by the smallest of margins—of having danced a frantic "snake dance" while trying to shake loose a rattler whose fangs had missed their mark and were caught in the clothing, or of having a bite warded off by heavy high-top boots.

Yet we did not hate rattlesnakes merely because they were snakes. Bull snakes and whip snakes, because of their value in rodent control, usually went unmolested. It was the poison in the snake that aroused our animosity.

Other enemies to life received equal attention. One day our cat began to act strangely. A spell of special friendliness was climaxed by a fit in which my brother and two nieces were bitten. Upon having the matter reported to him, my father went to examine the cat. It acted normally in every way except that it appeared particularly lonesome and desirous of company. But its friendliness ended in a fit, which resulted in my father's being scratched on the leg.

The next day the cat's head went to a laboratory for investigation, and in a short time the report came back: "Positive case of rabies." Thanks to Pasteur, hydrophobia, perhaps the most dreaded of all human maladies, was prevented,

even my father taking the treatment because of danger of infection from the cat's claws.

In this case, also, there was no hatred against the cat as a cat. Cats were valued pets in our household both before and after this experience. But we had no use for hydrophobia, and undoubtedly my father would have walked a great deal farther than a half mile to destroy a mad cat or any other animal afflicted with the disease.

Yet there is a far more dangerous enemy than either of these two abroad in our land today—an enemy that is taking and will continue to take a fearful toll of human life until it is forever destroyed. Its victims may be seen by the thousands in our hospitals, groaning out their lives in agony of mind and body. Visit our insane asylums, and you will see in the vacant stares, in the meaningless grins, and in the hate-filled snarl of the maniacs, the victims of this enemy. Our prisons are full of them. Look at the faces and bodies of people passing along the street, and you will see in many of them unmistakable evidences that this enemy has been at work.

This killer is far more subtle than the rattlesnake, which is surprisingly faithful in sounding its warning rattle in plenty of time for one to get away before it strikes. It is more like the mad cat, which, in this case, secured confidence by being friendly before it planted venom within the body. This destroyer gives no warning of its presence, though, with a little training, one can learn to recognize it instantly. Yet daily our sons and daughters, our brothers and sisters, our fathers and mothers, and even our friends and neighbors, are being snatched from our very presence by this ruthless killer.

Human beings have fought against it in vain for several thousand years. An untold number of theories have been invented to combat it, and an untold number of antidotes have been concocted to destroy its poisonous influence upon the human heart, but all without avail. Only God has enough power to destroy it, and the only antidote is the prescription given in the Scriptures by the Great Physician. Only those who are trained in the use of the Bible can recognize and escape from the presence of this killer.

Night and day a human father guards his family from death. He does everything in his power to protect his loved ones from every known danger. He will risk his life to destroy an enemy that might destroy them. Can we wonder, then, that God, who so loves His children upon this earth that "He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," should make it His chief concern to destroy the enemy that is destroying His loved ones? As He looks down from high heaven and sees this killer at work among His creatures, bringing them one by one in agony of mind and body to the grave, what divine wrath must be aroused! Small wonder that He promises in Revelation 20 that He will destroy not only Satan but death and hell itself.

The enemy is not just the prince of darkness and his cohorts. God could destroy them today, but the enemy would continue to take its victims if God did no more. It is the poison within that God hates, not just the carrier of the poison. His war is against the venom, not the serpent; against the rabies, not the creature.

The great destroyer of the human race is lawlessness—a refusal to recognize the rights of others. This lawlessness is found in even the things of nature, not just in the human heart. The lower creatures infringe upon one another's rights and upon the rights of man. This world and all it contains is in revolution against law and order. Animals prey upon one another and upon man. Human beings prey upon one another and upon the animals. Even the microscopic and sub-microscopic creatures have joined the revolution—so we have rabies and smallpox and typhoid fever and a thousand other germ diseases to fight against if we expect to live.

This is all contrary to God's original plan for this world. When He created

this world and all it contains, when He beheld it and saw that it was "very good," He gave every creature unrestrained liberty as long as it did not interfere with the liberty of others. Each had certain rights, certain spheres, that were exclusively its own. The lower creatures and man were mutually helpful to each other instead of being at war as we find them today.

In the beginning God set forth certain fundamental principles that were to govern the conduct of man. The highest created beings of this earth were to recognize the rights of God as their creator, and were to respect the rights of their fellows. In the Garden of Eden, Adam and Eve overstepped their boundary, just as had Lucifer before them. They joined the revolution against law and order, and God permitted the lower creatures to join also, undoubtedly to assist in teaching man the fruits of such rebellion.

At Mount Sinai God both spoke and wrote His eternal principles for governing human conduct. These principles,

known to us as the Ten Commandments, always have been and always will be the foundation of God's government. The first four commandments call for a recognition of God as creator and sustainer; the last six call for respect for the liberty of others.

Yet lawlessness is more rampant today than it ever was, and even the professedly Christian church often openly flouts some of these commandments. Probably not one professed Christian in a hundred can enumerate the ten principles set forth; and it is doubtful if one out of a thousand can repeat the commandments from memory. How can men obey the law if they do not even know what it is?

Thus we find lawlessness throughout the world daily striking down its untold thousands of victims. God has permitted the experiment of unrestrained liberty to take its course, letting mankind and the rest of the universe see the fruits of lawlessness upon this earth. Through Christ He provided a means of forgiveness for those who see the folly of sin, which is, according to 1 John 3:4, noth-

(Continued on page 9)

JESUS is the last hope of the human race. Indeed, He is the only hope the human race ever had.

Men have devised a multitude of plans to remedy the desperate plight of the world, but all have failed.

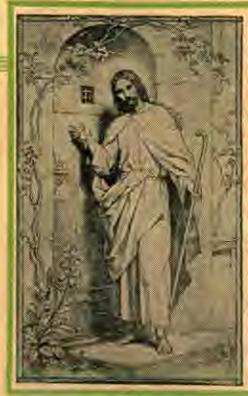
The Great War was fought, we were told, to "save the world for democracy" and to end war for all time. That device failed. Democracy is almost extinct, and new wars are threatened on every hand.

The League of Nations was brought into being to thwart the fiendish designs of the gods of war. Its sad sequence of failures is one of the greatest tragedies of human history.

The church embarked on a program of preaching the social gospel on the theory that physical food must come before spiritual perception. As a result, all too many churches have become little more than social centers. Prayer meetings are either sparsely attended or abandoned altogether; other services are given over to every kind of substitution for the preaching of God's word, including musical programs, which present much of the music of the world, and plays, pageants, and many other totally irrelevant and irreverent things.

Now the farther churches and men get away from Christ, the more confused become their fancies regarding the things that really matter in the Christian life. Consequently it is of the utmost importance that we get back to a basic understanding of Jesus Himself if we are to comprehend even in a small degree the way of life in which He invites His followers to walk. We must know Him before we can know or understand His teachings.

