

SIGNS OF THE TIMES



the flight of TIME



INTERNATIONAL

A convoy being escorted by warships. This system has so far resulted in almost eliminating losses from submarines. But the full extent of the menace from air raiders has yet to be discovered.



A Survey of World Events

by the EDITOR

IN THE ancient story of Deborah and Barak there occurs this significant sentence: "The stars in their courses fought against Sisera." Judges 5:20.

Sisera was commander in chief of the forces of Jabin, king of Canaan, and was largely responsible for the military dictatorship under which, for twenty years, "he mightily oppressed the children of Israel." Chapter 4:3.

He was a great believer in strong armaments, and had prepared the most modern implements of war of his time, exceeding anything his opponents might manufacture. The very mention of his "nine hundred chariots of iron" struck terror into neighboring nations.

Then came a day when the children of Israel, having turned once more to God with all their hearts, rose up and went out to challenge the power of the tyrant. "The leaders took the lead in Israel," "the people offered themselves willingly," and a very great victory was won. Chapter 5:2, R. V.

Then we read that "the stars in their courses fought against Sisera."

Just how they fought we cannot tell. Perhaps this is a glimpse of one of God's "secret weapons." Perhaps it is symbolic of the mighty, unconquerable forces that always support all righteous causes. Certainly it is most encouraging at this pres-

ent juncture when another Sisera, with ten times nine hundred chariots of iron, is rampaging over the earth.

For while this modern tyrant, swelled with a false sense of his own importance, is laying Europe waste, stabbing innocent nations in the back, bombing and burning beautiful cities, and soaking the soil of a continent with blood, he is arousing against himself the very forces that at the last will inevitably bring about his destruction. Indeed, the more frightful and the more widespread his atrocities, the more certain will be his final doom.

Little as he may care about it, all heaven is watching the progress of his wickedness, and the heart of God, we confidently believe, it not unmoved by the consequent sufferings of inoffensive multitudes. Into the sympathetic ears of the Most High is pouring this pitiful plea for succor, rising from a million hearts today: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Revelation 6:10.

It is at such moments that God moves into action, that "the stars in their courses" are mobilized, and invisible forces, stirred by the outrage of all righteousness, are set in motion for its defense.

Thus has it ever been. Thus will it be again.

It is perilous indeed to fight the stars.

A strange scene in Hungary. Nuns of a religious order in Budapest exercising in gas masks.

INTERNATIONAL





HOPE ON!

THE frightful happenings in Europe during the past few weeks have caused a pall of gloom to settle over all mankind. In a new and unanticipated sense darkness covers the earth, and gross darkness the people.

Hour by hour as waiting millions have listened at their radios to stories of death and disaster, as they have read in their newspapers of the everspreading terror, a sickening dread has come upon them, nerves have been strained to the limit, and a sense of helplessness bordering on despair has hung like a dead weight upon their souls.

Dark indeed is the prospect. As Mr. Cordell Hull said in his address before the American Society of International Law, "the specter of a new descent into the conditions of international anarchy which characterized the Dark Ages looms on the horizon today. I am profoundly convinced that it menaces the civilized existence of mankind—of every nation and of every individual."

It is indeed earth's midnight hour, without a gleam of light in the sky, and the raging storm clouds bellowing their thunder to the exclusion of every cheerful sound.

Yet we would say to all, on the authority of Holy Scripture, Hope on! God is not dead, nor is His cause lost.

Long ago He foresaw this very time, and through His prophets told us that all these things would come to pass.

At the very end of world history, He said, there would come "a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1. At that time men's hearts would fail them "for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Nevertheless God also gave explicit assurance that He would not forget His own in this supreme crisis. "At that time," He said to Daniel, "thy people shall be delivered, every one that shall be found written in the book."

Which means, of course, that God is still watching and caring and planning.

And Jesus said: "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18:7, 8.

Then again, immediately following the description of "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," we read this inspiring exhortation: "Behold, I come quickly; hold that fast which thou hast; that no man take thy crown." Revelation 3:10, 11.

So we are not to lose heart.

As the darkness of earth's midnight hour closes in upon us, faith must take the place of sight. We must learn to trust where we cannot see. At all costs we must hold on, and hold fast.

After all, the greatest fact of this time is not the bloody victories of some power-crazed potentate on a wrecked and ruined continent, but that Jesus Christ, "King of kings, and Lord of lords," is shortly coming back to end the reign of sin with the blazing brightness of His glory, and to gather the redeemed to their everlasting rest.

This is no time for despondency, for the greatest hope that ever burned in the hearts of men is about to be realized.

