

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874

The Leader Youth Needs

•
Scandinavia
Ablaze

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Modern Gospel for
Modern Youth

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Christians & War

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Judgment
in Session

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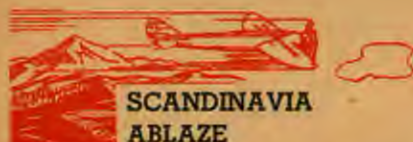
VOL. 67 • • No. 19

MAY 7, 1940





the flight of TIME



SCANDINAVIA ABLAZE

CROWNING all other crimes, the wild men of Europe have thrown their flaming torches into Scandinavia.

With a ruthlessness that beggars description they have brought fire and sword, ruin and death, to the most in-offensive of people.

Now all this beautiful and peace-loving peninsula is ablaze from end to end.

Of all the callous cruelties of this new dark age, this is the most diabolical yet. Despite all the fearful happenings of the past six months, nothing has so shocked the sensibilities of civilized nations as this.

For more than a hundred years, though many a major and minor war has raged and roared around the world, Norway, Sweden, and Denmark have skillfully maintained their neutrality. Under the blessed panoply of peace they have developed their respective communities and governments until they have become universally recognized as among the most enlightened and progressive on earth.

A Survey of World Events

by the EDITOR

Even during the World War of 1914-18, when almost every nation was sucked into the whirlpool of strife and carnage, they somehow managed to escape. In a world gone mad they succeeded in preserving their sanity and sanctity.

But not now. This is a new time. And a more terrible time. Nobody is safe now. Indeed, it would seem that the less a nation wants to fight the more rapidly and unscrupulously is war thrust upon it.

Treaties mean nothing any more. Solemn agreements are valueless. Even gestures of friendship are but camouflage for preparations for invasion.

An ugly spirit is abroad in the earth, cunning and cruel as the devil, and capable of the most abominable crimes against humanity.

Today, indeed, we see new meaning in that remarkable verse in the book of Revelation which speaks undoubtedly of this very time in which we live.

"Woe to the inhabitants of the earth and of the sea! for the devil is come down

Sixteen billion candle power, from twenty giant searchlights, illumine the sky as 20,000 U. S. soldiers engage in a night march at Panama.

unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

We are living in that short time now. Behind the scenes of war and carnage, behind all the startling headlines of the day, the powers of darkness are at work. As the same writer says in another place, "the spirits of devils" have gone "forth unto the kings of the earth,"—to the rulers and dictators of our time,—"to gather them to the battle of that great day of God Almighty." Chapter 16:14.

This is the secret story behind all the frightful calamities of our times. That is why the prophet said: "Woe to the inhabitants of the earth."

Think of the woe that has come to Czechoslovakia, to Poland, to Ethiopia, to China, to Finland, and now to the Scandinavian countries, not to mention the sufferings of millions of innocent people in other lands.

"And of the sea." Strange that the sea should be mentioned; but what have we seen the past few weeks and months?—scores and scores of ships, beautiful

liners, heavily laden merchantmen, little trawlers and fishing smacks, battleships, cruisers, torpedo boats and submarines, plunging to the depths of the ocean, carrying thousands of officers and men to a watery grave.

And the end is not yet. Worse scenes still will break open before our startled eyes ere all is over and the final curtain falls; for the devil is at work, furiously angry, "having great wrath."

Thank God for those three little words, "a short time." How pregnant with meaning are they! how redolent with hope.

They mean that Somebody is watching over all this carnage and confusion; Somebody's hand is on the helm of history.

They mean that Somebody has set a time limit to all this tragedy. Somebody with infinite power has decreed, Thus far, and no farther.

Yes, indeed, God Himself has set that limit. At some moment known to Him He will bring all this wickedness to a close. He will make wars to cease to the ends of the earth. Psalm 46:9. He will sweep away "the refuge of lies," with the authors of all false propaganda. Isaiah 28:17. He will overthrow all tyrants and persecutors, and bring every evil work to judgment.

And it is but "a short time" now. There is not long to wait. Soon Christ Himself will return in His majesty and power to bring in the happier years.

Let us keep up our courage in the Lord, and maintain our faith in His sovereignty and leadership undimmed.

War comes again to Nazareth. A British cavalry patrol passes through the city where Jesus Christ spent His boyhood and youth.



THE LEADER YOUTH NEEDS

ONE OF the finest attributes of youth is its idealism, its readiness to follow inspiring leadership to the utmost limits of self-sacrifice.

This glorious quality has been exploited by the dictators of the Old World on a scale unique in history, until millions of young men and young women are ready to follow them to "death or glory."

In happier lands, this rich offering of unstinted loyalty and devotion is directed into various channels, sometimes to political leaders, sometimes to philanthropic causes, sometimes to internationalism of one sort or another.

Youth must worship something or somebody. It is their nature to do so. They cannot help themselves.

The trouble with all too many American youth today is that they have made gods for themselves out of movie stars,

baseball players, professional boxers, and the like. And, beholding them, they have sought to become like them in all their worldliness, their luxury, their profanity, their intemperateness, and, all too often, their moral laxity.

To thousands upon thousands of young people the taunting words might properly be said: "These be thy gods, O Israel."

Never was there greater need to turn the eyes of youth away from these worthless and unsatisfying idols to the One who alone deserves all the fine outpouring of their affection, who alone can lead them assuredly to the best that life has to offer.

Fortunate indeed are the young people who discover in Christ their perfect leader, and yield to Him all that wonderful enthusiasm and zealous service of which they are capable.

It is encouraging to note the revival of concern for the soul of youth among church leaders and the executives of various youth organizations all over the country. Especially praiseworthy was the recent nation-wide campaign of the Boy Scouts of America to rekindle the principle of reverence in the minds of the young. The widest possible publicity was given to the Twelfth Scout Law, which reads: "A scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

All this is to the good. Yet a vast work remains to be done. The gods of this world, in picture theaters, and in other modern palaces of pleasure, have a tremendous hold upon the youth of today.

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OUR COVER PICTURE

Through the courtesy of the National Council of the Boy Scouts of America (and Brown and Bigelow, owners of the copyright) our cover this week is graced with a masterpiece by Norman Rockwell, designed to encourage reverence among youth. In times of disquiet, upheaval, and spiritual revolt such as those in which we find ourselves today, it is refreshing indeed to discover great men and powerful organizations willing to exert their influence to rebuild moral foundations and to reimplant worthy ideals in the minds of the young.





*Some Notable Pronouncements
by Prominent Church Leaders*

by LOUIS H.
CHRISTIAN

Some of those fellow Christians who have Germany for their home are already our guests as refugees. We can express the fact with them in this difficult hour. But our Master also bids us remember and pray for our brethren of other nations, wherever they are."

