

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL

the flight of TIME



TAKEN UNAWARES

LELAND STOWE'S graphic cable to *Life* concerning the German seizure of Norway is not only a masterpiece of reporting but a most amazing revelation of how easily a whole country may be taken unawares.

It is the story of a people whose resistance had been sapped and undermined by treachery, bribery, and corruption.

It is the story of a people who refused to believe that danger threatened, and were too indifferent to prepare to meet it.

It is the story of a people who maintained their careless gaiety even while the enemy was already within their gates and the most gigantic disaster in their history was about to break upon them.

On the very night of the invasion, says Leland Stowe, "the Grand Hotel's cafe and *kelleren* were packed with lusty, laughing youths—big, finely built fellows—and some of the prettiest girls we had seen in Scandinavia. Wherever we went everybody seemed to be having a good time."

"Oslo's restaurants and cafes were as carefree as ever. . . . Scores of young Norwegians madly improvised swing steps on the adjacent dance floor. They had more vitality and abandon than I had ever seen anywhere outside of the U. S. A. and Rio de Janeiro."

Even after the invaders arrived, wrote Stowe, "most of the young Norwegians went back to their cocktails, and one amorous fellow resumed hugging his girl friend."

"The seeming apathy of tens of thousands of men and women was incomprehensible, almost unbelievable. It was

A Survey of World Events

by the EDITOR

such a spectacle of abnegation as I had never dreamed could occur in any country."

Incomprehensible as it is, it might well happen again in any one of a dozen places where moral fiber has similarly decayed. And let those who would criticize the Norwegians for their unreadiness

Tragic aftermath of war. Now that Viipuri has been ceded to Russia, this sign is no longer needed.



Patrolling the mine-strewn North Sea at high speed, and in stormy weather, must tax the endurance of the bravest.

look to themselves and their own hearts, and learn the lesson of this most astonishing national collapse in modern history.

The lesson was emphasized long years ago by Christ Himself in these familiar words: "Know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24:43.

It is more than interesting to note that our Lord, in this same connection, mentioned the "eating and drinking," the "marrying and giving in marriage" that went right on "until the day" that Noah entered into the ark; and Christ particularly noted that the people "knew not until the Flood came, and took them all away;" that is, they didn't care to know. Self-indulgence prepared the way for disaster.

Christ added that one day it would happen again. "So shall also the coming of the Son of man be," He said. Verse 39.

Realizing the gravity of the peril of careless indifference in this matter, He especially cautioned His followers: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

Clearly, then, the Norwegian debacle is going to be repeated on a world scale, with people of every nation on earth involved.

Germans and Italians, French and British, Americans and all the rest, without respect to nationality, are going to discover with the most disconcerting

suddenness that they have been caught unprepared for the greatest invasion of the ages—that fearful day when Jesus Christ will descend the heavens in His glory and power “and all the holy angels with Him.”

John the revelator describes the tremendous scene that will then take place in the following dramatic language:

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:14-17.

Fully aware of these colossal upheavals yet to come, and knowing that they will break upon mankind as an overwhelming surprise, the Master said to His disciples, and through them to us all: “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:36.



TROJAN HORSES

THREE thousand-odd years ago, according to ancient legend, a Greek army of 100,000 men, assisted by a navy of some 1,200 ships, laid siege to the city of Troy in the hope of securing the release of their kidnaped princess Helen.

For twelve years they battered in vain at the fortress. Then someone suggested that artifice might succeed where force had failed. So the Greeks constructed a large hollow wooden horse, put a few brave men inside, and hauled the contraption as near as they dared to the gates of Troy.

Believing the horse to be some idol of the invading army, the defenders sallied forth and dragged it triumphantly into the city. At night the men inside the horse emerged, opened the city gates, and let in their comrades, who proceeded to raze the city to the ground.

From that time on the term “Trojan horse” has been a synonym for subterfuge, under whatever guise it may be employed.

The Norwegian collapse brought the term suddenly into every newspaper, because, days before the final crisis, shiploads of foreign soldiers arrived in peaceful-looking merchantmen and remained

OUR COVER PICTURE

This week our cover is a reproduction of L. Biederman's drawing, made for International News Photos, of the Battle of Narvik and the landing of British troops. Similar scenes have been witnessed at many places along Norway's once peaceful coast line as great empires battle to the death.

hidden until the hour to strike arrived.

Since then every country in Europe has been on the lookout for Trojan horses in their midst. There has been a widespread panic about the possibility of similar treachery, and suspects by the thousand have been arrested and imprisoned.

But it is not only nations that need to be afraid of Trojan horses. The church of God is always in similar peril, for its enemies are ever seeking to destroy it by such subterfuges as false teachings and worldly practices.

If you are a member of some Christian community you might look around and see how many unbiblical doctrines and unchristian activities have already been introduced. For more than one church, that might well have withstood a frontal assault such as open persecution, has gone down before the more subtle inroads of deceptive falsehoods and worldliness. Take a look at your own church and see if any camouflaged perils have entered it of late.

And while you are looking at your church, take a glance at your own heart also, for the devil, dressed as an angel of light, may have entered there also. It

is so easy to persuade ourselves that some gilded sin will do us good when actually, at the last, it will destroy us.

Let us all be on the watch for Trojan horses.



OUR CATHOLIC READERS

WE ARE glad to know that many Roman Catholics are regular readers of the *Signs of the Times*.

In a recent issue we remarked that when we publish articles on the subject of the papacy in Bible prophecy we are apt to receive somewhat “vitriolic” letters from some of our Roman Catholic friends.

The statement was correct, but perhaps suggested a deeper animosity than really exists. As if in gentle rebuke comes this beautiful letter from a Roman Catholic lady now living in New York City. We gladly publish it here, and thank her for the kindly words of appreciation:



New York, N. Y.,
April 23, 1940.

DEAR SIR:

I am sending herewith \$2.00 to renew my subscription.

At the same time I want to tell you that I get so much satisfaction, consolation, and hope through reading this magazine every week. I am looking forward most eagerly to its arrival, and when I am finished reading, and rereading, my niece gets the same pleasure and enjoyment, and spiritual “food,” and after us, a friend of ours.

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 Air view of Stockholm, beautiful capital of Sweden, showing the Royal Palace of King Gustav. 

INTERNATIONAL





INTERNATIONAL

FEAR GRIPS the WORLD



*Where Can Assurance Be Found?
"Hope Thou in God!"*

by G. W. WELLS

FEAR grips the world today. The very air we breathe seems heavy with oppressive shadows of worry and insecurity. Vast changes are taking place in the world, economic and financial, political and governmental, educational and social, moral and religious.

Nations are confused, beaten down, dazed, and discouraged. The whole world lives in an atmosphere of crisis and uncertainty. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars continue to cast their dark shadows across the earth. One writer says: "A bewildered world is calling as never before for the voice of a prophet to tell us the meaning of the times."