To the people living in the final hour of world distress and perplexity—that is, to this very generation—Jesus has said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Look up! That is a message of courage straight from the heart of God to you.

Therefore let each of us say to himself, with David of old: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." Psalm 42:11.



NEARLY THERE

THE other day we were talking with a grand old man who remembered the very early days of the *Signs of the Times*. He helped to print it back in the 1880's and the 1890's, and he told us how thrilled he was when the circulation first reached 12,000 copies. And when it passed 13,000, there was great rejoicing.

Through all the years that have elapsed since then, the hope has been cherished

There would have been no battle of Narvik but for this railroad which links the Kiruna iron mines in Sweden with the Norwegian port.

INTERNATIONAL



OUR COVER PICTURE

The amazing advance in methods of transportation during the past century was well illustrated at the recent celebration of the 100th anniversary of organized dentistry by the Los Angeles Dental Society at Glendale, California. The small picture shows Dr. S. A. Allen, president of the Society, attired as an old-time traveling dentist, while at the left is Dr. P. W. Hurst of Glendale, who often flies considerable distances to see his patients.

that one day the *Signs of the Times* would enjoy a regular weekly circulation of 100,000 copies. But though there have been constant increases, the goal has always seemed to keep far in the distance.

Then, under the blessing of God, and with the help of many friends, there came a sudden and most encouraging forward drive. Each year for four years now there has been a substantial increase of from five to ten thousand subscriptions annually, until today the regular subscription list stands at the all-time high of just under 94,000. Yet this is not all. Extra copies are always needed to meet special calls in addition to the regular list, and the printing order for several weeks has ranged from 96,000 to 98,000 copies. This, of course, is altogether apart from the number required for our Temperance issue, for which the initial printing order was 300,000, with more to follow.

So we are nearly there. Very nearly. And we would like to take this opportunity to thank all those who have so generously and so zealously assisted this year, and in the years gone by, in making the dream of the pioneers come true.

Someone said to us yesterday, "Seeing the circulation is so near 100,000, can't something be done to push it over the goal?"

Well, maybe something can.

And maybe *you* would like to make a practical suggestion!

If so, it will be warmly welcomed.

THIS

Changes Wrought in a Hundred Years

Why Have All the Greatest Inventions Occurred So Recently?

by E. F. HACKMAN



1903 *The Orville Wright plane, the first powered machine to carry man above the earth.*

WHEN in London some years ago, I picked up a copy of *The Daily Express*, which told of a mother in London holding a conversation over the telephone with her son in Sydney, Australia. "Hello, mum," said the voice of eighteen-year-old Jack Sidgrist, lying critically ill in the Prince Albert Hospital in Sydney, 13,000 miles away. For over eighteen minutes mother and son maintained an uninterrupted conversation. The voice of the sick boy in Australia came over as clear as if it had been an ordinary trunk call at home.

Today a commercial wireless telephone service links India, Australia, South Africa, and the whole of North America with Europe. The world is, in fact, shrinking with a rapidity that is brought home to us only by these occasional dramatic advances. The American Telephone Company advertises that 21,000,000 homes in America can now call 7,000,000 homes in Europe. Contrast this with the fact that as late as 1900 only one American home in thirteen had a telephone.

Yet this development of the telephone, which has made the earth only a split-second wide, may soon seem a rudimentary achievement, for science has discovered a way by which we can not only recognize the voices of those who talk to us but even see their faces. Today thousands of radio sets are equipped for television.

When this new invention was shown to the Army and Navy officials for the first time, the Secretary of the Navy said: "If there should come another war, we could sit at our desks here in Washington and watch the progress of fighting far out at sea."

There seems to be no limit to the number of new inventions. The United States Patent Office has just registered the two millionth grant to American inventive genius. It was an invention for an improvement of pneumatic tires for railroad cars that are to compose those

streamline trains now speeding over the country at one hundred or more miles an hour. It is interesting to note that the first million patents required 120 years, and that the second million were granted in a period of only 24 years.

Looking back over the vast changes that have been wrought in our methods of living in the period mentioned, particularly in the 24 years covered by the issue of the second 1,000,000 patents, one is amazed at what human ingenuity has done for human comfort and efficiency.

"It was less than a hundred years ago," said the *Sunday School Times* of September 4, 1937, "that Adam Thompson of Cincinnati filled the first bathtub in the United States. The news of Mr. Thompson's tub was quickly spread. The newspapers said that the newfangled idea would ruin the democratic simplicity of the Republic. Doctors predicted rheumatism, inflammation of the lungs, etc. The wise ones agreed that bathing in the winter-time would result in the decline of the robust population. Philadelphia, the cradle of liberty, tried to put a ban on bathing from the first of November to the first of March. Boston, in 1845, made bathing unlawful except on the advice of a doctor. Hartford, Providence, Wilmington, and other cities tried to block the bad habit with extra-heavy rates. The State of Virginia took a slap at bathing by placing a tax of \$30 a year on every bathtub brought into the State. But, by 1922, there were manufactured 889,000 bathtubs a year."