The world Y.W.C.A. has also addressed a message to the young men of today, which is worthy of careful thought. It says:

"In this hour of crisis, the staff of the world's Y.W.C.A. in Geneva has felt the desire to draw near to the individual members of our world family, and therefore we are sending you this message. We are mindful of the difficult decisions which we as Christians are called upon to make in time of war. Whether we are citizens of countries engaged in the conflict or of neutral nations, we cannot escape the issues involved; there can be no moral neutrality.

"We need to reaffirm our unshaken faith that God is supreme above the nations, the Lord of all life, and that our destiny, as individuals and peoples, is in His hand. We know that for those who are one in Christ there is an unbreakable bond. The present world anarchy is a denial of God's law of love, and we recognize with sorrow that we have proved unable to build a just international order, without which there is no possibility of permanent peace. We have not faced the real spiritual implications of true peace. All nations and individuals share in this failure; but we, as Christians, must especially acknowledge our guilt.

"It is in the spirit of penitence that we approach the dark days ahead of us. But we do not despair. God's hand is not shortened. Through the chaos He is still working in the world. We are called upon to uphold with all our strength the things He has revealed to us. As individual Christians, we each have our specific responsibilities. As members of a

(Continued on page 14)

GODLY people in various denominations are deeply moved by the present struggle overseas. There are humble, spiritual men and women here and there who in these days of darkness are seeking God for His guidance and special blessing upon His children in lands where bloodshed and want and other suffering prevail. Some of these men have sent out earnest words of counsel and admonition the spirit and contents of which we do well to heed.

Just after the outbreak of the war last September, Bishop Wurm of Germany addressed a word to his congregation, which was to be read from the pulpit in their services. From that letter we take the following:

"High above all earthly struggles and high above all men's cares stands steadfast the eternal, holy, and compassionate God. It is worth looking unto Him. Nothing can happen but that which is ordained by His hidden decrees. So nothing must make us doubt the certainty that He is with us at all times in good as in bad days, on the sadness of parting and the pain of loneliness, in sickness and in death. The picture of the Crucified, who gave His life for us, goes with us in every place. But we have also to bow in penitence before God when we think that we could all have had still more blessing on our daily work and on our household communities if we had given more heed to Him. And so, finally, we solemnly promise fresh loyalty and obedience to Him who through His afflictions calls us to Himself. God is our refuge and our strength."

The Bishop of Chichester of England addressed a letter on September 7 to the editor of the *Times*. From this we quote:

"While the war is only in its beginning, may I put in a plea as to the function of the church? In this conflict of nations the church surely has both a definite and a significant task. The state has its own duties as the guarantor of order, justice, and civil liberty. The church is the trustee of the gospel of redemption, and aims at creating a community founded on love. The very fact that war has come, shows how deep is human sin, and with what pain and difficulty God's purpose must contend. But it would be a grave calamity if the church were for one moment to suspend its witness to that which alone can overcome war, or compromise its teaching by surrender to the necessities of the day. . . .

"I am not suggesting that the church has fulfilled its task in peacetime. Nor am I suggesting that the church should fail in showing its solidarity with the nation in the proper way. But I do suggest that there should be an honest recognition that the church can express this solidarity, by not saying ditto to the state nor by stimulating patriotism, but by really being the church; that is to say, by being a fountain of prayer, and by offering what the church is divinely commissioned to offer to human beings—reconciliation with God, the worship of the family of God, the teaching of the gospel about God's purpose for human life now and the life of the world to come, and the proclaiming of the love of God for all men and all nations, as their common Father.

"The church is a universal society, while it seeks to fulfill its mission in different nations. It binds its members in a unity which includes the members of the nation with which we are at war.

FOLLOWING the blessing pronounced upon the pure in heart, the Master uttered the seventh beatitude, which reads: "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

The pure in heart see God in the revelation of His character in the works of nature; they find Him in the daily providences that surround their lives; and as they read His word they discern Him upon every page.

It is these pure in heart who are the true peacemakers of the world. Followers of the Prince of Peace, and receiving from Him the peace the world cannot give, they become in turn peacemakers, fulfilling their mission as the children of God. One writer has said: "Christ's followers are sent to the world with a mission of peace. Whoever by the quiet, unconscious influence of a holy life shall reveal the love of Christ; whoever by word or deed shall help another to renounce sin and yield his heart to God, is a peacemaker."

The peace Christ bequeaths to His followers does not guarantee that their lives will run smoothly and be free from strife. On the contrary, the Master Himself declared: "I came not to send peace, but a sword." Matthew 10:34. And again He said: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51.

Many of us are familiar with the story of two artists, each of whom was commissioned to paint a picture symbolizing peace. The first artist chose as his conception of peace a beautiful landscape where green banks bordered a calm lake whose placid waters mirrored the silent beauty of surrounding hills. Beneath the spreading branches of a stately tree a flock of sheep grazed peacefully. Looking at the picture, one could fancy he heard the somnolent droning of bees and could catch the faint perfume of clover among the green grass.

The other artist drew with bold, harsh strokes a rugged precipice. Bleak ridges hung frowningly over the turbulent waters of a raging torrent. Dark clouds covered a sullen sky. A bolt of angry lightning stabbed the gloom above the stark rocks. Low down on the face of the precipice grew a sturdy little tree whose green branches almost touched the foaming torrent beneath. Built securely in a crotch formed by two branches was a tiny nest where a mother bird, sheltered from the storm that raged

Blessings

ON THE

Peacemakers

by

LEONORA LACEY WARRINER

around her, brooded over her young, serene in the knowledge that she was safe from the reach of harm.

And so it is with the child of God. War and tumult may surround him; grief and loss may be his portion; and persecution may rage mercilessly about him; but, through it all, he may have the blessing of absolute peace.

"Peace! perfect peace! in this dark world of sin;

The blood of Jesus whispers peace within.

"Peace! perfect peace! with sorrows surging round;
On Jesus' bosom, nought but calm is found."

"Peace! perfect peace! our future all unknown;
Jesus we know, and He is on the throne. . . .

"It is enough; earth's struggle soon shall cease,
And Jesus call to heaven's perfect peace."

Soon after the creation of man, and following the sin of Eve, God said: "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed." Genesis 3:15. Ever since that far-off day in Eden there has been constant conflict between the children of God and the forces of evil. But through the strife the Christian finds that peace of which Christ spoke when He said: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

Paul, who continually met with hardships and cruel persecution, near the end of a long life of service wrote out of the fullness of his own experience: "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. But, in spite of his many tribulations, he enjoyed through them all the peace the world can neither give nor take away. He never failed either to begin or to end his letters to the early Christian churches with a salutation or benediction that included the blessing of peace. "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."

Robert Hare of New Zealand expresses the thought of true peace in his poem, "After the Storm."