Symptoms of mental and moral intoxication are increasingly evident. The nerves of tens of thousands are giving way under the terrific strain, and men are going mad. There is a general breakdown of moral authority. The whole situation poignantly tells us how desperately we need help from a power superior to ourselves. On every hand the acutely searching questions are heard: Is there no adequate remedy? Is there no door of hope?

The present is a time of overwhelming interest to all. Those who occupy posi-

tions of responsibility and leadership, men and women of all classes, are watching world events. They recognize that "intensity is taking hold of every earthly



War and Peace

by LEON A. SMITH

**A raging monster, of unholy birth
And murderous spirit, devastates the earth.**

**With lust for blood no toll of life can sate,
He stalks through nations, breathing greed and hate.**

**With modern science as his true ally,
He vomits death from ocean, earth, and sky.**

**His ravages, immune to prayers and tears,
Spare neither age nor sex, nor tender years.**

**No plea of reason his red hand can stay,
Nor treaties, pacts, nor conclaves bar his way.**

**No armed force can track him to his den;
His lair is in the hearts of sinful men.**

**Only one power can terminate this woe;
Can and shall vanquish this devouring foe.**

**There will be peace, but not by human plans;
World peace shall come—in God's way, not in
man's.**

**For He shall come who "maketh wars to cease,"
And reign in righteousness—"the Prince of Peace."**

**Our troubled orb shall see the flag unfurled
Of Him who, with His blood, has bought this world.**

**Mankind shall dwell secure beneath His sway;
And war shall be no more. God speed the day!**

element." In some sections of the world men and women have given themselves over to sin and wickedness. They have turned their backs on God, and completely repudiated His word. They appear as unpromising as darkness and as ominous as the grave. Violence and tyranny seem to be invincible. Therefore, the hearts of men cry out: Where shall we turn, and to whom shall we look in this tragic hour?

The Bible and the Bible only gives a correct view and clear meaning of present-day conditions. The Bible is God's Book. It tells His story. It is the voice of prophecy revealing the great final scenes in human history. In this perilous and troublesome hour God, through the voice of the prophets, points the way out. It is not a way of human devising and uncertainty, but a way of infinite surety and definiteness.

Our God whom we serve has through Christ provided an adequate remedy for all earth's ills, and a door of hope is open for every man who will enter. Christ the Lord is the one and all-sufficient Mediator and Saviour. It is declared in the word of God that "by His own blood He entered in once into the holy place, having obtained eternal redemption for us," and He says: "Behold, I have set before thee an open door, and no man can

shut it." Hebrews 9:12; Revelation 3:8.

The blessed Lord has opened the way so that the most sinful, the most needy, the most despised, may have access to the throne of God. Even though one has wandered far into the pathway of darkness and sin, there is a way, through Christ, to receive pardon and power. Our sins were laid on Christ, punished in Christ, and put away by Christ, in order that His righteousness might be imputed to us who walk not after the flesh but after the Spirit.

The Christ of Calvary is the greatest miracle of the ages. The searchlight of criticism has been focused upon Him for nearly two thousand years, yet it has failed to find in Him one suggestion of sin. He was without fault, and His perfect life stands for those who believe in His name. He is the adequate remedy for all, the door of hope for each one.

The God of heaven speaks in living words through His prophets to the hearts and lives of men. His gracious invitation to all men is: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:22, 18. He is the everlasting God. His purposes will not fail. "He giveth power to the faint; and to them that have no might He increaseth strength." His promise of encouragement is: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will keep thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 40:29; 41:10.

The distress among the nations and the condition of religion may make a dark and hopeless picture, but faith in a living God and in His word of promise gives one a clear vision and a true outlook on world events; and, as one turns to the voice of prophecy and asks, "Watchman, what of the night?" the watchman replies: "The morning cometh, and also the night." Isaiah 21:11, 12. The true watchman tells us about the night—the dark things in life, the shadows, the mysteries, the doubts, and the uncertainties. He tells us also of wars and rumors of wars, of nation that will rise against nation. We should be thankful for the voice of the watchman who says, "The morning cometh." It cannot be night and dark all the time. But those who see the morning must be awake; they must study and understand the voice of God speaking through prophecy.

He who sincerely studies the blueprints of truth as revealed by the prophets, and compares history with divine

prediction, will be awakened to the obvious fact that the present world situation runs true to form, as foretold in God's Book.

The Saviour, speaking of the closing events of human history and of His glorious return, bade His disciples watch for a period of time when there would be "distress of nations, with perplexity." He declared also that men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth." Surely this generation of men is witnessing the literal fulfillment of the divine predictions made

nineteen hundred years ago. The Master Teacher made it plain that His glorious coming is to follow in the wake of these very happenings. Indeed, He declared, when speaking of this time: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

No man knows the day or the hour of this mighty event; but the wakeful watchman knows that it is near.

Because men know not the exact time of the Master's appearing, they are commanded to watch; and "blessed are those

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GOD'S MESSAGE to

PRESENT WORLD RULERS



by
I. A. CRANE

GOD'S prophetic word is still speaking to rulers and people, for His word "liveth and abideth forever." He Himself says of His word: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. His prophecies not only reveal things that are hidden in the darkness of the future, but serve to give unbounded confidence in the infallibility of all that He has spoken in warning and in promise. If it were not for willful unbelief, we could know that God is now speaking to us today in a more positive and convincing way than ever He spoke to people in past ages.

One of these prophecies given twenty-five hundred years ago, in the days when Babylon ruled the world, is still telling us of the rise and fall of nations clear down to the end of time. The message it brings to the rulers of all nations today is much more striking than when given to King Nebuchadnezzar. King Nebuchadnezzar believed the message when it was interpreted to him, and received it with unbounded confidence, though as yet not a word of it had been fulfilled. Today, with all the evidence before us that all but the last few words of it has been fulfilled, rulers and people refuse to pay any heed to its most solemn warning that impending destruction awaits all the nations of earth.

Daniel the prophet spoke with a positiveness and an assurance that shows he knew that what God had said would never fail. As he interpreted the king's dream, he said that "the God in heaven" was making known to the king "what shall be in the latter days." Then he went on to explain

that the four metals of the image, described and interpreted in Daniel 2:31-45, symbolized the four great world empires that were successively to bear rule over all the earth. The prophecy was exactly fulfilled by Babylon, Medo-Persia, Greece, and Rome. The feet and toes of the image represented the divided nations that were to follow Rome, and that, according to the prophet's words, would never again "cleave one to another." Verses 41-43. These divided nations came just as the prophecy indicated. They are here today, and no ruler by force of arms, by strategy or by conniving, has ever been able to annul the prophecy and unite them.

No one today can possibly deny that down through the ages this remarkable prophecy has been fulfilled to the very letter. *Just one sentence remains to be fulfilled!* To say that it shall not be fulfilled, as the rest has been, is but to close the eyes to unimpeachable evidence. What message does this last verse of this prophecy bear to the rulers and people of our time? Let us carefully examine it and see.