In 1900 only one American home in every seven had a bathtub, and only one home in thirty had electric light. There were only 8,000 automobiles in the country; and manufactured products were

scarce and expensive. Today there are 20,000,000 bathtubs and 18,000,000 telephones, 22,000,000 wired homes, 25,000,000 automobiles, and millions of other manufactured products that were unheard of in the 90's, but are now so plentiful they cost but a fraction of their former price.

And what could not be said about the efforts to increase speed? No sooner is



1924 *At the age of ninety, Esra Meeker prepares to fly over part of the journey he once laboriously traveled by ox team.*

one record set up than it is toppled over and another is established, which soon suffers a similar fate. Automobiles have been built to travel more than six miles a minute. Airplanes have exceeded nine miles a minute. Aeronautical engineers forecast airplanes capable of flying to Europe and back nonstop. They regard the existing machines as lumbering trucks compared with the planes that will be available in a year or so.

Surely we live in an age of wonders! But what man on the street ever stops to reason out the meaning of this? Why is the age of invention so recent? Why did the people get along with the awkward, clumsy old flint and steel and tinder box of our forefathers for so long, until the common match came along one hundred nine years ago? Why did our grandfathers reap their fields by hand, practically the same as in the days of

AMAZING CENTURY

Abraham? Why did the forked branch of a tree serve as the only plow for so long? Why did the faithful horse and the patient ox or cow provide the only source of power for travel and burden bearing for so many plodding centuries? Why were oar and sail the only motive power for ships as they fearsomely ventured out to sea while age followed age?

As one author has said, "Was it from lack of brain power in our forefathers and the ancient peoples?" No, for in other lines than inventions there was high achievement. In literature, philosophy, art, and government, the nations of the past have left enduring monuments. The field of human genius was fertile, but the plant of scientific knowledge and invention had but a slow, feeble growth. Why did it lag behind other mental activities? We must go to the Bible for the answer.

The prophet Daniel foretold very definitely that this age would be marked by invention, rapid transportation, and scientific attainments rivaling the magician's wildest dreams. Here are the very words from the ancient record: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

When one considers that this generation has witnessed so many wonderful improvements in facilities for travel and

DID YOU KNOW

America Once Taxed Bathtubs?

transportation, and in the development of the arts and sciences, the fulfillment of this prophecy is clear. But what was the purpose of God in permitting this great age of invention?

Let us couple with Daniel's prophecy the message given to us by our Lord in Matthew 24:14. The Lord Jesus Himself is speaking. He has been talking about the end of the age and of His coming again. He has mentioned many things that should characterize the last days, such as wars, pestilences, famines, earthquakes, and abounding iniquity, and then follow these memorable words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

How wonderfully these prophecies harmonize! The fulfillment of one provides the means for the fulfillment of the other. By means of the ocean greyhound, missionaries, medical supplies, and Bibles can be sent swiftly to faraway islands and continents. Airplanes are needed to supplement the ships. Missionaries are

constantly flying over vast distances today with the gospel of salvation. Powerful printing presses are turning out literature in hundreds of languages to reach those who sit in darkness. These and other pieces of equipment too many to describe are helping to carry the good news of salvation and of the soon-returning Lord to the world's needy millions.

Things do not "just happen." The same heavenly Father who numbers the hairs of our heads has His guiding hand on the helm of world affairs. Yes, dear reader, this generation is witnessing the closing scenes of earth's history. The consummation of all things is upon us. Let us earnestly seek God for the preparation that alone can entitle us to an entrance into His everlasting kingdom.

SON of man, whenever I doubt of life I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion, but Thou art not obsolete. Thou art abreast of all the centuries. Thou goest before them like the star. I have never come up with Thee, modern as I am.—*George Matheson.*

TODAY

In this Lockheed monoplane Howard Hughes flew around the world in less than four days.

INTERNATIONAL





A CHALLENGE ANSWERED

by A. E. RAWSON

Director, Calcutta Mission
Station, Calcutta, India

TO BE faced with the stupendous task of raising funds in order to establish a boarding school for the depressed classes is no light matter in these hard times. But realizing that hundreds of our youth were being trained in the schools that had been established in almost every language area in India, and that it was high time that the Kanarese field, too, should have its own school, I screwed up my courage and set out to enlist the aid of the public.