"There is a peace that cometh after sorrow
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on the tempest that is stilled;

"A peace that does not live in joy's excesses;
Not in the happy life of love secure,
But in unerring strength the heart possesses
Of conflict won while learning to endure.

"A peace there is in sacrifice secluded;
A life subdued, from will and passion free.
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane."

One of the greatest gifts ever be-
(Continued on page 14)



The JUDGMENT

Now in Session



© TOPICAL

by CARLYLE B. HAYNES

GOD put His finger on the year 1844. He declared that in that year the cleansing of the sanctuary would begin.

This He did in the prophecy given to Daniel and recorded in Daniel 8:14. As we have shown in previous articles, it was in 1844 that Jesus began a work of judgment. It was not an executive judgment; but, rather, an investigative judgment—an examination of the record and a decision based upon the record.

Such an examination and such a judgment are plainly necessary before sin can be finally disposed of. When it is completed, very shortly now, the day of salvation will be closed, the work of the gospel in saving men will be finished, and Jesus will lay aside His priestly work, and come to this earth to receive His redeemed people, and to establish the eternal kingdom of God.

Let us look into this matter of the present work going forward in the heavenly courts, and inquire into the Bible teachings that will inform us of its nature and details.

The Bible makes it clear that there will be a judgment both of the righteous and of the wicked. Ecclesiastes 3:17.

The time for the beginning of the judgment work has already been determined. The day has been appointed. Acts 17:31.

That day, divinely appointed, is set before us in the prophecy of the 2300 years, which leads us to the year 1844.

The judgment, thus appointed, begins with the people of God. 1 Peter 4:17.

A moment's consideration will show how necessary it is that this judgment of the people of God should take place before Christ comes the second time.

At His second coming Christ will bring forth the sleeping saints from their graves. He will also bring with Him rewards. These rewards will be based upon the acts and records of each person's life, "according as his work shall be." Revelation 22:12.

The earth is a great graveyard. Scattered over it from end to end, both the

righteous and the wicked lie in death. What is to determine the identity of those to be raised, and of those to be left in death when Christ comes? What is to determine the reward brought to those who are raised?

The answer is, The investigative judgment. As each man's reward is decided upon the basis of what his work has been, there must be an examination of the record before the reward can properly be decided.

The reward is decided before Christ comes, for when He comes He brings each righteous person His reward. Therefore, the investigative judgment must take place before the coming of our Lord. As a matter of fact, it is taking place now. It has been going forward since 1844.

A great part of the reward of the righteous is the privilege of participating in the first resurrection. "Blessed and holy is he that hath part in the first resurrection." Revelation 20:6.

Before Christ comes it must be determined who is worthy to have a part in this resurrection. In order to make such a decision, the entire record of each child of God must be carefully scrutinized. Some are accounted worthy; some are accounted not worthy. Luke 20:35.

Attention is directed to the "account-

ing" referred to in this passage in Luke. It clearly teaches that an accounting regarding a person's worthiness will be made before the resurrection. This work of accounting is identical with the work of the investigative judgment, which began in 1844.

Yes, heaven keeps records. And on these records an account of the deeds and words of men is inscribed. The final decision made in each case, settling the destiny for eternity, is based upon what is found in these records.

Among these books of record in heaven there is one called "the book of life." It has in it the name of every candidate for eternal life. Philippians 4:3.

Recorded on the pages of this book of life is every act that has ever been committed by the child of God. Written down there is every secret thing he has ever done. These things are now passing in review before God. Ecclesiastes 12:14; Matthew 12:36, 37.

Certainly, if these verses mean anything, they mean that an impartial and precisely accurate record is kept of the life of every man.

The judgment now going forward in the courts of the heavenly sanctuary will not be based upon some specific charge against a man. It will cover the entire life of each individual.

The hidden things in that life will be brought to light, and they will be open to the eye of the Judge of all the earth. Every deceitful thing, every act of injustice, every evil deed, everything dishonest in the life, will come before God. They are all written in the records of the books that have now been opened.

But this record will also contain an account of all unselfish deeds, all acts of love, all worthy efforts. Above all, it will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ and His grace accepted to cover it.

That such a record is kept in heaven may come as a new thought to many.

But it is true. Turn to Malachi 3:16, and read about the "book of remembrance."

Certainly such a consideration is calculated to solemnize the mind, to bring us as lowly suppliants to the throne of grace, and to lead us to watchfulness and prayer.

More solemn than any other time in history is this time of the judgment. The destiny of souls is being decided for eternity. The eternal salvation of every man is being determined.

A true conception of our Lord's present work as priest and judge, together with a consciousness of His speedy return, are well calculated to produce soberness as well as decision of character and carefulness in conduct.

No man is likely to halt between two opinions or to pursue a lukewarm course who believes his Judge is weighing his case, and is about to make a decision. The whole tenor of such a life is influenced and regulated by such an expectation.

Especially appropriate just now in this time of judgment is the admonition of our Lord, Be ye "like unto men that wait for their Lord." Luke 12:36.

Effect of Faith on Life

The believer in the prophecies knows it to be the will of his absent Lord that he should be prepared. He knows his Lord may return speedily. He knows how terrible His return will be for those who do not watch. He is, therefore, on guard.

Over his engagements, over his liabilities, over his habits, over his pursuits, the thought of the judgment taking place in heaven, and the coming of the Saviour, exercises a strong control.

The love of gain may beset him; but the reward now being prepared in heaven, and soon to be conferred, is an effectual counterpoise.

The love of pleasure may be strong, but the anticipated joys of the return of Jesus are calculated to quench the unhallowed flame.

The love of ease may be felt, but it is overcome by the hope of eternal rest when the decisions of the heavenly judgment are made known.

As he contemplates the glories of the future, the objects of human esteem become insignificant.

The love of man's applause and the dread of man's censure are minimized by the consciousness of standing before the judgment bar of God. He is little likely to attach weight to the applause or censure of men while waiting for the smile or frown of God.

The power of the world is disarmed by the vision of things invisible. All its pomp and circumstance, its pageants and applause, its triumphs and fame, have no glory for the one whose mind is filled

with heavenly faith, who is waiting for the glory that excels.

The story is told of a certain martyr who was called before a Roman council to answer charges that had been lodged against him for heresy. The first questions he answered indifferently. But during a moment of silence he detected the scratching of a pen behind a curtain.

Instantly, he realized that his answers were being written down to be used against him at his trial. From that moment he was on guard, and chose his words with meticulous care, and answered each question for his life.

Behind the curtain that separates this world from the invisible world, there is a pen that writes down in God's books all our words and deeds.

Oh, let this thought ever flash in upon our worldliness, our pleasure, and our sin; for all these things God will bring us into judgment.

Let us think of these things, and, as

we value eternal life and wish to avoid the doom of the ungodly, let us surrender our lives into the keeping of Christ, and receive from Him power to "fear God, and keep His commandments. . . . For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13.