A stranger appeared one day at the door



LAST HOPE

of the

Human Race

by

DONALD F. HAYNES

of a farmhouse. His knock brought the farmer's wife, and the stranger asked her, "Does Jesus Christ live here?" Looking at him closely, she found that he was a well-dressed man, and that his manner was altogether earnest and serious. She didn't know what to say, and the seconds lengthened into minutes, when he asked again, "Does Jesus Christ live here?" Upon receiving no reply, he lowered his head and walked quickly and quietly away, got into his carriage, and drove off.

The woman was completely baffled, and at the same time ashamed that her surprise had resulted in a total inability to speak.

She hastened out to her husband, who was working in the field, and said, all out of breath, "John, a stranger just drove up to the house, came to the door, and asked me if Jesus Christ lives here."

Her husband said: "Well, Mary, did you tell him that we contribute heavily to the preacher's salary, that we say grace at our meals, that we send the children to Sunday school, that we subscribe to the mission program of the church? Did you tell him that you are the secretary of the Ladies' Aid, and that I am a member of the church board?"

His wife said: "It wasn't any of those things he wanted to know, John. He asked me, 'Does Jesus Christ live here?' and, John, that's different!"

And it is different! It is in the person of Jesus that we find our only hope for eternal salvation. He says, "I am the light of the world: He that followeth Me . . . shall have the light of life." "I am the bread of life: he that cometh to Me shall never hunger." "Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me." John 8:12; 6:35; Matthew 10:32, 33, 37, 38.

True religion, therefore, is the possession of a Person. He who does not possess the person of Jesus Christ does not have true religion and is without "hope, and without God in the world." Ephesians 2:12.



What Makes It ACT That Way?—2

Science Needs God

by GEORGE
McCREADY
PRICE

THE purpose of the present series of articles is to study the true Christian methods of explaining the phenomena of nature.

Last week it was pointed out how very inadequate and misleading are the explanations given in the scientific textbooks, though these are the only explanations our young people meet with in their high-school and college work. These explanations are partial and inadequate, since they leave God out entirely; and they are harmfully misleading, because they convey the impression that the things of nature—the chemical elements and the tissues of the plants and animals—have within themselves the power to act as they do. In contrast, it was shown that Bacon and Newton, and all the best thinkers in the field of natural science, always treated the phenomena of nature as truly and only the objectified thoughts of God—regular and invariable not because of any inherent properties in the things themselves, but because God Himself is reliable, and always keeps faith with His creatures.

It was also shown in the previous article that many current scientific explanations are as grotesque and silly as would be the statement that the running of a clock is due to the principle of "horology"—this word meaning the science of marking off, or measuring, time.

I have no complaint against those scientific explanations where a train of genuine second causes are involved. When a man pulls a trigger and the powder explodes and the bullet flies and kills a bird, it does not require any unusually persistent attempt at clear thinking to realize that God is not directly responsible for the death of the bird.

On the other hand, there are great numbers of events taking place all around us where no second causes are involved. All the phenomena of gravitation and the other "attractive forces" are of this character, as are also all the phenomena of "radiant energy," such as light and heat. The same is conspicuously true of most of the phenomena of

plants and animals. In all these many and varied instances it is sheer blindness and unbelief to refuse to see the power or will of God directly manifested. I do not mean this in any pantheistic or mystical way, but literally, for in spite of all that science has done and is doing, no materialistic explanation of these phenomena has hitherto been found; indeed, such a materialistic explanation cannot be imagined as even possible.

For instance, why does a stone fall to the earth when unsupported? The common answer is that all unsupported bodies fall to the earth because of the principle of gravitation, or by the law of gravitation. But what is this thing that is called "gravitation"? and what is meant by a scientific "law"?

Contrary to the usual understanding of the word *law*, a scientific law is in no sense whatever a decree or a necessity that things must act so and so; it is simply a statement of some regularity we have observed taking place in nature. In other words, it is a merely human statement of some regularity in nature that seems to take place always in the same way under specific circumstances. And since the very highest authorities assure us that no verbal statement is the adequate expression of an event or of a proposition, it follows that all our scientific "laws" may be, after all, very inadequate and lopsided expressions of the truths of God's natural world.

But what is this thing called "gravitation"? The dictionary defines it as the force which draws all bodies of the universe toward one another. The way in which this "force" acts can be worked out mathematically, and is found to be very exactly true under all the observed circumstances. But what is a "force," as used in this connection? It is defined as *that which tends to produce motion or a change of motion in a body.*

Now, by combining these two definitions we find that an unsupported body falls to the earth because of some *tendency* which is supposed to exist in all bodies, and which causes them to act

thus. Accordingly we have here the doctrine plainly taught that the tendency or the power to act in this way resides in the things or objects themselves. And, of course, from the point of view of Christianity and sound philosophy, this is little better than materialism or paganism.

If someone should still insist that this is the scientific method, I would reply that any such scientific method is a pretty poor and paltry affair. Sir Isaac Newton, that prince of scientists, thought the same, for he very strongly insisted that it is the proper business of all forms of natural science "to reason from phenomena to God." And he explained this statement by saying that scientific induction must proceed from phenomena to general principles, or "laws," that is, "from effects to their causes [second causes], and from particular causes to more general ones, *till the argument ends in the most general,*" and by the latter term he, of course, meant the Creator and the Manager of the universe. In short, not only Newton but many of the greatest of scientists all down the years have said most clearly and emphatically that any form of natural science is weak and inadequate which stops short of carrying its reasoning back to the great First Cause. But in our day this weak and inadequate science has so pre-empted all the ground in our educational systems that it has crowded out all mention of God in connection with the study of natural science.

Which is a pity and a shame.

But let us go back to the further study of gravitation. Did you ever try to think out some genuine, materialistic explanation of the so-called pull of gravity? Since every two bodies in the universe seem to attract each other according to the mathematical law of inverse squares, the moon and the earth may serve as examples. Now just how does the earth reach out and put hooks on the moon and pull it in toward itself? Remember,

this is an *action at a distance*, or an action across apparently vacant space. It is not a push, but a pull. And how can a material body act at a distance, or act where it is not, as seems to be the case in this instance?

Down through the centuries astronomers and physicists have mulled over this problem. Time after time someone has invented some sort of *ether* to bridge the interval between the astronomical bodies, with the hope that such a medium might be used to explain the phenomena of gravitation. But not one of these ingenious inventions of the imagination has been able to stand up under critical examination, until, I believe, it might be said that now the problem has been given up as wholly beyond scientific solution.

E. P. Lewis of the University of California admits this. "We do not know," he says, "nor can we ever expect to know, the mechanism of gravitation."—*"Science,"* Nov. 23, 1923.