God is not saying to the present rulers as He said to Nebuchadnezzar, "After thee shall arise another kingdom inferior to thee;" but in the most startling and solemn words of Daniel 2:44 He is saying: "In the days of these kings [these present war-crazed nations] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

If the rulers of this world could only be made to believe these words, war would end in a day.



Christians and the LAW

Are Christians Free to Do as They Please?

by
CARLYLE B. HAYNES

THERE are those who have allowed themselves to be deceived into believing that God's law and Christ's gospel are incompatible; that one supersedes the other; that one nullifies the other; that one does away with the other; that one abrogates and abolishes the other.

They are wrong. God's law and Christ's gospel are in complete harmony. There is no conflict between them.

This singular notion of incompatibility grows out of a complete misunderstanding of the place and purpose of the law and the gospel.

Inasmuch as it is the law of God that is the standard of the investigative judgment now taking place in heaven,—the judgment that will determine the subjects of the coming kingdom of Christ,—and inasmuch as this law is to be applied to the record of every human life in this judgment, it seems clear that there can be no subject of greater importance for Christians to understand than the subject of the law of God and their relation to it.

There is a dispute in the Christian world about the perpetuity of the law of God. There are those who teach that the gospel has taken the place of the law. They claim that the present dispensation is one of grace in which all Christians are free from the law, having nothing to do with it.

The truth of this subject is made so clear in the Bible that no Christian has any excuse to remain in error about it.

The law of God is that part of His divine revelation which was spoken by the Lord Himself to men in the thunders of Sinai. Deuteronomy 4:12, 13.

It was written with God's own finger on two tables of stone. Exodus 31:18.

This law is "right," "true," and "good." Nehemiah 9:13.

It is also "perfect." Psalm 19:7.

Christ did not come for the purpose of either abolishing or destroying this law. The law will endure while heaven and earth stand. Matthew 5:17, 18.

It is established, not made void, by faith in Jesus Christ. Romans 3:31.

It is "spiritual," and "holy, and just, and good." Romans 7:14, 12.

It contains "the whole duty of man." Ecclesiastes 12:13.

Jesus came not to do away with it, or to nullify it, but to "make it honorable." Isaiah 42:21.

It must be kept in all its parts as a condition of eternal life. Revelation 22:14.

It is the measurement of righteousness by which the world is to be judged. James 2:12.

So much for the law. Now let us look at the gospel. This is defined as follows: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16.

The gospel, then, is that power God has sent into the world to save men. It is the divine energy manifesting itself in the direction of human salvation.

Salvation from what? Why do men need to be saved? What is the trouble with the human race that it needs salvation?

The Bible answers: "Thou shalt call His name JESUS: for He shall save His people from their sins." Matthew 1:21.

The salvation provided by the gospel

If a criminal receives pardon through the grace—unmerited favor—of the governor, is he at liberty again to break the laws of the land?



is salvation from sin. It is clear, therefore, that the gospel was made necessary solely because of sin. Sin came and the human race was lost; therefore the gospel was introduced that men might be saved from sin and destruction.

What is this thing that the gospel saves men from? Sin. But what is sin? "Sin is the transgression of the law." 1 John 3:4. There is no vagueness here. This is God's definition of sin.

Just put these definitions together. The gospel is the power of God to save men. It saves men from sin. Sin is the transgression of the law.

Law, then, existed first. There could have been no sin had there been no law to transgress. Transgression brought sin into the world. Sin made the gospel necessary.

Clearly, then, the gospel was introduced in order to save men from transgressing the law.

To use the gospel, therefore, as an excuse for transgressing the law is a total perversion of its real purpose.

If the law is abolished, as some teach, then there is no need at all for the gospel; for, if the law is abolished, it follows that sin, too, is abolished. It is impossible to sin without the law; for "sin is the transgression of the law." "Where no law is, there is no transgression." Romans 4:15. "Sin is not imputed when there is no law." Romans 5:13.

Something else follows naturally from this: The gospel is for the purpose of taking away sin; but if the law is abolished, sin would already be taken away. The gospel, therefore, would not be needed if the law were abolished, for the very purpose of the gospel would have been secured by abolishing the law, as this also abolishes sin. Hence the gospel, too, is abolished by this teaching of the abolition of the law.

It becomes evident at once that this dangerous teaching of the abolition of the law of God destroys itself. It abolishes altogether too much. It does away not only with the law, but also with sin, with the gospel, with the church, with the ministry, and with the great sacrifice of Christ on Calvary, for these all are

parts of the great remedy God has for taking away sin.

The Scriptures teach that "all have sinned, and come short of the glory of God." Romans 3:23. Inasmuch, therefore, as all have sinned, it is plain that every human being needs the gospel, which is the power of God to save from sin.

This power cannot be obtained from the law itself. There is no salvation in the law for men.

The charge is sometimes made against those who uphold God's law that they teach that men are saved by keeping the law. This charge is not true. Certainly they do not believe that men are saved by breaking the law; neither do they believe that one can be saved by keeping the law. They keep the law themselves not to be saved, but because they are saved. Between these two there is a vast difference.

It is impossible to get salvation out of the law. Salvation cannot be obtained by doing what the law commands, for "by the deeds of the law there shall no flesh be justified in His sight." Romans 3:20. "The commandment, which was ordained to life, I found to be unto death." Romans 7:10.

Yes, in the law there is only death for the sinner. And this is so solely and altogether because he is a sinner. He has broken the law. This is sin, and "the wages of sin is death." Romans 6:23. Therefore the law condemns the sinner to die. It cannot save him. Even if he could turn and keep every commandment perfectly, this would not remove the condemnation for his sin. The law would still condemn him to death.

So it is plain that there is no salvation in the law for sinners. And all have sinned. It follows, therefore, that there is no salvation in the law for any human being.

Men go to the gospel for salvation rather than to the law, and the gospel saves them; then their transgressions of the law are forgiven, and the condemnation of the law, the condemnation of death, passes away. It then becomes true that "sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.

By accepting Christ and the gospel Christians have passed out from under the condemnation of the law, and are free men in Christ Jesus. This does not mean, as many seem to think, that they are free to break the law. The man who breaks the law is under law, not under grace. It is the man who is under grace who keeps the law, and he remains under grace just so long as he continues to keep the law. When he breaks the law, he is no longer under grace, but goes back under the law. This can be clearly shown by a simple illustration.

A man commits a crime. The officer of the law arrests him. He is now under the law. But why?

Simply because he has broken the law. The officer does not take you, a law-keeper, to the police station. Why not? Because you are keeping the law, and therefore are free from its hold. Why are you free and the criminal held? Because he has broken the law and you have not.

It is clear, then, that those who have broken the law are under the law, and that those who are free from the law are those who are keeping it.