How solemn, how grand, how calculated to excite the deepest interest, how truly stupendous, is the fact of the judgment now going on in heaven!

An account is being taken of the deeds done in the body, an account we shall have to face, an account that is to decide the weal or woe of all.

The secrets of the heart are being disclosed in those courts above, and judgment is being passed upon every action.

These are no idle speculations, no vain imaginings. They are the certain truth of Holy Scripture. They are the sure realities of the word of God.

Flashlines

by W. L. EMMERSON

MORE CRIME Statistics show that 316 American cities showed an increase of crime in 1939 over the previous year.

COST OF WAR According to Mr. Geoffrey Crowther, editor of the *Economist*, the cost of the war to Britain may rise to as high as \$20,000,000,000 a year, or half the present national income.

ICELAND'S HOT-WATER SERVICE According to the magazine *Compressed Air*, Reykjavik, the capital of Iceland, will soon receive a hot-water service at a temperature of 194° F. from the near-by hot springs. This will effect a saving of some 34,000 tons of coal a year.

FEWER BOOKS "The total number of books published in the United Kingdom during 1939," says the *Book-seller*, was "14,904, the smallest figure since the 14,608 of 1933."

THREE TIMES A MONTH Statistics reveal that every person in the United States visits the motion-picture theater three times a month, making a weekly attendance of about 85,000,000. The average weekly takings are about \$20,000,000.

CHURCH NOT MERE SOCIAL AGENCY "To place the church on a par with the social agencies which have been established for human betterment is to rob it of its distinctive place in the social order, of which it is a part but to which it does not belong," said the Reverend Leon Merle Flanders in New York recently.

AGE OF FEAR "Today once again we go about with fear in our hearts," writes Canon J. O. Hannay in "The Potter's Wheel." "We fear war with its train of sorrow and pain and death. But, even more than war itself, we fear what may come after."

POLICE "BLITZKRIEG" According to Commissioner Vallance of the New York Police Department, the number of patrolmen has decreased by 2,400 in the past seven years. "Pounding the pavement," comments the *New York Times*, "is giving way to the *Blitzkrieg* method. Police in radio cars are rushed by G. H. Q. to any section of the front that needs them."

INDIANS WANT NIAGARA Indicative of the increasing business acumen of the American Indians is a petition from 3,000 of the Seneca tribe for the return to them of the Niagara Falls. They obviously have an eye to some of the revenue of the Niagara Falls Power Company. As the *New York Times* says, "It might be embarrassing if they won. Their next demand could be for the return of Manhattan Island."

INDISPENSABLE FAITH "Faith is not confined to religion," declared Dr. John S. Bonnell of New York in a recent sermon. "It is a principle that underlies all human life. Without faith there could be no business and industry, international trade or commerce. . . . Faith is indispensable to science. The greatest discoveries of science were not achieved by reason and experiment alone, but through intuition, imagination, and a faith that leaped into the unknown and laid hold of a reality that could be later verified and described."

A MODERN GOSPEL for MODERN YOUTH

*Does the Old-Time Christian Message
Meet the Needs of Today?*

Talks With Young People About the Gospel—No. 1



by GWYNNE DALRYMPLE

NO COMPLAINT is more frequently made against the gospel, and particularly by young people, than that it is not modern. Almost everyone concedes that religion means well, that it has good intentions and even high ideals. But, along with these concessions, how often do we hear it said that in these days faith is outmoded, and only a cold-blooded science can succeed! The gospel? Yes, it is all right, men concede; but will it work? And in our modern, hectic, and furious world, what can it really do? what can it really accomplish?

Frankly, I admit that Christianity is very old. Passing by the venerable antiquity of the Old Testament, we may note that even the New Testament was written in the long, long ago. The language of Matthew and Paul, of Luke and Jude, is no longer a living tongue. The empire under which the apostles flourished is known to us only from the pages of history or from the time-softened inscriptions that adorn the arches and tombs of age-old Rome. Ways of thought, as well as means of expressing thought, have changed prodigiously during the two thousand years that separate us from the Man Christ Jesus.

Yet the gospel is nevertheless new. In this respect—its venerable age, its refreshing newness—it resembles our alphabet. The letters with which we write our words—how ancient they are! Indeed, they are far older than either Old or New Testament. And yet, after all, how new are these twenty-six letters, for all their oldness! Though they come to us from an antiquity so remote that their origin is lost in the very beginnings of history, they are still capable of express-

ing the most modern as well as the most ancient thoughts. There are no ideas so up to date that our A B C's are incapable of setting them in print. And if any man should claim that he had thoughts so recent and conceptions so remarkable that they cannot be expressed by the various combinations of our alphabet, we would instantly set him down for what he was—a charlatan and a faker.

So it is with the gospel. In a sense, how ancient are its materials—the story of a Babe born in a manger while angels sang (Luke 2:1-14); the story of One who was “a man of sorrows, and acquainted with grief” (Isaiah 53:3); the story of a life of self-denial, and of a Teacher “who went about doing good” (Acts 10:38); the story of a lonely cross erected outside the walls of a city, and of One who died there, but rose again, and now “sitteth on the right hand of God”—our Intercessor, our Saviour (Matthew 27, 28; Colossians 3:1).

The Gospel Is Up to Date

Yet in another sense, how new! For we are the same men that our fathers were. The problems that perplexed them in the days of their pilgrimage are the problems that perplex us. Thus we find that the same gospel which could solve—satisfactorily solve—their problems can solve ours. Sin, pain, death, the narrowness of our own lives, the wickedness of our own hearts, the uncertainty of our own future—to all these things there is found an answer in the gospel of Christ. “All the promises of God,” says the apostle Paul, “in Him are yea,

and in Him Amen.” 2 Corinthians 1:20.

So, then, as the letters of the alphabet can form the newest words and express the most modern conceptions, in the same way the great truths of the gospel form the solution, express the answer, to the great problems of our times, and of all times. The frightful menaces of war and tyranny, the strange disorders that afflict modern life, the economic disaster which, like some haggard specter, ever seems to haunt our overcomplicated civilization—upon all these shines that venerable light from the pages of Matthew, Mark, Luke, and John. Those tender beams—how powerful amid the darkness of atheism! how keen against the uncertainty of philosophy!—will guide us over the most perilous and uncharted of modern seas, until we enter into the haven of God's rest. The man who truly trusts in the gospel of Christ shall never be brought to shame.





You have not found it so? That is quite possible; for you may never really have tried the gospel. Perhaps, indeed, you have never really become acquainted with it. Millions know in a vague way that the gospel is something connected with religion—something connected with Jesus. But this vague, hazy, uncertain knowledge helps no one.