The reason for this, as I understand the case, is that gravitation does not have any "mechanism," and no possible physical "explanation." It is really and truly an action at a distance. It can easily be understood as due to the direct wish or will of God, as an example of the fiat control of the universe which the Creator still maintains. But it has no other explanation.

Again, Sir Joseph Larmor, eminent English scientist, says, "No progress has been made, any more than in Newton's day, in unraveling the essential nature of gravitation."—*"Nature,"* Supplement, page 52, April 9, 1927.

From these high-class scientific testimonies it should be evident that physics and the physical sciences have reached a complete impasse in their deliberate program of trying to explain all the phenomena of the physical world on a purely scientific or mechanistic basis, or on the basis used in all our high-school and university textbooks. In other words, this entire program of building up a system of science without a God, or without making use of God's fiat control of the universe as the ultimate in all scientific reasoning about *causes*, has definitely and very clearly broken down.

The situation involves vastly more than the mere problem of gravitation, because of two important facts.

First, all the so-called attractive forces, such as cohesion, adhesion, and chemical affinity, are also involved with gravitation, for they are all pulls, not pushes; and although they act at minute distances instead of at the astronomical distances of gravitation, yet the logic of the case compels science to say that these molecular "forces" are also truly exercised across vacant space, and thus are examples of action at a distance just the same

as is gravitation. And the utter failure of the attempt to account for gravitation on a materialistic basis, or without invoking the fiat control of God, becomes just as surely the failure of thus accounting for all these other so-called attractive "forces."

Hence I claim that it is a crime against the confiding trust of the youth of our land for textbook writers and teachers still to go on in the same old way and keep on claiming that science can fully account for all these phenomena *without a God*. To leave God out of the explanation is tacitly to deny that God has anything to do with these phenomena.

But there is still another fact that comes into the picture, for light and heat, electricity and radio, and all the vital phenomena of living plants and animals are all interrelated with gravitation and the molecular forces. They can all be transmuted or transformed into one another back and forth, according to the laws of the correlation of forces and the conservation of energy, so that if we need the

direct fiat action of God to account for some of these phenomena, it will be hard to make anyone believe that this direct control of God does not extend also to all the phenomena of the universe.

Now all this is not to deny the reality of second causes. The will of man is a true cause, or is the means of originating action, though, of course, man is only a second cause. And to a lesser degree the living things below man in the scale of existence are also true causes. Invisible to us, there are spirit beings who also are doubtless able to initiate movement or action in the natural world, these spirit beings including both the good and the bad, just as we see among men. But outside of these genuine second causes, I believe that we have a right to say that all the phenomena of the universe should be regarded as due to the direct, or fiat, control of God, the Creator and active Manager of the universe.

In another article we shall study other aspects of this question.

(To be continued next week)



POINTED PARAGRAPHS OF WORLD INTEREST

- ★ **THE ONE THING LACKING** "All that is lacking is confidence," said a prominent statesman not long ago. "Invention is here, scientific research is here, in this country we have the finest productive plants, and all are ready to do business if we can get confidence."
- ★ **CATHOLICS AND MILITARY SERVICE** "Any attempt to identify the Catholic Church with the conscientious objector's attitude is, we believe," says the *Universe*, "utterly alien to the teaching of the church as well as to the traditions of the Catholic body in every country."
- ★ **FAKED SPIRIT PHOTOGRAPHS** At a meeting of the Ghost Club, Mr. Wm. Marriott, a noted illusionist, declared that spirit photography is simple to fake by means of a double exposure. He said he had come to the conclusion that every spirit photograph he had seen was a fake, including those he had taken himself.
- ★ **COMPARISONS** "It might be well to remind the people of the world," says Mr. Winant of the International Labor Office, "that the total capital investment in the Peace Palace of the League; the Agricultural Institute, Rome; the Permanent Court of International Justice at The Hague; and the International Labor Organization in Geneva is less than the cost of a modern battleship, and those who work in the institutions named number less than a single regiment."
- ★ **DECLINING SUN-DAY SCHOOLS** Fifteen years ago 2,000,000 persons attended Church of England Sunday schools. Now there are only 1,500,000.
- ★ **THE NEXT BLOW** "All Europe is at least half mobilized," declared Mr. Winston Churchill recently. "No one knows when another blow will be struck against law and peace and freedom, and no one knows on whom that blow will fall."
- ★ **SAVAGE MUSIC** "Doubtless there will always be a place for the lighter music which attracts the ear and enlivens the heart," declared the Archbishop of Canterbury at the London Music Festival; "but there ought to be no place for the savage noises sometimes heard. They are a degradation. I might use a stronger term—a prostitution of music."
- ★ **NO SURRENDER** "There can now be no possible surrender to Roman Catholicism as being equally Christian with those who base their sole authority on the Holy Scriptures," writes Mr. A. W. Martin in the *British Weekly*. "If the Roman Catholic Church is right now, it was right before the Reformation, and the great Reformers not only made a great blunder but committed a grave sin in opposing the church which alone claims to be God's true church. If the Reformers were right, and both Scripture and history testify they were, then Rome remains as much in error and departure from truth as ever."

SOME years ago a large Protestant denomination held a world convention in the Middle West. Missionaries and church leaders had come from the far places of earth to attend. A brilliant young modernist orator was chosen to present the opening message. The topic chosen by him was "The Second Coming of Christ."

"I don't believe," he said, "in the literal, personal return of Christ. I believe His coming will be seen in better politics, peace agreements among the nations, church union, and the spirit of understanding among men. Don't you think so, Dr. Brown?" he asked, turning to a venerable old minister of the gospel.

Dr. Brown arose from his seat, advanced to the front of the rostrum, and said in a voice quivering with emotion: "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;" and he sat down.

Yes, Christ's coming will be literal and personal. John says, in Revelation 1:7, "Every eye shall see Him."

"But," says one, "I always thought that Christ's return would be spiritual, to be observed by only a few. What about the experience the disciples had on that startling occasion when Jesus appeared to them after the resurrection?" Luke 24:37-43.

Truly, as they beheld Him "they were terrified and affrighted, and supposed that they had seen a spirit." But Jesus soon made clear the fact that He was "the same Jesus." "Behold My hands and My feet," He said, "that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

To Be Seen of All Men

Yes, my friends, when Jesus comes, the world will know it. His will not be a silent, spiritual coming, but a literal, personal coming. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:27, 30. Moreover, all the angels will come with Him. Matthew 25:31; 16:27. What a majestic scene! Christ in all His glory, together with the glory of the Father and the glory of all the angels!

In Matthew 24:42-44 we are told to "watch;" and in Revelation 3:3 John says: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon

thee." These texts imply that many will not be found watching and waiting for His return.