The criminal is tried, convicted, and sentenced to life imprisonment. After he has served ten years of his sentence, the governor of the state pardons him. He is now free from the law. He is no longer under the law, but under grace—the grace of the governor.

Does this mean that the pardoned criminal, who is now free from the law, has a license to transgress the law? Can he now go out and commit another crime because he is no longer under the law but under grace?

Flashlines

by W. L. EMMERSON

A NEW CATHOLIC ADMISSION Writing on his task of preparing a new English Catholic translation of the Bible, Mgr. Ronald Knox, in the *Clergy Review*, admits what earlier Catholics indignantly repudiated—that the Latin Vulgate does not always "enshrine Catholic tradition."

CHURCH MUST BE FREE Opposing the suggestion that the state should contribute to the support of the American "free churches," Dr. Harry Emerson Fosdick, in a recent sermon, declared: "Any government that pays the piper calls the tune; and we do not propose to have the tune called for us in some spiritual areas of our lives by any government if we can help it."

LONG-LOST CIVILIZATION "Here in the Americas, where prehistoric man was formerly supposed to be a primitive Indian, the Mayan people built great cities, organized and perfected a social system, knew a great deal about astronomy, and constructed temples and huge pyramids rivaling the pyramids of Egypt, probably with human labor," declared Mr. M. W. Stirling of the Smithsonian Institution, in an interview prior to the setting out of a new archaeological expedition to Mexico. "They had no metal with which to make tools, but did stone carving equal to that of the Egyptians. The calendar which they developed was superior to the one used in Europe in Columbus's time."

Just asking such a question supplies the answer. It will be plain to all that the pardoned criminal will remain under grace only so long as he keeps the law. If he should again transgress the law, then he would be under the law again, and would necessarily suffer the infliction of another sentence.

Just so in the case of the Christian. The pardoning of our sin does not afford us a license to commit additional sin. It frees us from the condemnation of the law and puts us under grace; but we remain under grace only so long as we keep the law.

This truth of the Christian's relation to the law of God after forgiveness of his sin is made plain in the passage that declares: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Faith in Christ, then, so far from making the law void, is the very thing that establishes it.

The purpose of the law is not to save men, but to point out their sin, and thus to reveal to them their need of a Saviour from sin. The law is a great detector of sin. "By the law is the knowledge of sin." Romans 3:20.

The purpose of the gospel is to take away what the law points out. Romans 8:3, 4.

Christ, then, and the gospel were manifested to take away sin. But men would never have known what sin is had not the law pointed it out; therefore these two, the law and the gospel, must go together, and ought never to be separated. The need of a Saviour is revealed by the law, and the Saviour Himself is provided by the gospel. In this way "the law was our schoolmaster to bring us to Christ," for it reveals the need of Christ. Galatians 3:24.

The relation of the law to the gospel is shown by James in a remarkably clear illustration. James 1:22-25.

Here the law is likened to a looking glass. When a man looks into a mirror, he does so to learn the condition of his face. The looking glass reveals to him his need of washing, and points him to the soap and water that will take away his uncleanness.

That is like the law of God, which points out sin. The soap and water stand for the gospel, which takes sin away.

The man who looks into the looking glass would not think of taking the glass down from its hook and rubbing it over his face to cleanse his face. Still less would he be foolish enough to try to wash his face by abolishing or breaking the looking glass.

Neither can a sinner get rid of his sins by the law or by abolishing the law.

And so a sinner is to go to Christ for cleansing when his sins are revealed by the law.

The GOSPEL and Your HEALTH . . .

WHY IS IT that sickness is so often regarded as a part of saintliness? Certainly this conception does not rise from the Bible, where the strength of Moses is represented as being almost proverbial, and where Jesus Himself is described as following the trade of a carpenter—surely a line of work that calls for strong muscles and vigorous manhood.

Historically, it is probable that the idea of weak and ailing health as a component of spirituality came from the influence of asceticism. In the centuries that followed the founding of the Christian church, many perversions of doctrine crept into the ranks of those who still called themselves followers of the Saviour. One of these perversions of Bible truth was that by long vigils and fastings—"mortifying the flesh," as it was called—a man could attain merit with God. By making himself suffer enough on this earth, it was taught, he could store up sufficient credit with God so that by his works and tears and constantly repeated prayers he could push his way into the kingdom of heaven. So we find that multitudes of monks and nuns imposed upon themselves long penances, fasted almost constantly to obtain merit, wore hair shirts, which would irritate and afflict the "sinful flesh," whipped themselves with scourges—all as a means of gaining heaven. Even the use of water for cleansing was often regarded as leading the mind to earthly things; and finally the ascetics came to the place where, as Gibbon phrases it, "every sensation that is offensive to man was thought acceptable to God."

But this medieval fanaticism, of course, is far removed from the plain and wholesome teaching of the Scripture. Thus we find that disciple whom Jesus loved writing to a Christian believer, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The body, as well as the soul, is to be taken care of. Indeed, we find Paul comparing the body to a sanctuary, in which the Spirit of God may dwell. "What? know ye

not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. Then, indeed, if our body is the temple of God, let us treat it well.

Unfortunately, many of the practices of the world today are opposed to health, and desecrate rather than help the body. What are some of these harmful practices, and how may the Christian avoid them?

The Use of Narcotics

One of the most common is the use of narcotics. They may be major narcotics, as whisky and any of the various strong liquors; or they may be minor narcotics, as tobacco or tea or coffee. Certainly none of these help the body; certainly all or any of them injure it. Can the Christian use them?

No, not if he is to be consistently a Christian. Let us hear again what Paul has to say, by the inspiration of God, on this theme. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17. Now, as we have said, the narcotics of today range from those that are comparatively mild to those that are exceedingly strong, and persons fall under their influence to varying degrees. But that all are harmful, who can deny? Caffeine, alcohol, cocaine, all are similar in their effects upon the human system; all defile, as it were, that fleshly dwelling place which God has selected as His temple.

"But many people use them!" Yes, indeed. But the very essence of Christianity is that it is different from "many people;" that it leads men to a higher and nobler and purer standard than that of the world around us. We cannot mingle in fellowship with those whose princi-

ples are averse to the kingdom of God. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:14-18.

Indeed, we might say that one of the



A close sympathy exists between physical health, therefore, should responsive



GALLOWAY

Physical and the moral natures; the body is fully guarded that the mind may be free and right.

How to Keep Well and Be Strong

Should Christians Smoke and Drink?

by GWYNNE DALRYMPLE

is really too close to be comfortable. But even our young people, those who are not at all adult, tend to be taken in by this common habit of overeating and underexercising.