My first contact was with an influential businessman. I sent in my card, and was soon shown into his presence. Flicking the ashes from his cigar, he waved me to a chair. In a few words I explained to him why I had called.

"You say that you are starting a school for the depressed classes and that you are appealing to my generosity? I am afraid you have come to the wrong person. I have no time, least of all, money, for such ungrateful rascals. It beats me how you missionaries can come out here in this awful heat,"—here he paused to wipe the perspiration from his brow,—“and how you have the patience to work for such a worthless crowd. They're the most dishonest, lazy, dis—er—” His voice trailed off and was lost in the cloud of smoke above his head.

Breathing a silent prayer, I turned to him and endeavored to soothe his ruffled feelings.

"I perceive that you have had some unfortunate experience recently," I said.

"Recently? I am always having these unfortunate experiences!" he exploded.

"I wholeheartedly agree with part of what you say," I replied. "There is the heat, to be sure; and there are other minor troubles that the missionaries have to endure. But I certainly do not feel the same as you do toward these unfortunate people. For instance, you would not for a moment subscribe to the view that every man and every woman of the white races is a saint. There is the 'worthless crowd' in every country; and in every country you will find societies composed of unselfish men and women endeavoring to raise the outcasts to a

higher level. Well, I represent one such society."

My friend laughed at my earnestness, but his manner seemed to indicate that he had forgotten for the moment his aversion for the "native." Seizing the opportunity thus presented, I continued to plead my cause.

"You say that you do not believe in missions? that these outcasts are not worth worrying about? Very well, I shall prove to you that you are very much mistaken. You are a busy man; but give me a few minutes of your time, and I will tell you a story that will surely cause you to change your mind."

He smiled indulgently, and told me that I might carry on with the story.

"One day," I said, "there came to my home a poor, dejected fellow. He had just been released from jail, where he had been serving a life sentence for the murder of more than one person. But while in prison, he was of good behavior, and when the maharaja's Silver Jubilee was being celebrated, he, with other deserving prisoners, received a pardon from the Government. Without money or food

he sought my home, hoping that he would find shelter until he could secure employment.

"Taking this opportunity, I endeavored to give him the message of salvation. The heart of this hardened criminal melted under the influence of 'the old, old story.' He was converted, and became a new man in Christ Jesus. He had been a heavy smoker from the days of his youth, a drunkard for almost the same length of time, and was never without his snuff and betel nut. Add to these a host of other bad habits, and you will then have some idea of what it meant for this poor fellow to turn over a new leaf. But he put up a brave fight, and finally won a glorious victory. Shortly afterward, this living testimony went back to his people and proceeded to impart to them a knowledge of the Saviour who had so completely changed his life.

"I could cite a hundred such cases. Men and women in the chains of vice, slaves to the most degrading habits, have been marvelously changed and are living witnesses to the transforming power of the gospel. I can assure you that the gospel has the power to produce better fathers, better mothers, and better citizens. Preach the gospel faithfully, and

(Continued on page 9)

A familiar scene in India—a potter at his wheel.



The Comfort of KNOWING

WE WERE visiting friends, the children and I, and on the bureau was a picture of a woman so like our hostess that one could scarcely think otherwise than that it was she. Just something, some tiny expression of an inward difference, made one wonder. Ursula came upon it at last, and for a long time stood in front of it, puzzled. We watched her, amused. But then, being Ursula, and only five at the time, "Is this you?" she asked.

"No," came the reply, "that was my sister;" and then, very gently: "She's an angel now. Such a tragedy!" she said turning to me. "She was killed."

One could almost see Ursula's mind working. At least for a little while her tour of investigation was finished. She must think this out. Here was a problem indeed. Happily our hostess was shortly called out.

"Mamma," it was whispered, but it was intensely earnest, "mamma, she says her sister's an *angel*; why is she sad if she thinks she's an angel?"

"Mamma, does she really think she's an angel? Doesn't she *know*?"

"Mamma," the whisper grew increasingly eager, "mamma, won't you tell her?"

Small wonder that our Lord said, "As a little child"! Her theology is so clear, our little daughter's, and her responsibility, in case of another's need, so plain.

"Doesn't she *know*?" as though it were foolish, absurd, ridiculous.

And—

"Won't you tell her?" as though there were nothing else I could possibly do.

Which, of course, is absolutely right.

It is absurd not to know; though, fortunately, the Lord is kind, and pities our absurdity so long as it is not obstinate and willing.