In the true sense of the term the gospel is not merely the story of Jesus. It is that, to be sure; but it is more than that. Think of Paul's definition, when he says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Romans 1:16. The gospel is more than a story, says the apostle; it is a power. Many a commentator has pointed out that in the original Greek the word translated "power" is *dynamis*, the very term from which has been coined our modern word "dynamite."

The gospel, then, is power. Whose power? God's power. God's power for what? God's power to save men—to open the eyes that are blinded; to straighten the sticks that are crooked; to heal the bruised, misshapen, misfit life, and to turn it into something glorious for His kingdom and for eternity.

That is what the gospel does for men. It changes them. It is the power of God to change men.

The gospel is also the power of God to change *you*. It is His power to take you, transform you, remold you, make you what you were not before.

Have you ever thought of it in that way? Have you ever noticed in your life and in your mind, in your heart and in your inmost thoughts, often, too often, cropping into outward act and flagrant sin, those things which you know are not right, those things which grieve even you yourself, with all the excuses you make for yourself?

Those things you see, God sees too. But He does more than see them. He has made provision to eradicate them. "Therefore if any man be in Christ," cries Paul, "he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17); or, as we might more accurately translate it, "Therefore if any man be in Christ, he is a new *creation*: old things are passed away; behold, all things are become new." He is no longer the same. Christ has changed him.

This was the power that men needed of old. Who can deny that it is the power they need today?

And so we find that the gospel, for all its antiquity, is strangely modern. It is not outmoded. It has not passed away. It still offers a healing for the wounds of sin—wounds, alas! as grievous in our day as ever they were of old. It still calls to the sinner, and it still comforts the saint. And still, re-echoing to us from afar, there sounds the voice of Jesus, saying, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light," or, as one version phrases it, "My yoke is gentle, and My burden is small." Matthew 11:28-30.

Let us experience, then, the healing power of the gospel. Let us, especially in this twentieth century, realize how much we need the Man of Galilee. Let us realize the darkness of our own hearts, the barrenness of our own lives, apart from Him. Let us turn to that gospel, that "good news," to give it its literal interpretation, which tells us that there is salvation and strength and acceptance with God for all who come to Him sincerely, repentantly. In no period of hu-

man history—not in the Dark Ages of medievalism, not in all the savage centuries of warfare and bloodshed—has Christ's saving power been needed more than it is needed now. You need it; I need it. And in the articles of this series which will follow, we shall try to study the ways in which the gospel will profoundly affect, profoundly change, the lives of all who accept it.

Prove All Things

By M. L. RICE

"**P**ROVE all things; hold fast that which is good." 1 Thessalonians 5:21. Perhaps never in the history of the world was this admonition needed more than it is today. We are living in a bewildered age. The world is filled with false doctrines and part truths. Things that once were considered wrong are now accepted as right. This devitalizing of truth makes it even more necessary that everything first be proved.

Only that which is proved true is worth holding; disappointment awaits the one who is holding to some doctrine that will not bear the test of investigation. The fact that we are admonished to prove all things spiritual is evidence that many false doctrines have gone forth to the world.

By what standard, or rule, are spiritual things to be proved? What shall be the acid test in doctrine? Is there any simple rule by which people in the ordinary walks of life may "prove all things"? The very fact that we are told to prove, or to test, everything is self-evident that there must be within the grasp of every seeker for truth a standard by which to separate truth from error.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Here is the standard, the measuring rod, by which all spiritual truths must be proved. The law referred to is the Ten Commandments. Paul says of this law: "The law is holy, and the commandment holy, and just, and good." Romans 7:12.

The apostle James recognized this law as the standard of truth. "Whosoever," he says, "shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

Are your beliefs and practices in harmony with the Ten Commandments? "Prove all things; hold fast that which is good."



Round the World With the Gospel

INTO

Forbidden Territory

*Thrilling Story of a Pioneer Missionary Expedition
and Its Remarkable Sequel*

by O. U. GIDDINGS

Director, Seventh-day Adventist Mission
Angola, Portuguese West Africa

WE LANDED in the central part of Africa in 1925, to carry on missionary work. We had not been at the mission station long before the nearest government official informed us that there was a section of the country just to the north of us that was "forbidden territory." He explained that the people were still practicing cannibalism and were always alert to catch a white man, that the government had not yet begun to collect taxes from the tribe, and that officials passed through the territory only when accompanied by a dependable company of soldiers, therefore the government could not be held responsible for the safety of persons, missionaries or others, who ventured into that section.

The exploits of David Livingstone in this very country as well as those of early missionaries in India, China, and among the South Sea Islands came into mind, and we reasoned, as doubtless untold numbers have before us, that God is amply able to care for those who serve and trust Him, in whatever circumstances and conditions they may find themselves, and that He will honor the faith of those who discharge their legitimate duties and responsibilities to Him. The result of these cogitations was a resolve to visit that forbidden territory at the first opportunity. But that opportunity came unexpectedly, with no time to make preparation to meet such a contingency.

We had been gone from the mission about ten days, trekking through jungle and across bush country. The carriers had trotted along faithfully all day, chanting their weird phrases, only pausing about three hours in the hottest part of the day. They were tired, but there was no village near where they could spend the night; huge paw marks and other signs gave abundant evidence that the locality where we were was infested with lions.

One carrier said: "There is a small village not far from here on the other side of the

river." The others looked startled. The speaker continued: "We are thirty men; that is not enough for the lions, but perhaps it is too many for the people across the river." Brief questioning disclosed the fact that we were on the border of the "forbidden territory," only the Lomami River, one of the larger tributaries of the Congo, separating us. The carriers soon decided to risk the cannibal tribe for one night rather than the lions, so we headed for the village, an hour's trek away. We found a dugout at the river bank large enough to carry all of us across at one trip.

The people of the village greeted us rather warily. Our little tent was hardly pitched before the chief appeared and, without formal greeting, as is customary among most of the African tribes, demanded meat for his people.

With misgivings we began to explain that since it was in the midst of the rainy season and the grass was very high, it would be most difficult to find game for the chief and his people; meanwhile we were hoping and praying that he would not demand human flesh.

Before we could finish our little speech the chief broke in, as follows: "My people want *chovu* (hippopotamus); the *mzungu* (white man) has a strong gun; my men will show him the *chovu*; he must kill meat for us."

Next morning at daylight three husky natives, each with a long assagai and a half-dozen poisoned arrows, stood in front of our tent. I called three of our most trustworthy men, and we struck off into the jungle. After about an hour we emerged onto the riverbank, at a spot where the river narrowed down to about one hundred fifty yards in width. There, sure enough, was a school of hippopotami, sporting in midstream. Providentially we were able to bag an old bull. Two natives in a little dugout began to guide the carcass with poles as it floated downstream, and by two o'clock in the afternoon a great shout went up; the "hippo" had arrived at the village, and the people were waiting for the signal from the white man to cut.