"Yes, but I don't feel any ill effects!" No, not yet. It is wonderful what nature can stand! But remember that there is such a thing as a day of reckoning. In youth, it is remarkable what our bodies can endure, what abuses they can successfully bear. But you will not always be in youth. How important, then, that you conserve your health. After all, you have but one body. It must last you clear to the end. Take good care of it, then. And if you are a college student or a stenographer or a bookkeeper, see to it that you get some vigorous exercise every day. It will help to keep you young.

Hurry Versus Efficiency

Thirdly, in striving to keep your health at the point where your Creator would have it, it will do you good to remember that in this twentieth century there is often too much hurry and bustle for the best health. Undue emphasis is sometimes placed on "pep," which, in the majority of cases, is nothing but a busy delirium. "It isn't the horse that prances the most that does the most work and arrives at its destination in the best condition," said a writer in *The Modern Hospital* some years ago. "A good many 'peppy' horses lather themselves all up to no particular purpose. A good many people are very much the same way. Noise, bustle, and hurry are the breath of life to their nostrils, and they make as much fuss over accomplishing a small piece of work as a more efficient person would over a life's accomplishment. Pasteur was not a 'peppy' man, yet he revolutionized the world's thought with regard to disease. Lister could not have qualified as a man of 'pep,' yet he raised surgery from a craft to a science. Lincoln did not have to hustle and bustle to make himself one of the great men of all time. It is quiet, steady continuity of work and intelligence that accomplishes things. It is the man with purpose who

makes the world better for his having lived."

So remember that you need rest and relaxation, calmness and repose, in order to build up and keep up that health which will stand you in such good stead during the long noonday of life. You are young now; but do not burn out your energies. You will need them later even more than you need them now.

The Christian will respect his body, reverencing it as the gift of God. He will know that it comes to him not as of himself, but that it is indeed bestowed upon him, to be used for the glory of God and the service of his fellow men. Far out in mission fields, one of the first services the gospel performs for the heathen is the service of health—of persuading natives sunk in every uncleanness and every degradation to take up a more wholesome way of life. We all agree that that is a splendid work for the gospel to do. In our own more highly civilized land the gospel will also do something for our health,—it will lead us to break with habits that are destructive, and to reverence and adore that marvelous temple which the heavenly Father has fashioned for our habitation and His.

A young composer, whose music was being performed, seemed utterly indifferent to the applause. His eye was fixed intently on one man in the audience, watching every expression that played on his features. It was his teacher. He cared more for the slightest mark of favor on his face than for all the applause of the great company. So in all our life we should watch the face of Christ, caring only that He should be pleased. It matters far more what He thinks of our work than what all the world thinks.—Miller.

"If I share another's burdens,
I forget about my own;
And in speaking words of comfort,
Oft I find my troubles flown.
I can double all the blessings
That God sends me every day
If I share them with the comrades
That I meet along the way."

first effects of the gospel is to clean up a person—to separate him from habits that are against the body and its health. How often the missionary, returned from some distant land, recounts the success of the gospel in taking some savage,—unclean, uncouth,—and turning him into a follower of Christ, all the old practices and habits gone! Well, the gospel can do the same for anyone here in our own land, provided he has a heart willing to yield to the Spirit of God.

Second among the vices that tend to harm our bodies and hinder us from enjoying that health which God would have us have, we may list the prevalent custom of overeating and underexercising. It is said that a child once defined the word "adult" as meaning "one who has stopped growing except in the middle," and for many of us the definition



From DARKNESS To LIGHT

Indian Idolaters Turn to the Living God

by L. G. MOOKERJEE

Baragain, Ranchi, India

IT IS SAID that in India there are thirteen festivals in twelve months. The British Government keeps a list of public holidays, and a large number of these are connected with the Hindu religion; and then come the Mohammedan and the Christian holydays and holidays. A great festival is a thing long to be remembered by a non-Indian visitor.

At Puri takes place one of the greatest of all Indian festivals, that of the Rath-Jatra (the going forth of the car). It is one of the events for which Orissa, one of the youngest provinces in India, is renowned; for the fame of Jagannath, (Jagat—world; nath—lord), or "Lord of the World," has indeed spread all over the country.

The scene as the god is taken to his country house is a picturesque one. The great car, with the sacred image of Jagannath; smaller cars conveying Balabhadra, his brother, and Subhadra, his sister; the large crowds dragging these wheeled edifices down the broad street; the music; the loud hum of many voices; the gestures of reverence—are all seen and heard by the pilgrims and visitors. The devotion of the pilgrims as the idol passes, their happiness over the festival, the picturesqueness of the scene, make a lasting impression.

Religious Frenzy Common

For days a spirit of carnival reigns in this place, and temporary bazaars and melas (fairs) spring up for the benefit of the visitors who come long journeys on foot.

At this place of pilgrimage is sold the vermilion powder that Bengali women put on the scalp at the parting of the hair as a symbol of their wifeness. This special kind comes from the temple of Savitri, the eternal wife, and is reputed to avert widowhood, the fate most dreaded by Hindu women.

Scenes of religious frenzy are common; men and women fall in the tracks of the car, kissing the dust that has been

trodden by its wheels: "Less than the dust beneath thy feet, O lord," they cry. Many make a rush to touch the heavy ropes that are used to pull the chariot, for helping to draw the car promises them absolution from sin. Accidentally men and women fall down and are crushed by the massive wheels.

In the month of June, on the tenth day after the full moon, the chariots are drawn through the streets. The assembled millions wait for the coming of the idol. Many have waited and saved for years for this day; old men and women have prayed that they might be privileged to witness the triumphal passage of the idol at least once in their lifetime. The cars are drawn by thousands of people. Throughout the journey priests continue their chanting and praying. They also distribute sweetmeats that have been dedicated to the god; these the people treasure and reverently accept as a sacred trophy.

Some time ago I came across a very pathetic case—that of a devotee whose feet must never leave the ground. He had vowed to stand for an unlimited period near a small temple in Sipri. He said that it all depended upon the wish of his god as to how long he should maintain his penance. His great guru (teacher) stood for twelve years as a penance, and he lies

buried near the spot where the present penitent was standing.

This devotee had already been standing for a month when I met him. He could move about, but must remain on his feet all the time.

When asked if he found any trouble in maintaining this standing posture, the man said that if he experienced any troubles or difficulties they had little significance. At first it was very troublesome, of course; but every day the trouble grew less and less. The devotee's feet had become badly swollen.

A Miracle of Grace

And, now, let me take you to another scene, as illustrated by the small photograph, which was taken recently. I went to visit Pophnad, a village, 168 miles by train from Calcutta. As I visited the homes of some of our converts from the



The Rath-Jatra festival at Puri, India. The worshipers prostrate themselves and kiss the dust through which the great car bearing the image of Jagannath has passed.



Santali aborigines of Northeast India, I was told that these men and women in Pophnad used to worship evil spirits before they were baptized by our missionaries.