And there *is* nothing else we can do, is there, other than that? Somebody's got to tell them; and, if the opportunity is laid at our door and we neglect it, oh, what infinite loss! What a joy and comfort is ours, ours who know! And what misery there is in uncertainty, what poor solace! Why *is* she sad indeed if she thinks her sister is an angel? Who at all could be sad over such joyous liberation? If they were "angels," our dear, departed loved ones, and we knew it to be true, why, we could not but be glad, of course. But we don't know any such

A Message of Hope for the Sorrowing

by MARY J. VINE

thing; and deserted hearts without a solid foundation for hope may well be sad, though that is certainly not the will of the Lord. So perfect was His knowledge that He went out to be crucified with a song upon His lips. He knew. There was, and is, no uncertainty about the Lord.

Nor need there be, thank God, about us.

How simply explanatory is the story of Lazarus!

"Our friend Lazarus sleepeth," said Jesus; "but I go, that I may awake him out of sleep." John 11:11.

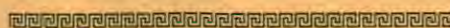
Only when He was, as it were, pushed into it, did the Saviour use the dread word "death."

Yes, he was dead all right, their dear friend Lazarus; but, after all, what was death, *this* death? Only a stage along the way, not a permanent, not an insuperable, impassable thing.

"Our friend Lazarus sleepeth," said He.

And so sleep all His friends, who have passed away; and who would begrudge it to them? How well-deserved it has been by some of them! how unutterably longed for by others! Sleep, dear friendly sleep!

And what the dear Lord did for Lazarus was but an earnest of what He intends to do again.



"Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So, as He leads, my path I make,
And step by step I gladly take—
A child, in Him confiding.

"Just as God leads I onward go,
Out amid thorns and briars keen;
God does not yet His guidance show,
But in the end it shall be seen.
How by a loving Father's will,
Faithful and true, He leads me still.
And so my heart is resting."



When Jesus comes, the dead who have known and loved Him will live again. Until then they are asleep in their graves.

"I go, that I may awake him out of sleep."

"I go—"

It may be that we have all at times been parted from loved ones; and how the days, the weeks, the months dragged by! How impatient we grew! We would pack and repack the suitcases. For days they stood unnecessarily in the hall. But then, at last, came the moment of departure; and who can describe the thrill and the satisfaction of it? We were going! Suddenly we felt unleashed as it were. Let us get on the way!

What of Him, then?

"I go—"

Can we conceive of the overwhelming emotion of that supreme moment, when He shall go out to meet His own—He, the King; He, their One beloved; He, their Saviour and Deliverer? He has waited so long. He has yearned so unutterably. He has suffered for them so unspeakably. And He has now prepared for them so marvelously.

"I go—"

With nothing any longer to hold Him in check, released at last, our Friend!

And "we which are alive and remain unto the coming of the Lord *shall not prevent them which are asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore," says Paul, "comfort one another with these words." 1 Thessalonians 4:15-18. Let us never neglect one least opportunity to do so.

YOU and YOU

Choosing the

by GWYNNE

PROBABLY you have heard the old saying, "Birds of a feather flock together." It isn't intended to be a profound observation, of course; but, after all, it certainly is rather true.

I teach in a Western college where we have several hundred students. Probably there is not a single member of the faculty who knows them all. Occasionally, when a committee is meeting to deal with certain students, a name is mentioned that a faculty member does not recall—he does not know who this student is, or what kind of person he really is. And so the question is asked, "Who is that?"

And the answer generally comes back, "Why, that's the fellow you always see chumming around with So-and-so."

And you would be surprised to know what a good idea that simple little description will really give us of the person we are dealing with; for, if we know what So-and-so is like, in 99.44 per cent of the cases we can also know what his friends are like. Yes, "birds of a feather flock together." Think this over as it touches yourself.

True, we may go to the extreme of pharisaical isolation, and adopt a "holier-than-thou" attitude, which is as offensive to God as it is to man. And I also know that Jesus, when He walked in Galilee and Jerusalem, dined with publicans and sinners. But, after all, when everything is said and done, the fact remains that publicans and sinners were not members of Jesus' special "set," if we may use that expression. Those who became disciples ceased to be sinners. They broke away from the past, with its sins and its follies; they walked with Him in newness of life.

Friendly? Surely the Saviour was friendly to all, and surely those who are His followers will be friendly to all. Yet let us remember that when Jesus mingled with the publicans and sinners, He was doing so with a definite motive, a fixed purpose. Their redemption, their salvation—that was His goal. On such occasions not a single word fell from His lips that would lend license to foolishness or depravity; He was not simply frittering away His time with them. Now, as He was friendly to all, so let us be friendly to all. Are there any we can help? Then let us not hesitate to help them. But in helping them, let us watch to be sure that it is we who are influencing them toward what

is right and true and honorable, and not they who are influencing us toward what is wrong and false and profane.