We read in 2 Thessalonians 2:8: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." And in 2 Thessalonians 1:7, 8: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them . . . that obey not the gospel of our Lord Jesus Christ." "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

In Matthew 28:1-4 we read of the experience of the Roman soldiers who were guarding the tomb of Christ. There was a great earthquake; a heavenly messenger rolled back the stone, and the soldiers fell "as dead men." Why? One

angel revealed his glory for just a moment.

When Jesus comes with *all* the holy angels, their combined glory will be the consuming fire that will destroy the wicked. There will be no escape or shelter from that destroying power. The Gospel prophet, speaking of that time, says: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:19; see also verses 20, 21. John the revelator, in Revelation 6:14-17, gives a similar picture.

A Glorious Award at That Time

"Then He shall reward every man according to his works." Matthew 16:27. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.



The GREATEST EVI



The Climax of the Ages Just Ahead Need for Immediate Preparation

by FLOYD CHESTER CARRIER

(Broadcast over WIBC)

you ready?" Have you accepted Jesus as your personal Saviour, that you may be hid "under the shadow of the Almighty" in that great day? Psalm 91:1. Or do you feel that you can wait to repent until you see Jesus coming in the clouds of heaven? Alas, it will be too late then!

When I was a boy, mother caught me in a wrong act, and said, "Floyd, what would you do if Jesus were to come now?"

I replied, "Why, mother, I know that the Bible says, in 1 John 1:9, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' and I would drop on my knees and ask forgiveness; then I would be saved."

"But, son, don't you know," she said,

We see all about us the fast-fulfilling signs pointing to the soon return of our Lord. Are you one of the many who stubbornly close their eyes to this fact? Will He find you unprepared?

My earnest hope and prayer for you is that you will be ready to say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.

The Enemy that Must Die

(Continued from page 5)

ing less than lawlessness—"the transgression of the law."

God hates the sins that are destroying His children. His plea is and ever has been: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:31, 32.

This "new heart" and "new spirit" enter the individual when he turns from his lawlessness and has God's law written upon his heart, as conversion is described in Hebrews 8:10. To all such the Scriptures are replete with promises of eternal life in a future law-abiding world.

But to those who refuse this provision of escape from death, only destruction awaits; for just as the venom of the rattlesnake and the rabies of the cat cannot be destroyed without destroying the creatures that carry them, so sin cannot be destroyed without destroying the habitual criminal, the individual who persists in lawlessness. When this chief of all enemies has been destroyed, then once again harmony will reign throughout the universe, never to be interrupted by a recurrence of sin, for all will have seen the fruits of rebellion against law, and will have no more desire to sin.

With everything to gain and nothing to lose, "why will ye die, O house of Israel?"

Christ's coming will be literal and personal. We are assured that "every eye shall see Him."

NT in Human History

And Jude says He will come "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 15.

On the other hand, it will be at this time that the righteous will receive their eternal reward. Paul makes this fact clear in 1 Thessalonians 4:16, 17, where he says: "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." This glorious event is also portrayed in 1 Corinthians 15:51-53. What a mighty day! What great rejoicing for the redeemed! And yet what a day of despair for those not prepared!

The challenging question that I wish to ask you personally at this time is, "Are

"that before Jesus comes probation will close for the human family?"

Yes, before Jesus comes the doors of probation will swing shut. Then will go forth that heavenly fiat: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still. . . . And, behold, I come quickly; and My reward is with Me." Revelation 22:11, 12.

I earnestly appeal to you today to put away sin and accept Him who said, "Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. Don't procrastinate. "Now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. We read in Mark 8:38: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

Child Training

Mother's Biggest Job

by MARTHA E. WARNER

CHILD training is character building. Although I am decidedly against the teaching of child psychology which permits a child to do exactly as he pleases, I would not forget that children are human beings with rights that should be respected by the parents.

The quiet hour at twilight, just before the little ones are tucked into their beds, affords an excellent opportunity to hold family councils where questions can be talked over and decisions made. Let these questions concern the practical things of life, such as personal rights, along with the daily perplexing problems that are bound to arise when there is a houseful of children.

Many a mother has bemoaned the fact that her child repeatedly disobeys her even though she has talked and talked—yes, and punished. Here is where the family council might help.

Some years ago there were in our family five wide-awake, fun-loving, mischievous boys, and on our farm there was a brook that had a delightful way of overflowing its banks and coming down through the lots and spreading itself out over the land between two hills.

Whenever we would speak of draining the land and turning the brook some other way, a cry of protest would come from the boys.

Where would they skate in winter-time? or where could they cut cakes of ice for the houses they built of ice?



Where would they wade in summer-time? or where could they build their dams and make pools for their frogs and turtles?

So the brook remained, but it was a source of trial for me. It seemed as if disasters happened only when the boys had on clean clothes. "Honest, mother, it was an accident! I was just watching Walter work on his dam. Then when he got that fixed one of the frogs got out of the pool. I caught it, and was holding it for Walter when it jumped right into the muddy water by the dam, and splashed me all over."

And what could I say? But the day when *three* boys had to have dry clothes, I concluded it was time for something to be done. So that night at our council meeting I put it up to the children. They agreed it was making me much extra washing; but they still wanted to feel that the brook was theirs, and they

promised to be careful. As I insisted upon something more than promises, they suggested that every boy who fell into the brook be punished—go without dessert, or supper; do extra work; take a whipping; or be deprived of his play-time.

It was the youngest boy who brought us a solution. He said: "Make us go to bed until our clothes get dry. We will come in pleasantly; we won't pout or whine or cry. We will undress, hang our clothes on the rack over the stove, get some of our schoolbooks, and go upstairs and study. You'd promise, wouldn't you, mother, to keep a good fire, so they'd dry quickly? Summer-time if we get our clean clothes splashed, we will wash them and not make a bit of mess in the kitchen for you to clean up."

As all the boys agreed to this and faithfully lived up to the agreement, gradually the accidents lessened.

Parents should try to see the child's side of a question as well as their own.

Each child should have his own books, toys, and clothes. Borrowing without permission should not be tolerated. If indulged in, punishment of some kind should follow. Many a child has been sent to a reformatory because of lack of training in this respect.

Children should early be taught to work; and blessed be the child whose early years are spent in the country where there is plenty of work for children to do! But even if he is so unfortunate as to live in the city, he should be taught to work. Even the smallest child can dust, wipe the silver, brush down the stairs, and run errands; while the larger children should care for their rooms, wash dishes, set tables, learn to cook, sew, and clean.

Often mothers get impatient and say: "Oh, I can't be bothered by having my youngsters around underfoot when

(Continued on page 12)

Boys and flowing water! One mother had a workable method for reducing the number of wettings and muddings that go with that combination.