I was taken to the home of one of the villagers—a relative of our converts, and found that the inmates of this home were still animists. Then I was shown a well-kept spot under a shady tree, with a stone standing in the center on which were red paint marks. "It is here," said our Karmatar schoolteacher, Mrs. Deborah So-



A Christian family at Karmatar, India. Mrs. Soren teaches in the school there.

ren (she and her husband and child are shown in the photograph), "that my husband used to worship the devil with his father, mother, and other relatives; now they have all accepted the gospel of Christ, and are rejoicing that they have found the way of salvation." Deborah was brought up in our school, and she now teaches the infant class at Karmatar.

Surely "the gospel of Christ . . . is the power of God unto salvation, to everyone that believeth." Romans 1:16. There are two definite statements in this Bible text: The gospel is the power of God unto salvation; and it proves itself to be so to everyone who believes. My eyes have witnessed it, and my ears have heard the joyful news of salvation from among even the animists of India. Indeed, many from all classes are turning from idols to serve the living God, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. They have come to know the God of love.



Down through the ages Christians have borne all kinds of indignities and suffering rather than deny their Lord.

A NATIVE missionary was addressing an Indian audience at a large gathering of his fellow tribesmen. During his discourse, he told the following experience, which he said had been related at a Bible school he had attended some years before:

During an antforeign uprising in a faraway land forty-odd years ago, many missionaries were slain, and their native converts were required to renounce their faith in Christ and return to the paganism of their ancestors or forfeit their lives.

A detachment of soldiers had rounded up a group of native Christians, and made the usual demand that they give up their faith in Christ or die. But the Christians remained firm. The soldiers then made a great fire, and required all who would not yield their faith in the Christian's God to march into that blazing inferno.

But the members of that native Christian band had made their decision. They would remain true to their Master, whatever might be their fate. In perfect order, they marched before those infuriated soldiers, singing as they went:

"I can hear my Saviour calling,
I can hear my Saviour calling;
I can hear my Saviour calling,
'Take thy cross, and daily follow Me.'"

And as the maddened mob jeered, they fearlessly sang their answer in the chorus:

"Where He leads me I will follow,
Where He leads me I will follow;
Where He leads me I will follow,
I'll go with Him, with Him all the way."



THROUGH THE FIRE

by

ORNO FOLLETT

Then, as they were entering the flames, they triumphantly sang the final stanza of their own composing and experience:

"We'll go with Him through the fire,
We'll go with Him through the fire,
We'll go with Him through the fire,
We'll go with Him, with Him all the way."

Down through the ages, thousands have sealed their testimony to their faith in Christ with their blood. "Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They 'endured a great fight of afflictions.' They 'had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.'" Thousands were burned at the stake, they "were tempted, were slain with the sword; . . . being destitute, afflicted, tormented; (of whom the world was not worthy:)."

Once again paganism is making a mighty, final effort to destroy faith in Christ from the earth. Fellow Christians, is it not high time for us to cut loose from the entanglements and enticements of this world and "lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast"? Hebrews 6:18, 19. Let us not fear the raging storm that can already be heard approaching, for our heavenly Father has promised: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isaiah 43:1-3.

Moderate” Drinking?

Why You Should Quit Now

by GRACE CLIFFORD HOWARD

Research Secretary, Scientific Temperance Federation

As you very well know, many respectable people are drinking alcoholic liquors today. Perhaps you are one of them. If you are, of course you consider yourself one of the many who drink moderately—a temperate drinker. It isn't hurting you any, and you like it. At the end of a day full of the stress and strain of this modern business world, a little liquor, so the advertisements tell us, relaxes tired nerves, “loosens things up,” makes living more gracious. Well, why not indulge in moderation?

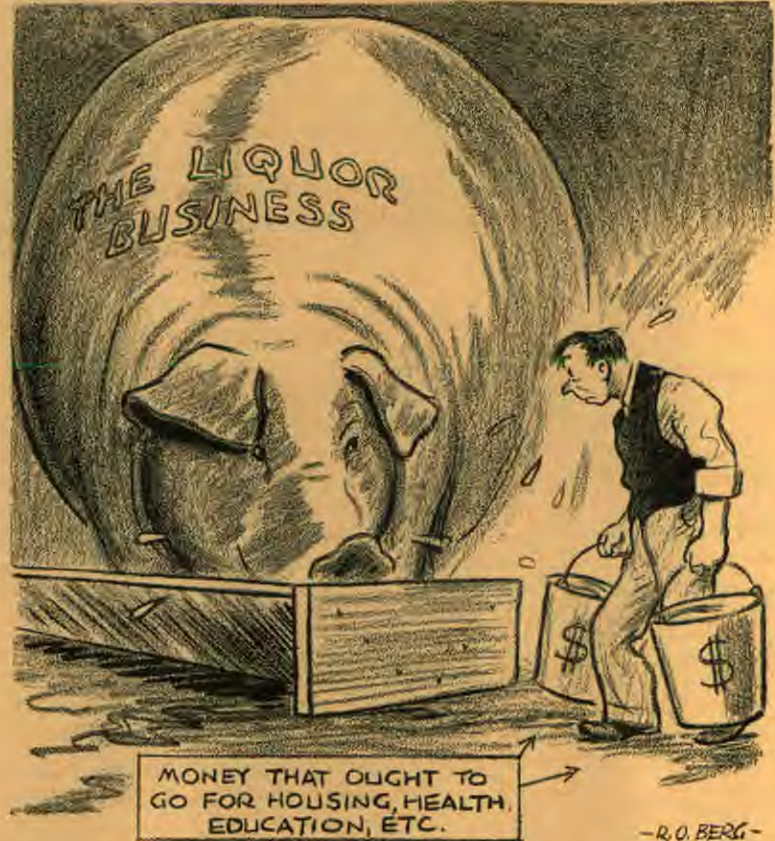
The first answer to that question comes from science. Any pharmacologist will tell you that alcohol is now recognized as a narcotic poison. Large numbers of people who drink do not realize that. Neither do they know that it is possible to develop alcoholism without ever becoming drunk, simply by taking continued moderate amounts of an alcoholic beverage. Those who know tell us that a bout of unrestrained drinking, harmful as it is, does less physical damage than the drinking of moderate amounts with unremitting regularity!

The next answer comes from the fact that moderate drinking is hard to keep in that class. Unfortunately, one soon gets habituated to the effect of alcohol, and he has to keep increasing the dose in order to obtain the effect he once managed to get on a smaller amount. Hence it is plain to see that the “temperate” drinker is potentially an intemperate drinker. Of course, you believe you can control the amount you drink perfectly well—you never allow it to “get” you. But there are those who cannot exercise that same control, which brings us to the next reason why moderate drinking is dangerous.

Because of the example set in moderate drinking by some outstanding and respectable individual, others are likely to take up the practice—others who may not have the power of will to curb the appetite aroused by alcohol and who may extend their drinking practices into alcoholism. You never heard of anyone's admiring a drunken sot to the extent of following his example. But the “temperate” drinker is another matter; his example is far more dangerous. Because he is admired and followed for his other qualities, it is deemed safe to follow him in the practice of drinking. He is the best—and most dangerous—advertisement that the liquor interests have.