Because of its enormous weight,—between two and three tons,—the natives could not get the carcass out of the water, but several stood in the large dugout with their long assagais to keep the crocodiles away. That was a scene not soon to be forgotten—about seventy-five naked savages in the water around the carcass of the hippopotamus, each with his knife whetted, waiting for the word to cut. About the same number of native women stood at the water's edge, each with a basket in which to catch the chunks of meat the men would hack off and toss out to them. Within a few minutes after they started to cut three



men were inside the carcass, sweating and cutting vigorously. Before six o'clock that evening every vestige of meat had been stripped from the bones of the animal, and before morning the hyenas had dragged off the bones. But the people of the village were happy; and, incidentally, we were also, for we were able to

continue our journey next day with all our men.

We took occasion to visit the chief again not long afterward, and he became so friendly that through him we were able to visit other villages in that territory, and thus prepare the way for our evangelists and teachers to enter.

The first fruit from that section was a young native who was in a very bad condition of health. The mission doctor was able to help him somewhat; he seemed grateful, and asked to be allowed to remain on the mission. He was unusually trustworthy, and soon was given the re-

(Continued on page 13)

The PLAN OF SALVATION

by MRS. E. G.
WHITE



IN THREE PARTS

— PART THREE —
(Reprinted by
Special Request)

THROUGH the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon His divine soul. He descended lower and lower till there were no lower depths of humiliation to sound in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at His right hand.

Through His life upon earth He scattered blessings wherever He went. Though at His word legions of angels would render Him homage, yet He walked the earth unhonored, unconfessed. In place of praise He met reproach. He walked among men as one of the poor and lowly. Though He healed the sick, relieved the oppressed, bound up the brokenhearted, yet few called Him blessed, and the great of the earth passed Him by with disdain.

As a member of the human family He was mortal, but as God He was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion; but voluntarily He laid down His life that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up His life as a sacrifice, that man should not eternally die. Contrast His suffering and humiliation with the riches of His glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

How much has God loved the race of men? Look to Calvary. As you behold

Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities." When the sinner realizes that Christ died for him, that He might impute His righteousness unto him, he magnifies the love of God in providing the plan of salvation.

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift; but this will not lessen its value, or relieve men of its responsibility. When He was upon earth, Jesus said to those who refused Him, "Ye will not come unto Me that ye might have life." There are many who are refusing to respond to the drawing love of Christ today. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the

privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what He is to them. But the promise is: "He shall see of the travail of His soul, and shall be satisfied." Jesus will not rest until He leads His followers unto the realms of perfect joy and glory.

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at His command to complete the work which He has begun. Those who respond to His love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great Heart of infinite love! How it makes us delight in His service, as our hearts respond to the drawing of His loving-kindness and loving mercy! John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

Those who are true, who are pure, who love and obey the words of God, will be counted children of the heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

Abominations of BABYLON

by
MURL
VANCE



*Their Survival in
Modern Times*

*How the Devil
Sought to Sanctify
the Things God Hates*

*In some Indian tribes the chief
faced east each morning before
making his offering of tobacco
to the sun-god.*

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IT HAS ever been the plan of Satan, the master counterfeiter, first to get men in his power, then so to destroy their characters by vicious habits that it seems a hopeless task for them ever again to regain their respectability. Such was the definite program in the worship with which our discussion deals.

In the previous article we noted how immorality was required of the worshipers in Babylonian temples; but that was only a step in the downward path of degradation. All who were initiated into Babylonian "mysteries" were also required to drink of "mysterious beverages," which contained, according to Hislop, medicated potions intended to arouse the worshiper to a frenzy of passion, and to deaden his mental faculties and conscience so that the "mysteries" could follow. Alcohol was the chief ingredient in these potions, and the feasts of the temple were little more than drunken debauches.

With the clothing of the devotee removed, according to Jastrow, before he appeared in the presence of his god, with his mind crazed and his emotions fired by medicated liquor, the worshiper had

little to stop his downward course. Sayce declares the temples of Ishtar were "filled with the victims of sexual passion and religious frenzy, and . . . her festivals were scenes of consecrated orgies." In Rome, Ishtar was known as Venus, the goddess of love and immorality, and some idea of what occurred in her temples may be gained from the fact that our English word venereal, with its connotation of social disease, comes from "Venus."

Further insight into the full significance of liquor drinking in religious ceremonies is perhaps best gained by the custom of the American Indians in drinking their "holy" drinks. (See "The Incas: Empire Builders of the Andes," *National Geographic* magazine, February, 1938). Not only was the liquor drunk from golden cups at religious services, just as in old Babylon, but the Indians also literally "drank the serpent." A winding groove representing a serpent was cut in a narrow sloping stone. The liquor was poured in at the top, and as it serpented its way toward the bottom, the worshipers stood on both sides and lapped up the "firewater" as it passed

along. With the "serpent" (typifying the evil one also among the native Americans) inside, the Indians were ready to begin a devil dance, go on a scalping party, or to do almost anything else required by the devil of his worshipers—as only drunken Indians can.

Liquor was not the only habit-forming drug used by ancient devil worshipers to degrade the human character. Hashish, known in America as marijuana, was used by religious zealots of the East. Some of the effects of this drug, the use of which is spreading rapidly in America, are indicated by the fact that our English word "assassin" comes from *hashishin*, the Arabic name for hemp eaters.

Tobacco was widely used by the American Indians in their sun worship. The Indians claimed that the haze of Indian summer was caused by the sun-god's smoking just before retiring for the night. The chiefs of the Huron tribe offered tobacco as incense to the sun, and claimed that the peace pipe was derived from the sun. The peace pipe was always held up three times as an offering to the sun before it began its journey from mouth to mouth. The Greeks always of-

ferred the first puff of the calumet to the sun. The Louisiana Indian chief faced east each morning, prostrated himself to the sun, then "smoked the sun," as the offering of tobacco to the sun-god was generally known among the Indians. At the sun dance basketfuls of native tobacco were cast upon the fire by the sun priest while he chanted a thanksgiving hymn.

The smoking of drugs had a double significance. Not only were they offered as incense to the sun-god, but the smoker had, in the end of his glowing pipe or cigar, an excellent sun charm to ward off the evil spirits, for fire was universally considered by devil worshipers as the sun spirit upon earth. Babylonian prayers contain the plea, "May the herb of Venus absolve me." Just what this "herb of Venus" was I have not so far been able to learn; but more than likely it was a drug of some kind. Nor have I yet done any research to discover whether or not the opium of Japan and China was used originally in demon worship; but research in other fields indicates that such a connection might doubtless be established.