Indeed, it is not such rather casual associations that I am thinking of when I speak of you and your associates. Rather, I have in mind that particular group with whom you go, those special friends whom everyone around you realizes belong to your special "set." We all have such a "set," if only for the reason that we cannot, from the very mathematics of the case, be equally intimate with all around us; and hence we must choose some as our special friends. In the case of Jesus, He had His twelve disciples. In your case, whom are you choosing?

Let us notice again that little adage, "Birds of a feather flock together." Its truth, as we have said, strikes us at first hearing. But why is it true? Why do honest people like to associate with honest people, and crooks like to associate with crooks? The answer lies in a single word—congeniality. It is not generally true that opposites attract. As a rule, we like those who like the things that we like. Persons who enjoy the vaudeville burlesque are seldom hard-and-fast friends with those who frequent the prayer meeting. Why not? Not because either class has signed any pledge to ignore the other, but simply because they have nothing in common.

And if we do associate long enough with others of a different type from ours, in the end either they take over our principles or we take over theirs. It is as when one rubs a piece of ordinary steel upon a magnetized bar. The mere proximity leads some of the magnetism from the magnet into the steel that is not magnetized, so that in the end both are magnetized. Friendship works that way. You influence your associates and your associates influence you.

In one of his epistles, Paul expresses this principle with regard to spiritual things. "We all," he says, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. We might paraphrase this in this way: As we behold God, as we spiritually associate with Him, we become like Him, taking on His character, reflecting, in however small and imperfect a way, His goodness and His love.

Obviously, this principle is true in

spiritual things. But it is also true in other ways. Whatsoever we behold, in time we come to reflect; we are changed by that with which we mingle. This idea is common enough; the trouble is that we do not think of it often enough, or at least do not think of it until it is too late. Read such a sentence as this: "He was well brought up, but he fell in with bad company." We catch the idea immediately, don't we? Here is some young person whose father and mother did their best for him. Themselves good, they sought to make him good. They set



A person, young or old, is congeniality is t

R FRIENDS

Associates

LYMPLE



GALLOWAY

by the company he keeps;
of friendship.

before him sound principles; they encouraged him to do that which was right and decent and honorable. And, sure enough, he became like them. He took over their ideas, their moral characteristics, their mode of looking at life. His character was well on the way to a proper and useful formation.

"But he fell in with bad company." What happened then? Why, naturally enough, the principles of his new society conflicted with the principles of his old society. He did not, of course, he reasoned, intend to go very far with this

bad company. He was going to go with it just a little way, merely in order to find out what it really was like, simply in order to broaden his ideas—"one should not be too narrow." He knew that his new companions were not exactly saints; but then "one cannot be too particular in this world of ours."

And so little by little he went on, and little by little he became changed, and little by little he became worse, until at the end one would not know him for the same person that he was at the beginning. How many times, alas, has this sad history been repeated!

Here is a little test question for you to ask yourself: "With what kind of people do I like to associate?" Think that over carefully and honestly, and it will tell you a great deal about yourself. And it will not only tell you what you are, but it will also tell you where you are headed for.

A little frank self-examination will not hurt you; in fact, it will do you much good. And here are some suggestions:

"Are the kind of people with whom I like to associate those who will benefit me intellectually?"

"Are the kind of people with whom I like to associate those who will benefit me spiritually?"

"Are the kind of people with whom I like to associate those whom I should be ashamed to acknowledge before my father and mother or other persons whom I respect?"

"Are the kind of people with whom I like to associate those who are really strong and helpful, or are they of a weak and idle sort?"

"Are the kind of people with whom I like to associate really friendly, or do they simply like to hang around and gossip?"

"Are the kind of people with whom I like to associate those who have a real purpose in life, or is their aim, after all, pretty vague and low?"

"Are the kind of people with whom I like to associate those of whom I know God can approve, or are they irreligious, and rather proud of their irreligion?"

It is amazing, when we stop to think of it, to what an extent our friends and associates mold our lives—and this holds true whether we think of an influence toward good or an influence toward evil. Day by day these persons with whom we chum around, with whom we exchange confidences, with whom we discuss our

plans and hopes and aspirations—day by day they are molding us, influencing us, leading us either upward or downward. In the light of the gospel, let us make sure that we have only those associates who will lead us to hope and confidence and assurance in God.

A Challenge Answered

(Continued from page 6)

you can be sure of clean lives, clean homes, and clean villages.