You know that alcohol affects different types of people in various ways. Some are more susceptible to its influence than are others. Even the smallest amount of alcohol may make some drivers unsafe behind a wheel. Why? Because even

MORE THAN \$12,000,000,000 HAS BEEN SPENT ON ALCOHOLIC DRINKS SINCE REPEAL!



-R.O. BERG-

such limited quantities of alcohol impair judgment and limit the side range of vision. Who, in his most sober moments has not come upon situations in driving that gave him hardly a fraction of a second in which to make his decisions in order to avoid an accident and perhaps death? How can anyone with his mind slowed up in its functioning by the narcotic action of alcohol, with his judgment numbed by the same agent, hope to come safely through those split seconds of quick decision?

“Can a motorist drive safely after drinking one glass of beer?” This question was put to Chief Raymond Cato of the California highway patrol. This was his answer:

“Scientists have found that even one glass of beer has the effect of retarding the driver's speed in putting on the

brakes when forced to make an emergency stop or turn.”

You know the man who says he can always drive better after a couple of drinks. What he means is that he *thinks* he can drive better, because the alcohol has numbed his judgment about his driving, and it seems better to him than it was before. I have a neighbor who tells me that—but I have watched him drive home!

What is true of the automobile driver is doubly true of the airplane operator. Physiological changes brought about by high altitudes make alcohol a most dangerous agent when used just before going into the air. In some experiments carried out in the high altitude of the Chilean Andes it was found that the ten most common psychological alterations were these: greater expenditure of effort

in carrying out tasks; a more critical attitude toward other members of the party; mental laziness; increased dislike to be spoken to on certain subjects; dislike of being directed; difficulty in concentrating; slowness of reasoning; frequent recurrence of the same ideas; difficulty in remembering. After alcohol was taken, the relative impairment in these tests was greater in the mountains than at sea level.

It has been found that the concentration of alcohol in the blood rises more rapidly and reaches a higher level at high altitudes than at sea level. Nervous tissue, we are told, is particularly sensitive to oxygen want. Alcohol poisons the tissue cells so that they cannot use the oxygen properly, so it is no wonder that when these two conditions are found together as in flying, greater impairment is seen than at sea level.

Airplane pilots must think of more mechanical devices than the automobile driver, and often think faster, for they travel at a far greater rate of speed. For this reason aviation companies limit the drinking hours of their employees. Some companies insist on having pilots who abstain, while others demand that no alcohol be taken twelve to twenty-four hours before going up. For a pilot to be found in uniform in a place serving liquor is equal to dismissal in some companies.

Recently a man whom many people admire sat talking in my office. "If I were sure," he said, "that there was a certain amount of alcoholic drink that I could take without its doing me any harm, I would certainly drink, but I am afraid of what it might do to me."

"There is another reason why I don't drink," I replied. "It is that ancient admonition to remember that 'Ye are the temple of God.' When I pollute that temple by taking into it a poison that numbs my brain and renders me less capable of doing His service or thinking His thoughts, I am dishonoring God."

"Yes," he replied, "I had thought of that too; and that is another reason why I don't drink."

What's wrong with this so-called "moderate" or "temperate" drinking? Only this: Alcohol is a narcotic, habit-forming poison, which, because of its nature, calls for increased quantities as time goes on. Power of example is very strong in causing many to adopt its use who may not be able to control the practice in the same way as the person followed. In this mechanical age, alcohol is unwise for driver and pedestrian alike because, even in small quantities, it slows up reaction time and clouds judgment. It dulls the mind and spiritual nature.

That's what's wrong with it. And if you are a "moderate" drinker, won't you quit right now?

DRINK *and* CRIME

IN OUR special 1940 Temperance Number, we published selections from letters received from many prisons and penitentiaries in the United States testifying to the relation that drink has to crime.

On an average, more than 50 per cent of the prisoners entering such institutions attribute their downfall to drink.

Here is a further selection of letters of a similar character:

NEBRASKA REFORMATORY FOR WOMEN

"I do not have definite figures on the percentage attributing the downfall of inmates to alcoholic liquor, but I would estimate one third to alcoholic drinking. The average age is 26 plus." **HATTIE B. BOWLEY,**
Superintendent.

ILLINOIS STATE FARM

"In all, I would estimate that probably 50 per cent of our total population was committed for liquor violations, or for offenses committed while under the influence of intoxicating liquor." **F. W. PUGH,**
Record Clerk.

FLORIDA STATE PRISON

"My observation is that liquor appears somewhere in the picture of the crime of at least 90 per cent of the prisoners, and played a major part in the crime of probably 40 to 50 per cent." **L. F. CHAPMAN,**
Superintendent.

MARYLAND STATE PENAL FARM

"From my interviews with the prisoners received at this institution—all of whom are transferred from the other two institutions in the State—I find that the major portion of them have used liquor prior to their being incarcerated on the charge on which they were convicted. I also find that approximately 80 per cent of the inmates do drink intoxicating beverages. Our classification records do not indicate whether or not an inmate has been received in prison due directly to drinking, but I do find that the major portion of the men attribute their difficulties to intoxicating beverages. Our

annual report for the last fiscal year showed that the average age of the men at this institution is 29.89 years." **E. B. CARL,**
Superintendent.

PENNSYLVANIA INDUSTRIAL SCHOOL

"In a social analysis of 978 cases classified by the Classification Clinic July 1, 1938, to June 30, 1939, 84 offenders, or 8.58 per cent of the boys, are classified as excessive drinkers. Undoubtedly a larger percentage of the population used alcoholic liquor. This percentage of 8.58 covers the cases in which we judge that the use of alcohol in an excessive way had an important bearing on the crimes of these 84 boys."

JOHN D. PENNINGTON,
General Superintendent.

WISCONSIN STATE PRISON

"We are not going to make a positive statement on this matter of drinking's being the downfall and cause of men's going to prison, as we have no definite or accurate figures available along that line. We do know that it is the cause of downfall for many men. We feel safe in saying or in estimating at least that 50 per cent or over fall because of liquor. The average age of prisoners at this institution varies between the age of thirty and thirty-five."

JOHN C. BURKE, *Warden.*

Surely the time has come for something very definite to be done to curb the power of the drink traffic, and reduce its fearful toll of life and character.

One thing at least all can do. Send for copies of the Special Temperance Number of the *Signs of the Times*, and distribute them to your friends and neighbors. Especially place them in the hands of young people. See that every student in your local high school or college has a copy. They cost only \$2 a hundred, or \$15 a thousand. Order from the Pacific Press, Mountain View, California.

Educate for Temperance with the Special Temperance *Signs*. And do it now!