THE FRUIT OF THE SPIRIT

*First of a New Series
of Inspiring Devotional
Articles*

by

LEONORA LACEY WARRINER

OF THE three Persons of the Godhead, perhaps the average Christian knows least about the Holy Spirit, and yet over and over again He is spoken of in the Bible, and His work is emphasized. The second verse in the book of Genesis introduces this wonderful personality to us as an agent in the creation of the world: "The Spirit of God moved upon the face of the waters." Milton, appealing in his blindness to the Holy Spirit for divine illumination to aid him in writing his immortal poem, "Paradise Lost," referred to this fact when he prayed:

"And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart
and pure,
Instruct me, for Thou know'st; Thou
from the first
Wast present, and, with mighty wings
outspread,
Dovelike sat'st brooding on the vast
abyss,
And mad'st it pregnant."

The last chapter of Revelation reveals the Spirit as pleading with all mankind to come, to take of the water of life freely. Between these two verses, one at the beginning and the other at the end of the Bible, is found a wealth of information and instruction regarding the Holy Spirit and the work He is to perform in the hearts of all believers.

He is referred to in many places in the Old Testament, and all the writers of the New Testament mention the Holy Spirit by name. At the beginning of Christ's earthly ministry the Spirit was made manifest in visible form; almost the last words of Christ to His disciples carried the promise that the Holy Ghost, the Comforter, should come upon the believers in a manner and with power before unknown.

The book of Acts has been called by some, "The Acts of the Holy Ghost," so full is it of the wonderful works done under His mighty influence. The Epistles speak of the office of the Spirit in relation to the life of the Christian, who is to be born of the Spirit, to walk in the Spirit, to be strengthened, filled with, and sanctified by the Spirit's holy influence. In the time of trial the believer is to speak as the Spirit gives him utter-



The gift of the Holy Spirit has enabled men to do great things for the kingdom of God, and to live godly lives themselves.

ance, and is to show forth in his daily life the "fruit of the Spirit."

Paul, writing to the Ephesians, said, "The fruit of the Spirit is in all goodness and righteousness and truth." To the Galatians he wrote: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Small wonder that he adds, "Against such there is no law!"

It is interesting to note that in each of these references the singular form of both noun and verb is used: "The *fruit* of the Spirit *is*." Almost it would seem that if one of these attributes is missing in the life the "fruit" that is produced will be imperfect—that it takes the entire group of

virtues to make a complete whole.

As we read over this wonderful list of spiritual attributes, our hearts fail us as we realize our inability in our own strength to make them ours. Henry Drummond, in one of his addresses, gives us this illuminating exposition:

"All fruits *grow*—whether they grow in the soil or in the soul; whether they are the fruits of the wild grape or of the True Vine. No man can *make* things grow. He can *get them to grow* by arranging all the circumstances and fulfilling all the conditions. But the growing is done by God. Causes and effects are eternal arrangements, set in the constitution of the world; fixed beyond man's ordering. What man can do is to place *himself* in the midst of a chain of sequences. Thus he can get things to grow: thus he himself can grow. But the grower is the Spirit of God. What more need I add but this—test the method by experiment. . . . Spend the time you have spent in sighing for fruits in fulfilling the conditions of their growth. The fruits will come, must come. We have hitherto paid immense attention to *effects*, to the mere experiences themselves; we have described them, extolled them, advised them, prayed for them—done everything but find out what *caused* them. Henceforth let us deal with causes."

Christ gave us the great secret of fruit bearing: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the

vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." And so the real answer to the question is to have within us the abiding presence of the Master, to allow the Holy Spirit to take complete possession of our hearts and minds, and to do nothing that will grieve Him and drive Him out of our lives.

In considering the fruit of the Spirit as given by Paul to the Galatians, we may wonder perhaps why he has placed love, the greatest of all graces, first in the list, finishing with the lesser virtues. A Dr. Hamilton, writing many years ago, gives a beautiful analysis of the fruit

of the Spirit, which explains why love is the logical keynote of them all. Here it is:

"1. Love to God and our neighbor is the essence of piety. It is the essential principle. It is the body, the basis, the staple element.

"2. Joy is the happiness of love. It is love exulting. It is love taking a view of its treasures and surrounding itself with bliss. God's promises appear so strong, so solid, so substantial; more so than the rocks and the everlasting hills.

"3. Peace is love reposing. It is love in the green pastures. It is love beside the still waters. It is the great calm which comes over the conscience when it sees the atonement sufficient and the Saviour willing. It is the soul which Christ has pacified; spread out in serenity and simple faith and the Lord God, merciful and gracious, smiling over it.

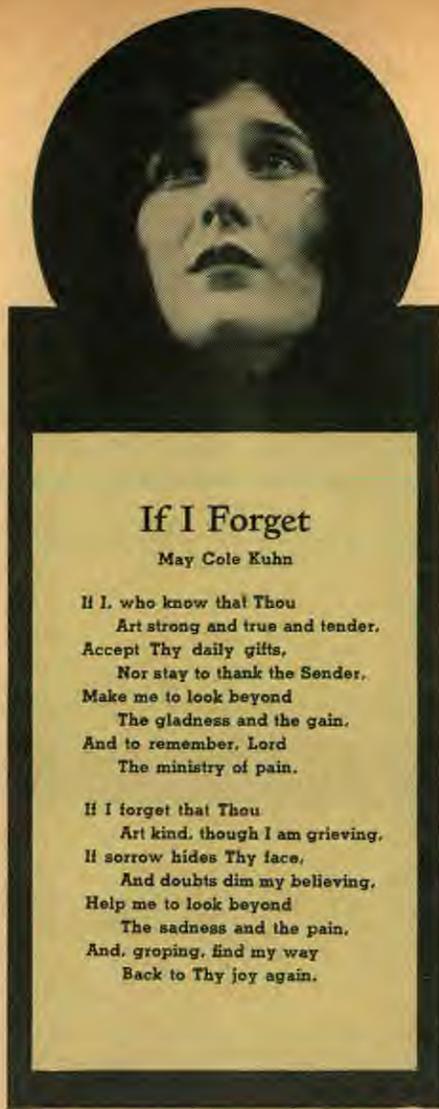
"4. Long-suffering is love enduring. In every trial is an opportunity to follow the Saviour whom suffering made perfect. If the trial comes sevenfold-seventy times repeated, love to Jesus demands forgiveness.

"5. Gentleness is love in society. It is love holding intercourse with those around it. It is the quiet influence which like a perfumed flame from an alabaster lamp fills many a home with light and warmth and fragrance all together. It is the carpet soft and deep which while it diffuses a look of ample comfort deadens many a creaking sound. It is the curtain which from many a beloved form wards off the summer's glare and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery. It is consideration; it is tenderness of feeling; it is warmth of affection; it is promptitude of sympathy. It is love in all its depth and all its delicacy.