Defying the Creator in Eating

Throughout all the rituals of the counterfeit system of religion there is a marked tendency to sanctify that which God declares He abhors, and to desecrate that which He declares holy. This tendency is in evidence in the foods considered as sacred by the Babylonians. We read in Deuteronomy 14:3, 8: "Thou shalt not eat any abominable thing." "And the swine, . . . it is unclean unto you: ye shall not eat of their flesh." In Isaiah 66:15-17, we find that this restriction concerning unclean foods—because of the eating habits of the creatures involved and the nature of their flesh—is to continue until the destruction of the wicked: "Behold, the Lord will come with fire. . . . They that sanctify themselves . . . in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

It must have been open defiance to these injunctions that caused the Babylonians to make a deity out of the hog. The boar was called the "divine messenger," and could not be eaten on certain days of the year sacred to him. The Egyptians followed suit, and not only made a god out of the hog but also offered swine as sacrifices at the doors of their temples. Steindorff declares that the mouse was also sacred in Egypt, as was also the rat. The sun-god is frequently addressed in Babylonian prayers as the "lord of swine."

Thus men ate, smoked, and drank that which was sacred to the evil one, defying their Creator with their abominations, and selling themselves in slavery to the god of this world—and they still

do. Unknowingly today men continue to burn incense to the great serpent, failing to answer the question of Isaiah, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Isaiah 55:2. Instead, in America alone, nearly a hundred million people daily "smoke the sun," burning enough money by their drug addiction in a year's time to feed and to clothe those on relief for many years. They continue to take into their bodies enslaving drugs and contaminated flesh directly contrary to the teachings of the Scriptures.

Indeed, Lucifer was successful in destroying among the human race the pure and unadulterated worship of the true God. Those who find themselves enslaved by drugs—and let any user who thinks that he is not, try to quit in his own power—will find comfort in the promise of John 8:32, "Ye shall know the truth, and the truth shall make you free." To those who find themselves honoring the evil one instead of the God of heaven in their daily habits, the call of the Scriptures is clear and forceful: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense. . . . The nations have drunken of her wine; therefore the nations are mad." Jeremiah 51:6, 7.

Forbidden Territory

(Continued from page 11)

sponsibility of carrying the mail to and from the government post a considerable distance from the mission. He was always faithful in attendance at the Bible instruction class, and was very anxious to learn and to obey the word of God.

About that time we were transferred to East Africa, so we saw and heard nothing more of the young man, Katumbwe, nor of the progress of evange-

lization and civilization in the cannibal area for about ten years. Then came another transfer to West Africa, and with it the opportunity of driving by automobile directly across Central Africa.

On the journey we visited the old mission station where we had landed in 1925. We drove through the once "forbidden territory," now to find many village schools, villages generally well kept and clean, and the whole country safe for any person, white or black, to go and come at leisure. On the Sabbath day when we entered the church on the mission, the first person we saw was the leader in charge of the services and of the church company of approximately one hundred twenty-five members, and that person was *Katumbwe*! He is known all through that part of the country as the honest *muluba*, and has done a wonderful work in his quiet way to turn his people from heathenism and the fear of evil spirits to cleaner living and the worship of the true God.

During those early days after the first doctor arrived on the mission, not a native could be induced to submit to the simplest operation for fear that the doctor wanted only to cut the patient to pieces so as to have plenty of meat for a few days. Now all is different. There is a line of some fifteen huts sheltering the waiting list of patients, and a doctor, with a large corps of assistants, is worked to the limit of his endurance caring for the thousands upon thousands of patients who are treated annually in that one mission hospital.

Through the efforts of the infant clinic alone more than three hundred babies were born in the mission hospital during the past two years with a loss of less than 2 per cent, whereas the infant mortality rate for that section of the country, according to government figures, is 80 per cent to 90 per cent. Such a change for the better has come over that section of the country that, after an investiga-



Coming Next Week

in addition to the regular features:

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India Responding to Christ	Earl R. Reynolds
Men and Miracles	H. F. De'Ath
God or Satan?	Murl Vance
Teaching Truthfulness	Florence W. Rowland

tion and inspection of their work by the chief medical officer of the government and an administrator, the mission has been given a grant of considerable money by the government to assist in its medical work. And the beginning was made that day years ago, when the missionary helped to satisfy the chief's demand for *chovu*.

Christians and War

(Continued from page 4)

world-wide Christian fellowship, we face certain common tasks, which will demand our full consecration of body, mind, and spirit. . . . We must strive to counteract the destructive forces which in time of war impair the foundation of moral and social life. Our Christian message was never more needed than today.

"In order to avoid the insidious effect of propaganda, it is necessary for us to exercise discipline of thought and speech, that we may keep ourselves free from prejudice and hatred."

We would especially emphasize the important warning mentioned in the last paragraph. Never before in all history has mankind been exposed to such insidious, misleading propaganda as we see today. All true believers in Christ must be on their guard lest they imbibe the spirit of hatred and revenge that is destroying mankind. Nurse Edith Cavell, who was executed in Belgium during the World War, wrote: "Patriotism is not enough. We must have a love for all mankind." These words should be remembered today.

While we are to do our duty to the state as God directs in His word, we are more and more to love and honor all men. It is dangerous to follow the popular trends of national hatred and revenge. God's children are to take no side except the side of the Lord Jesus Christ.

Blessings on Peacemakers

(Continued from page 5)

queathed to His followers by the Prince of Peace was peace itself. To you and to me it comes as a personal bequest. We come to Jesus in trouble and perplexity, in affliction and sorrow, and find His

legacy of peace our own. The One who bade the raging sea, "Peace, be still," today gives to His troubled and storm-tossed children the gracious gift of perfect peace. Hear Him say: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." Then, as if He inferred that this very gift of peace might, and indeed would, bring conflict and persecution to its recipients, He adds the comforting words: "Let not your heart be troubled, neither let it be afraid." John 14:27. Receiving this peace in our souls, we become peacemakers.

There is no incompatibility between peace and tribulation; rather, does the latter increase the former, and those who possess this peace, who try to promote peace between man and man, and between man and God, are sure to meet with conflict and persecution. The Prince of Peace Himself suffered a cruel death on the cross of Calvary, and His followers cannot escape the consequences in this world of following in His steps.

"The Children of God"

Of sinners it is said: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

Upon the children of God rests the great responsibility of bringing the message of peace to those who do not know Christ. By example and precept, by word and action, they are to show to all that they are true followers of the Prince of Peace. All the gracious attributes of the fruit of the Spirit must be manifest in their lives if they are to bring others to the feet of the Saviour. Only as they have in their own hearts the winning qualities of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23) can they be true peacemakers, themselves enjoying that peace "which passeth all understanding." Of such the Master said: "They shall be called the children of God."

"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." Micah 5:7.

SIGNS of the TIMES

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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The Flight of Time

(Continued from page 8)

If they are to be won for Christ, there will have to be first a great revival of true religion among His followers.