"How often I have seen men and women going through intense physical agony because they were held fast in the clutches of Satan! The doctors, baffled, had given up in despair, and had openly admitted and affirmed that the malady was due to the practice of witchcraft. You may not believe all this, but I do know that at such times I have earnestly sought the aid of the Great Physician, and have had the unspeakable joy of seeing these suffering souls immediately released from bondage. They have then given their hearts to Christ; and who can describe the change that has taken place in their lives?"

"Well, well," said my friend smiling, "this is interesting! These people must have a good streak in them after all. And that reminds me, the doctor told me some time ago that unless I quit smoking I should be a dead man very soon. I have tried very hard to do so, but have not been successful. I think I had better try your cure, though it sounds as incredible as any fairy tale."

"Perhaps it does sound a bit thin," I said; "but I can assure you that it works."

He said nothing and, emboldened by his silence, I ventured to make another appeal to him.

"Don't you believe that missions pay?" I asked him earnestly.

Looking me straight in the eye, he answered me in the affirmative.

"Yes," he said in a very definite tone, "they do pay! I am convinced on that point now. The trouble with me is that I have never taken time to observe what is being accomplished by missionaries."

Slowly the checkbook came out of the drawer. "Let me help in a tangible way this morning," he said as he wrote out a check for a generous amount. "Your visit has done me much good," he added, as he saw me to the door. "I shall be happy to meet you again."



The BIBLE'S TWO LAWS

Which One Has Been Abolished?

by CARLYLE B. HAYNES

MUCH confusion has arisen among Bible students in regard to certain statements in the Bible about two systems of law.

Every Bible student knows there is a law set forth in the Scriptures that is said to be eternal and unchangeable.

But there is another law spoken of that is said to have been "done away."

There is the law of God, and there is the law of Moses.

There is a law that is perfect; and there is a law that makes nothing perfect.

There is a law that Christ came to make honorable and to exalt and to carry out.

And there is a law that He abolished.

Consequently, those who are but beginning their study of the Bible are likely to become confused if they come to their Bible study with the mistaken notion, prevalent in some quarters, that there is but one system of law revealed in the Bible.

They are in danger of concluding that the Ten Commandment law of God has been done away when they read of some law thus terminating. Such confusion arises from a failure to discern the difference between the moral and the ceremonial law of God.

The failure to comprehend the difference between these two systems of law leads to an attempt to blend them by making the verses that speak of the abolition of the ceremonial law refer to the moral law of Ten Commandments.

The verses over which some stumble are these:

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Ephesians 2:15.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Colossians 2:14.

"The priesthood being changed, there is made of necessity a change also of the law." Hebrews 7:12.

From these passages it is plain that some law ceased at the death of Christ. There can be no mistake about that. The mistake is in thinking that this law was the law of Ten Commandments.

It is true that by the death of Christ a law has been changed and abolished; but this was not God's law of Ten Commandments.

To make sure that the Bible speaks of two systems of law, turn and look at Nehemiah 9:12-14. Here it is declared that the Lord Himself came "down upon Mount Sinai" and gave them "true laws," and that He also commanded them "precepts, statutes, and laws by the hand of Moses." Here, plainly, are two systems of law. One of them God did not inspire a man to speak or to write; He spoke and wrote it Himself.

Flashlines

by W. L. EMMERSON

PROBLEM OF INSANITY "Half of our hospitals are occupied by the mentally afflicted," says the *New York Times*. "Add up all the sufferers from cancer, syphilis, infantile paralysis, malaria, and yellow fever,—five diseases which are the special concern of Federal public health officials,—and the total falls below the number of dementia praecox cases alone."

BIGGEST LAND PLANES A fleet of the largest land planes in the world has recently been put into commission in the United States. Measuring 117 feet 6 inches across the wings and 92 feet 6 inches overall length, they can carry 40 passengers at a top speed of 262 miles an hour at 15,000 feet, and have a cruising range of 2,000 miles.

INTOLERANCE REMAINS While General Franco assured Lord Phillimore in 1937 that "complete toleration now exists in National Spain for all Christian communions, and that complete toleration will continue to be the policy and practice of the National Spanish Government after the war," Mr. H. M. Gooch, general secretary of the World's Evangelical Alliance, in a letter to the *Times*, reports that this "undertaking is far from fulfillment." "In 147 centers of evangelical work recently made the subject of inquiry," he says, "religious liberty of any kind was withheld in 109 centers, the work being entirely closed down; while of the remaining 38 centers 33 were under some measure of toleration, and five were doubtful."

The other was given to Moses by inspiration, and Moses then both spoke it and wrote it.

The distinction between these two systems of law is made still clearer in 2 Kings 21:8. No one can mistake it. One law, God says, is that which "I have commanded them." The other law is that which "My servant Moses commanded them."