"6. Goodness is love in action. Love with the burden on its back. It is love carrying medicine to the sick, reading the Bible to the blind, explaining the gospel to those that understand it not. It is following His footsteps who went about continually doing good.

"7. Faith is trust in God and fidelity to principle and duty. Faith is love in the battlefield. It is constancy following hard after God when the world drags downward. It is love holding fast sound words when favor is costly and sound words are obnoxious. It is firmness marching through fire and water to the post where duty calls and the captain waits. It is the martyr in flames. It is Christ on the cross.

"8. Meekness is love at school. It is Christian livelihood. It is the disciple learning the defects in his own character and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents; the mellowing of his temper. It is the loving Christian at the



If I Forget

May Cole Kuhn

If I, who know that Thou
Art strong and true and tender,
Accept Thy daily gifts,
Nor stay to thank the Sender,
Make me to look beyond
The gladness and the gain,
And to remember, Lord
The ministry of pain.

If I forget that Thou
Art kind, though I am grieving,
If sorrow hides Thy face,
And doubts dim my believing,
Help me to look beyond
The sadness and the pain,
And, groping, find my way
Back to Thy joy again.

ROBERTS

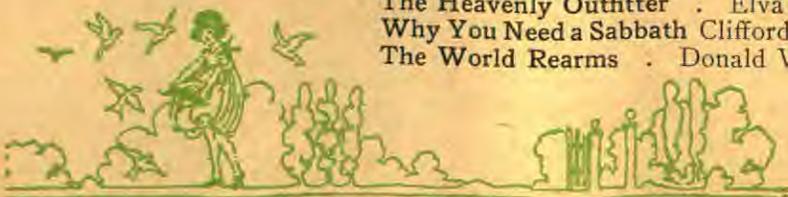
Saviour's feet, learning of Him who is meek and lowly.

"9. Temperance is love in the gymnasium. Love enduring hardness. Love seeking to be healthy and strong—strong for the mastery in all things and bringing the body under. It is self-denial and self-control. It is love alert. It is love with girt loins. Love subsisting on pulse and water, but growing so beautiful and so hardy that it believeth all things, hopeth all things, and endureth all things."

COMING NEXT WEEK

in addition to the regular features:

The Keys of the Kingdom	Charles T. Everson
Dividing the Word of Truth	J. L. Tucker
Declining Godliness	Donald F. Haynes
Nature's Mysteries Drive Us to God	George McCreedy Price
Will Palestine Jews Accept Christ?	F. Chester Carrier
Back to the Bible!	Martha E. Warner
Great Preparations	N. P. Neilsen
The Fruit of the Spirit Is Love	Leonora Lacey Warriner
The Heavenly Outfitter	Elva Zachrisson
Why You Need a Sabbath	Clifford A. Reeves
The World Rearms	Donald W. McKay



From time to time as we study a little deeper this wonderful list of attributes that make up the "fruit of the Spirit," may we all learn the secret of making our own lives fruitful that they may redound to the honor and glory of Him who is the true vine, in whom, if we abide, we may bring forth "much fruit."

(To be continued)

Child Training

(Continued from page 10)

I am working! I tell them to keep out of my way, and they scoot."

It is true that many times a woman can complete a task in half the time it takes a child to do the same. But little hands must be taught; and mothers who take a little trouble will reap a reward in seeing their children learn the meaning of responsibility, and, in time, in the easing of their own burdens.

Don't teach a child to be untruthful by doubting his word; teach him to be truthful by always speaking the truth to him. Never deceive a child. Whether or not it is convenient, parents should make it a rule never to break a promise to a child.

In the matter of punishing the little ones, leave the rod as the last resort. Although I am not in favor of corporal punishment, there comes a time in the life of a child when a good old-fashioned spanking has the desired effect, and usually proves lasting. Parents should never punish a child when they are angry. An exhibition of passion on their part will not cure the child's temper.

Child training is not the bending of a child's will, but a period of molding and creating. Child training is character building, the foundation of which is laid in the home. It is a delightful occupation, but freighted with grave responsibilities. Parents can give no more than they possess. Parents must not shirk or fail in this greatest of all work.

The One Foundation

(Continued from page 8)

God's people; he prayed for his persecutors; he prayed for his enemies. In every place, whether in prison or out, he never ceased to pray mightily to God for Israel. He was one of the most unselfish suppliants in the history of time. "Jesus, Thou art Jeremiah." Jesus' reply would be again, "That is wonderful, but not high enough."

Take this trio of mighty characters, and it shows that Jesus had made a very profound impression on the average man of His day. But not one of them, or all combined, were high enough to account for Jesus. All the prophets had confessed themselves sinners. Daniel, spoken of as one greatly beloved in heaven, confessed his sins and the sins of his people. No sinner can save another sinner. The moment a man sins he forfeits his life, for "the wages of sin is death." Since every man who ever came into this world has sinned, all have fallen under the death sentence. We read in Romans 3:23, "All have sinned."

Let us take an example: In a certain prison there are several men in the death row, awaiting the day of execution. One of these condemned men is to be hanged the next day, and he is weeping as if his heart would break as he thinks of leaving his beloved wife and children. His constant weeping and great grief appeal so strongly to the man in the death cell next to him that he speaks up and says: "Let me go out and die in your stead. I am a young man without any family ties to break. You have your wife and children; it is hard for you to leave them. I am willing to die in your stead."

This offer on the part of his neighbor cheers the prisoner, and he is about to dry his tears when he remembers that this cellmate is also under sentence of death; so he says, "You have no life to give for mine, for you are under condemnation yourself, and will soon have to pay with your life for your own crime."

Just so every man in the world is in the death cell, with no life to offer in ransom for anyone else, for he has already forfeited his life. But Jesus is the Sinless One. He raises His hands toward heaven and cries, "Who is there that accuseth Me of sin?" Although the challenge has been ringing down through the ages, we have still to find the first man who can put his finger on the life of Christ and show wherein He sinned. In Him, therefore, we begin to see looming up before us some hope of a solid foundation upon which we can build with security.

After asking the disciples about the opinion that men in general had concern-

ing Him, Jesus now comes a little closer home. The critical moment has arrived. With perhaps a little tremor in His voice, because of the great emotions that well up in His breast, He asks the question, "Whom say ye that I am?" In other words, If all other men have failed to recognize who I really am, have you grasped it? The future of Christianity depended upon what conception of Christ this group of men had been able to grasp. Christ was soon to leave for the heavenly country, and He was depending upon this little group to carry forward His mission on earth. All the struggles, the sweating of drops of blood, the agony on the cross, in fact, the success of His life on earth, was bound up in the question, "Whom say ye that I am?" If they had failed to understand who He really was, who was to tell the world about Him and transmit the true picture of Him to the ages to come? What they held and believed about Him is what the men of this world would be led to believe concerning Him; and, in fact, we know very little about Jesus Christ except what the men of the Bible have transmitted to us. The references to Him in the secular history of His day are very few indeed.