COMING NEXT WEEK

This Amazing Century	E. F. Hackman
Should Church and State Be Separate?	Samuel M. Cavert
The Bible's Two Laws	Carlyle B. Haynes
A Challenge Answered	A. E. Rawson
The Comfort of Knowing	Mary J. Vine
Friday, Saturday, or Sunday?	Marenius H. Jensen
Prayer in Wartime	H. F. De'Ath

Lights Along the Way

by C. A. RENTFRO

IT IS a dark night along a rocky, dangerous coast. A passenger ship plows steadily through the murky waters. The helmsman steers along a course plotted by the navigator. A lookout on the mast peers into the distance. He picks up the first gleams of a lighthouse. He identifies it by the flickering code and color. The navigator checks his position.

"All's well!"

And the ship passes on.

As we sail the seas of life, there are lighthouses to guide us all along the way.

Peter declared: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

Yes, God is waiting to help us in life's darkest hours. If we are willing to "take heed," He will not fail us.

In South America, back in the vast hinterland, we found a young man who wanted to give his heart to God; yet he was clinging to an idol—tobacco.

One Sabbath morning we went out for a stroll. We sat on a log,—a place where many a decision for life has been made,—and talked about Jesus Christ, the Friend of sinners. Then the Spirit of God made an impression on that youthful heart as a decision was made. Reaching in his pocket, the young man pulled out that cherished evil weed, and threw it into a deep gully.

A light suddenly shone in his darkened heart. And another lost sheep was guided into the fold. "Thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Ezekiel 34:11, 16.

And Jesus did just that for me—and for you, dear friend.

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold;—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

The Shepherd then said:

"One of Mine has wandered away from Me,
And although the road be rough and steep,
I go to the desert to find My sheep."

Do you hear His footfall as He comes over the rocky ledges looking for you? Are you fearful lest He fail to see you in your lost condition? Your friends may have failed you—maybe your own family; but Jesus Christ is even now at your side to take hold of your faltering hand.

Do not refuse so precious a salvation, dear friend. Someday it will be too late. Let us lift up our hearts in prayer with these words:

"Dear Saviour, Lord, and Master, my heart cries out to Thee as a thirsty man in the desert. I long for the joy of peace, pardon, and the eternal hope of salvation. Still the raging tempest in my heart, and may Thy sweet Spirit pervade my soul. Abide with me through the dark nights of trial and temptation, and heal my broken heart. Dear Lord, accept this poor, contrite heart of mine. Lead me gently home, and save me in kindness, love, and mercy. And unto Thee be all glory, honor, and power forever. Amen."

Fear Grips the World

(Continued from page 5)

servants, whom the Lord when He cometh shall find watching." Luke 12:37. Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray

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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always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36.

If men would give due heed to the uplifting admonitions and the high commands of God's word, they would find themselves greatly blessed of heaven. If they would turn to the encouraging words found in the gospel message, they would not only be delivered from the bondage of fear but learn that God is interested in every man, and has opened the way of escape from the deepest shadows of this earth's dark hour.

If the millions of those whose hopes have been blasted, whose plans have been thwarted, whose purposes have been defeated, and whose hearts have been hardened and darkened and tormented by fear, would give attention to the ringing challenge of the Lord Jesus Christ, "Have faith in God," their whole outlook would be changed. Unbelieving fear that torments men is swept away before faith in a living God. The true and adequate remedy for fear is genuine love for the One who first loved us. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." 1 John 4:18. Let us rejoice in the fact that this blessed experience is open to all who trust in God and believe His word.

The Flight of Time

(Continued from page 3)

We are Roman Catholics. In fact, I was raised in a convent. My aunt was Mother Superior until a few years ago, when she resigned on account of poor eyesight.

I want to tell you that I am not, neither is my niece, "vitriolic" as some letters are written to you, because "they" do not like some of your statements.

Neither my niece nor I believe in pomp—in many things we have our own ideas, and some people consider us heathens, when, in fact, we both are deeply religious, but perhaps not dogmatic. You see, I feel that we do not have to go to a beautiful edifice to pray. I like a small chapel, no matter how poor, just as well, and I always

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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).

Name _____

Address _____

felt near God when I walked through our woods at home. There was peace everywhere.

Your magazine has given us courage many times when our hearts were very heavy and needed "boosting up." It has done more for us than a church sermon. Thank you.

Sincerely,

(Signed) MADELINE B. _____

If other members of the Roman Catholic Church are also finding spiritual benefit from the *Signs*, we shall be most happy to hear from them.



CHRISTIAN SOLDIERS

A DELIGHTFUL story has come out of the tragedy of the Russo-Finnish war. Writing to the *Liverpool Daily Post*, a Y.M.C.A. leader in Finland said:

"The Russian invasion has brought about a revival in the religious life of our nation, and we live in an atmosphere of prayer. I do not think our people have ever prayed so much as in these last weeks. And, indeed, we also pray for our adversaries, that they may find again the road to freedom. We are so sorry for the poor Russian soldiers, as they have been misled and their suffering is indescribable.

"On Christmas morning our troops in the line sang Christmas hymns as loudly as they could so that the enemy might hear them. At another place a Christmas service was relayed in Russian by means of loud-speakers facing the Russian trenches. We did this to try to make them see in what kind of spirit we are fighting."

To Have the Abundant Life

HE who lives without prayer, he who lives with little prayer, he who seldom reads the word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most Holy, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be.—*Spurgeon*.

RELIEF FUND

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A. T. Ishkanian	\$2.00
A Friend	5.00
L. O. H.	2.00
John Larsen	3.00
A. B.	5.00



INTERNATIONAL

WAR SPREADS OVER EUROPE!

FEAR SEIZES THE WORLD

What does it all mean?

Where are we going?

What will happen next?

In the Battle of Empires, who will win?

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WONDERS IN THE HEIGHTS

A Psalm of the Airways

by O. C. DURHAM

° [Meditation on the one hundred seventh psalm] °
while outriding a storm at four thousand feet.

THEY that fly to and fro in ships,
That do business in the trackless highways of the firmament:
These see the works of the Lord,
And His wonders in the heights.

For He commandeth, and raiseth the stormy wind,
Which buffeteth the clouds thereof.

They are tossed to and fro as a leaf,
Floods of water pour over their craft,
Darkness swalloweth them up,
And thunder drowneth the voice of the ship's engines.

They mount up to the heaven,
They drop suddenly to the depths:
Qualms take hold of them,
Cold sweat standeth like dew on their faces.

Then they cry unto the Lord in their trouble,
And He bringeth them out of their distresses.
He maketh the storm a calm,
So that the ship flieth smoothly as an eagle.

Then are they glad because they may discern the trees,
And rivers, and fields below them:
So He bringeth them safely to ground,
Yea, at their chosen destination.

Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
For He stilleth the angry wind,
And causeth the tumult of the clouds to cease.