Perhaps Christ Himself gives us the suggestion most urgently needed at this time: "I, if I be lifted up, . . . will draw all men unto Me." John 12:32.

NO EDEN YET

SIX hundred fifty miles southeast of Miami, Florida, lies the island of East Caicos. Uninhabited, and covered with dense vegetation, it presented a challenge to modern pioneers.

Early this year a band of nineteen persons, "hoping to escape the cares of a troubled world and to build a perfect existence," landed on the 100,000-acre isle, and set about the task of making their dreams come true.

By the end of March, the would-be paradise builders were reported as "disappointed, but not discouraged." They were still living in tents. Raw materials they had hoped to discover and market had not been found, and it appeared that they would remain under primitive camping conditions for some time to come.

Every now and then we read of individuals and groups setting out to find their own little Eden. Some have been more fortunate than others, but almost all are ready to agree, after a little experience, that the prettiest and most alluring dwelling places on this old world produce their own little crop of disappointments. They are too far from civilization, or too quiet, or too noisy, or too inconvenient, or too old-fashioned, or too expensive. They are always "too this" or "too that."

Rarely if ever is the human heart completely satisfied. Always there is a longing for something else, something still out of reach. Or it may be a longing for some person, for companionship with a distant relative, or with a kindred spirit not yet found—perhaps the worst hunger the human heart can know.

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PLEASE send the SIGNS OF THE TIMES for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

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No, there is no Eden yet. Not yet. No completely happy place down here. But some day. Some day soon all our longings will be satisfied and all our dreams come true.

That is the glorious message of Christ. He has offered perfect satisfaction to every human heart.

"He satisfieth the longing soul." Psalm 107:9.

Only Christ can do that. And one day He will do it for everybody. In that gloriously happy time, when all will live in full harmony with the mind of God, there will not be one single soul on earth who does not enjoy perfect contentment, perfect restfulness, perfect satisfaction. Then shall be fulfilled in all its amplest meaning this marvelous assurance: "Thou openest Thine hand, and satisfiest the desire of every living thing." Psalm 145:16.

CO-OPERATION

Again we need the help of our friends who believe in the message of the *Signs of the Times* and wish to extend its blessings into circles that cannot be reached without assistance.

A most earnest call comes to the *Signs* office from Orno Follett in Arizona, who is devoting his life to carrying the gospel to the American Indians on their reservations and in their institutions. These are the Mohave, Pima, Apache, and Yavapai tribes.

"We are receiving many requests for the *Signs of the Times* from these Indians, especially at the local government Indian Hospital, and the Indian T. B. Sanitarium," he writes. He has plans for a distribution of at least 300 *Signs* a week from eight different points, and begs us if possible to furnish this club of papers. You may wish to help in this. Whatever investment, large or small, you may make will prove a blessing, and it will be greatly appreciated.

Then, from North England, where the black-out makes it almost impossible to carry on direct evangelism, there comes a call for one hundred *Signs* a week. The evangelist wants these papers for personal distribution in connection with Bible work, and says they will prove of inestimable value. You may wish to help. We are very anxious to be able to respond to this call.

Through what we have for years called our "Co-operation Corner," friends of the *Signs* have helped us answer similar urgent requests for copies of the paper for free distribution. Your offering can be sent addressed to Co-operation Corner, *Signs of the Times*, Mountain View, California. Indicate the place to which you wish it applied.

J. R. FERREN,
Circulation Manager.

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NOTHING

*The Emptiness of
Modern Atheism*



TO OFFER

by ERNEST
LLOYD



THE ingenious but atheistic leaders of today who labor so hard to rid themselves and the world of faith in Jesus Christ are really under obligation to offer something better in exchange. To assert that "the gospel is behind the age" without supplying a gospel that is abreast of the age is not the way to lead Christians away from the shelter of the religion that has proved itself to be of enduring satisfaction and always helpful in time of need.

Modern atheism is soliciting sympathy everywhere through many forms of propaganda. But what is there in atheism to seduce us from our allegiance to the Son of God? Atheism, communism, rationalism, socialism, humanity—all really speak one language: "This world is all in all to us—there is no heaven. Man is self-sufficing—there is no God. Wisdom contents itself with life as it is—all beyond is no concern of ours."

The modern atheist has nothing new to offer mankind. "He has his stream of tradition, running down like a narrow thread from the earliest times, if that be any consolation to him. There were atheists in Palestine when the psalmist wrote the famous words, 'The fool hath said in his heart, There is no God.' There were atheists in Greece when Plato wrote to one of them, 'You and your friends are not the first who have held this notion. There have always been people more or less sick with this same disease.' There were atheists in Rome when Cicero argued against them. There were atheists in the sixteenth century when Bacon wrote the words, 'I had rather believe all the fables in the Legend and the Alcoran, than that this universal frame is without a mind. And therefore God never wrought miracles to convince atheism, because His ordinary works convince it.' There were atheists in the eighteenth century, when France inscribed upon her cemetery gates, 'Death is an eternal sleep,' and enthroned a harlot as personified Reason on the desecrated altar of God." And there are atheists now, inheritors of the traditions of their fathers. What could be more foolish than to

embrace their system of negations, and thus feed on ashes! Isaiah 44:20.

But beware! The atheism of the day we live in assumes a respectful, even deferential, tone toward the faith it seeks to destroy. It often has an air of modesty about it, and eagerly repudiates the idea of uprooting the foundations of morality. It exhibits a more Christianlike method of attack than was shown in former generations. As one writer says: "The atheism of the present day is full of Christian sap. It is a living creature, speaking with a vigorous voice and showing a ruddy cheek, because it has drawn lifeblood from that which can spare much and yet live. Modern impiety has Christian blood in its veins, for Christianity which is now the only source of moral life in the world, and is immortal, will continue not only to satisfy her poor with bread, as heretofore, but to scatter broken meat to her enemies."

But assume whatever outward form it may, and clothe it in whatever garb you please, atheism always has failed, and always will fail, to commend itself to the consciousness of mankind. The fatal weakness of the atheistic cause is this: It is a system of mere negations. The fatal wound it always betrays is its want of harmony with the whole nature of man. Man's soul craves for satisfaction. He was made by God, and therefore has need of God, and a resistless instinct of nature urges him to feel after and to seek for God. Man was made to worship and adore; and, consciously or unconsciously, he is impelled to carry out the end and purpose of his being. Man may try as he will to suppress and stifle the voice that God has implanted within him, but that voice must and will be sooner or later heard. Blessed is the man who desires to know God, whose eyes can see His handiwork in the natural world, and whose ears can hear His voice saying, "This is the way, walk ye in it." Happy is he who walks in the way of everlasting life. "The path of the just is as the shining light, that shineth more and more unto the perfect day."