So it was with no little concern that Christ awaited the response of this group of men to His question, "Whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." A thrill of joy was brought to the heart of Christ. Right there He pronounced a blessing upon

Peter. "Blessed art thou, Simon Bar-Jona," and Peter was doubly blessed, for he had the Master's blessing and then the great blessing of being the first one to grasp and to pronounce this great truth of Jesus' being the Christ. There was a note of exultation in the Saviour's voice as He exclaimed, "You have grasped it, Peter! You have actually grasped it! Blessed art thou!"

When Christ first met Peter, He gave him the name Peter, and now He pronounces that name "Thou art Peter" as a name worthy of special mention because of the great word that he had just spoken, "Thou art the Christ, the Son of the living God."

Peter had spoken the greatest truth that was ever given man to comprehend. Standing before him is the Christ, the Anointed One, Son of the living God. Not merely man, but actually God! Here is a foundation upon which to build the church. "Upon this Rock I will build My church"—I will build My church upon Jesus Christ as God.

What a mighty conception! Here is the One who made all things by the might of His power. Here is One who has life in Himself so that He can lay down His life and take it up again. He is just the One we need to build upon for life eternal!

Everybody is in the death cell, because all have sinned, and "the wages of sin is death;" but here is One who has life to give, to give abundantly. Upon this Rock I build my hope, I build my all. Men have built their societies upon men, but Christ builds His church upon the Rock,



Taking God's Hand

by

N. P. NEILSEN

It is reported that one day a mother brought her little boy to a noted evangelist, saying, "I would like to have my boy shake hands with you." The boy reached out his left hand, and the evangelist asked him to give him his right. The boy said that he could not; and, when asked why, replied, "Because I have marbles in it."

Some people act like that little boy. They desire to serve the Lord, but at the same time they try to hold on to the world. Perhaps their hands are full of the things of this world, and yet they have a desire to follow God. They may prefer some trivial plaything to God. But if we really desire to clasp hands with God, we must give up the world and all its pleasures. The Lord is not pleased with a left handclasp, with only a partial surrender. He wants unreserved consecration. We must leave the "marbles" behind, and come to Him with all our hearts.



Teach Me to LOVE

There was a time when in my daily
prayer
I asked for all the things I deemed
most fair
And necessary to my life—success;
Riches, of course; and ease and hap-
piness;
A host of friends; a home without
alloy;
A primrose path of luxury and joy;
Social distinction; and enough of fame
To leave behind a well-remembered name.

Ambition ruled my life. I longed to do
Great things, that all my little world might view
And whisper, "Wonderful!"

Ah, patient God,
How blind we are until Thy shepherd's rod
Of tender chastening gently leads us on
To better things! Today I have but one
Petition, Lord: Teach me to love. Indeed,
It is my greatest and my only need.

Teach me to love, not those who first love me,
But all the world, with that rare purity
Of broad, outreaching thought which bears no trace
Of earthly taint, but holds in its embrace
Humanity, and only seems to see
The good in all, reflected, Lord, from Thee.

And teach me, Father, how to love the most
Those who most stand in need of love—that host
Of people who are sick and poor and bad,
Whose tired faces show their lives are sad,
Who toil along the road with footsteps slow,
And hearts more heavy than the world can know—
People whom others pass discreetly by,
Or fail to hear the pleading of that cry
For help amid the tumult of the crowd,
Whose very anguish makes them cold and proud,
Resentful, stubborn, bitter in their grief—
I want to bring them comfort and relief,
To put my hand in theirs, and at their side
Walk softly on, a faithful, fearless guide.
O Saviour, Thou the Christ, Truth, ever near,
Help me to feel these sad ones doubly dear
Because they need so much! Help me to seek
And find that which they thought was lost; to speak
Such words of cheer that, as we pass long,
The wilderness shall blossom into song.

Ah, Love Divine, how empty was that prayer
Of other days! That which was once so fair—
Those flimsy baubles which the world calls joys
Are nothing to me now but broken toys,
Outlived, outgrown. I thank Thee that I know
Those much-desired dreams of long ago,
Like butterflies, have had their summer's day
Of brief enchantment, and have gone. I pray
For better things.

Thou knowest, God above,
My one desire now: Teach me to love.
—Selected.

Advocating a return to the simple
gospel of Christ, and a preparation
for His imminent second appearing

EDITOR ARTHUR S. MAXWELL

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accept it. J. R. FERREN, *Circulation Manager.*

God. "Rock" is another name for God.
"Is there a God besides Me? yea, there is
no Rock; I know not any." Isaiah 44:8,
R. V. In the Authorized Version it reads,
"Is there a God beside Me? yea, there is
no God; I know not any."

So "Rock" is another name for God.
How comforting it is to think that the
foundation of the church is God, and
not man. And, in fact, God alone would
be able to uphold the superstructure. As
Paul said, "Other foundation can no
man lay than that is laid, which is Jesus
Christ," "Jesus Christ Himself being the
chief cornerstone." 1 Corinthians 3:11;
Ephesians 2:20.

(Next week: "The Keys of the Kingdom")

We Never Know

I SPOKE a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously,
Our hearers are beyond our ken;
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds,
Be such as bring forth noble deeds.
—John Oxenham.

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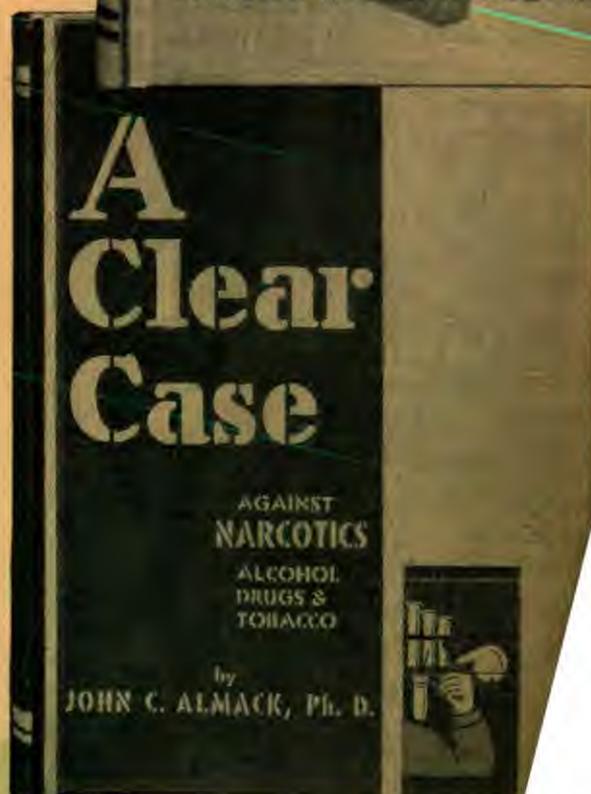
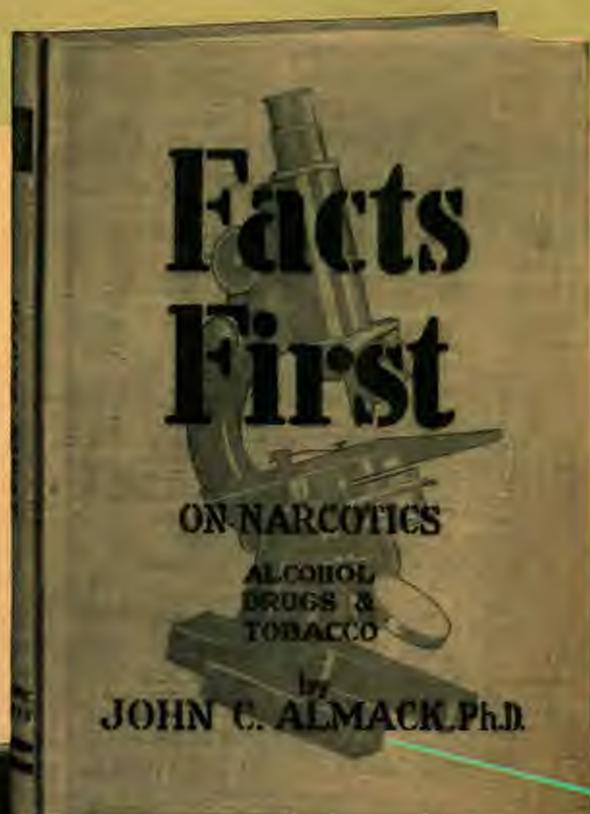
For boys and girls in the lower grades this is the finest book published to date on the subject of alcohol, tobacco, marihuana, opium, and cocaine. By using the device of direct quotation the facts are related by children in story form. The book takes up each narcotic as a separate topic, and deals with its effect on living matter, including man. The author avoids exaggeration and sensationalism. The children's minds will be guided psychologically to correct conclusions by the accurate presentation of facts.

At the end of each story there are suggestions for activities that will be very helpful to teachers and parents in a further study of the topics under consideration.

A CLEAR CASE for junior-high-school grades, seven to nine

This is another splendid contribution covering the field of alcohol, tobacco, marihuana, opium, and cocaine for the high-school grades. The book is divided into four sections. The first section deals with the history of narcotic addiction, and shows that it has always been a bad problem. In Section 2 a case is made against narcotics on biological grounds, reviewing the main conclusions regarding their bad effect on working efficiency, health, and the race. Section 3 is devoted to the bad social effects of narcotics: accidents, crime, poverty, et cetera, and Section 4 considers what should be done about it. This is the most effective method of enlisting young people permanently against the narcotic evils. This is a subject entirely in harmony with the course of study in social science, and there is no mistaking its deep civic importance.

Both books should be in the hands of parents, teachers, educators, everywhere. They contain just the material necessary to guide the youth into the pathway of clean living.



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SALVATION *for* ALL

by
LAWRENCE

E. C. JOERS, M. D.

To the eager man who came searching eternal life Jesus offered love and complete salvation.



“**T**HOU shalt call His name Jesus: for He shall save His people from their sins.” Matthew 1:21. Just a short sentence of very simple words, yet it speaks a mightier message to humanity than all the volumes of earthly wisdom combined.

To a world of sinners came a sinless Saviour. Direct from the throne of a loving Father came His only-begotten Son to bring salvation to “His people.” To save His people He gave up a throne in glory for a manger in Bethlehem, exchanging the adoration of angels and the glory of heaven for the revilings of sinners and the humble lot of a servant. No one forced Him to do this thing, yet the greatest power in existence compelled His acts. It was because “God so loved” that He gave so much.

Salvation! They called Him Jesus because He came to save. There are so many to be saved and there is so much to be saved from; but He came to save “all people” (Luke 2:10) from all “their sins” (Matthew 1:21), and “He is able also to save them to the uttermost that come unto God by Him” (Hebrews 7:25). This is not just a far-distant theological salvation, but a real deliverance from the very present things that threaten our peace.

Young or old, rich or poor, weak or strong, all are included in His precious offer of salvation to “all people.” Luke 2:10. “Ye believe in God, believe also in Me” (John 14:1), invites Jesus; and then He promises that “everyone which . . . believeth on Him, may have everlasting life” (John 6:40). Regardless of who you are or where you may live, Jesus came to save you if you will accept Him, for He says: “Him that cometh to Me I will in nowise cast out.” Verse 37.

Jesus especially loves the children because of their simple, childlike faith, and the children love Him because of His gentle attention to them. Tenderly He looks down upon them, and says: “Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God” (Mark 10:14); and the little ones respond to this wonderful love by demonstrating an example of faith necessary for salvation.

My little daughter, not yet in her teens, demonstrated not long ago a childlike faith in Jesus. After hearing a certain dictator severely blamed for the chaotic conditions present in the world, and pondering the problem, she offered the only solution in these words: “If someone would only go over there and convert that man to Jesus, it would save the world from all this trouble.”

Jesus says we must “become as little children” (Matthew 18:3) and really believe that He can and will save us.

Throughout life the Saviour’s love continues with man, guiding and protecting him through youth, and comforting and providing for him when he grows old, until, with the psalmist, he can truly say, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Psalm 37:25.

What comfort the salvation of Jesus brings to the longing soul! To the dying thief a loving Saviour promised life, and to the sinful woman He offered compassion and hope. The gentle words, “Go, and sin no more” (John 8:11), spoken to her, are offered to every penitent sinner who comes to know the Christ. The Saviour of this world is “touched with the feeling of our infirmities.” Hebrews 4:15. In His ministry He said to the sick, “Thy faith hath made thee whole;” and, to comfort the mourning, He said to the dead, “Arise.” Luke 8:48; 7:14.

The Jesus who loved lost sinners so much nineteen hundred years ago loves them just as much today; and, although He ministers now before the throne of God for you and me, He still sends to everyone the sweet invitation and promise, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matthew 11:28.

He has gone back to His Father’s house “to prepare a place for you,” but He is coming again to “receive you” and take you to that glorious home. John 14:1-3.

The angel said: “Thou shalt call His name JESUS: for He shall save His people from their sins.” Matthew 1:21. He came to save you. Will you not accept Him as your Saviour just now?