If this distinction were always kept in mind by the student of the Bible, the confusion that now exists on this subject would not prevail.

Follow me in a short Bible study that will show the contrast between these two systems of law. Take your Bible and look at these passages.

There is one law that deals only with moral duties. Exodus 20. The other law is wholly ceremonial. Hebrews 9:10.

The moral law of Ten Commandments was spoken by the Lord Himself. Deuteronomy 4:12. The ceremonial law related to the rites and ceremonies of the sacrificial system given to the Jews, and this was spoken by Moses.

The moral law of Ten Commandments was written by God. Exodus 31:18. The ceremonial law, relating to the priesthood, the sacrifices, and the offerings, was written by Moses. Deuteronomy 31:9, 24.

The moral law was engraved by God upon stone. Deuteronomy 4:13. The ceremonial law of Moses was written by Moses in a book. Deuteronomy 31:24.

The moral law, on stone, was placed in the ark. Deuteronomy 10:5. The ceremonial law, in a book, was placed in the side of the ark. Deuteronomy 31:26.

There was a law that was "right," "true," and "good." Nehemiah 9:13. There was another law that was "not good." Ezekiel 20:25. These two could not possibly be the same.

There was a law, "which if a man do, he shall even live" in it. Ezekiel 20:11. There was another law whereby a man should "not live." Ezekiel 20:25.

One law was "perfect." Psalm 19:7. The other "made nothing perfect." Hebrews 7:19.

One law Christ did not come to de-

(Continued on page 14)

UP TO THE present time the discussion of President Roosevelt's appointment of Myron C. Taylor has chiefly centered in the precise nature of Mr. Taylor's status. But there is a much deeper issue: What is at stake in case Mr. Taylor's status should clearly develop into that of an official ambassador, and diplomatic relations with the Vatican should become an American policy?

In its first statement, made on January 26, the Federal Council's Executive Committee warned that if Mr. Taylor's appointment should prove to be a "steppingstone" to such diplomatic relations, it would be vigorously opposed. What is the ground for such opposition? What real difference would it make if the American Government should definitely decide to maintain an embassy at the Vatican?

It would make a tremendous difference—and it is important that everyone should know why.

Although the particular phrase, "The separation of Church and State," may be vague and inadequate, what lies at the heart of the idea is of high moment. The fact that the Roman Catholic archbishop of New York could recently refer to the separation of Church and State as a mere "shibboleth" indicates the necessity for our rethinking our heritage. If our fathers struggled and sacrificed for a shibboleth, it is time we knew it.

When our fathers embedded in the Constitution the principle that Congress should make no law "respecting an establishment of religion," it was no casual matter. They had abundant reason, both in European history and in their own experience in the New World, for appreciating the dangers of an official connection between Church and State. The oppressive treatment of minorities by a dominant religious group, which had the coercive authority of the State behind it, was no mere figment of the imagination. It had been a fact of vivid experience. Our fathers were determined that in the new nation there should be a different situation. Here all religious bodies were to be equal in the eyes of the Federal Government; no church was to be given a preferential position in relation to other churches. There was to be equal opportunity for all, special privilege for none.

This "separation of Church and State" never meant that the State was unfriendly or even indifferent to religion, or was to be regarded as merely secular. On the contrary, the framers of the Constitution were providing for the Church a setting in which it should be free to order its own life without interference from the State. Every religious group was to stand on its own feet, free and unhindered, depending for its influence on its own spiritual vitality, not on any



Should
**CHURCH and
STATE**
Be Separate?

*Serious Questions Raised
by Myron Taylor's Appoint-
ment to the Vatican*

Why It Matters

by SAMUEL M. CAVERT

external prestige or power conferred by the State.

What our fathers thus established is one of the creative achievements of America. It has been the bulwark of religious liberty, and has provided a setting in which every religious group has had full opportunity to develop its own inherent possibilities. Protestant, Catholic, and Jew have all shared in this benefit. The whole movement of good will and friendly co-operation between Protestants, Roman Catholics, and Jews in America has developed within the atmosphere of the separation of Church and State, and the recognition of the legal equality of all religious bodies.

The "separation of Church and State" thus understood, is no "shibboleth;" it is one of the priceless treasures of American history, of as much importance today as it ever was.

If we would safeguard our heritage, we must be vigilant against every encroachment upon it. That is the valid ground for concern over the possible establishing of diplomatic relations with the Vatican. Such an official connection

would give one church a special status in relation to our Government. It might thus prove to be the entering wedge for undermining a basic principle of American life.

Some of those who would see no objection to the diplomatic recognition of the Vatican argue that it is the Vatican State, not the Roman Catholic Church, with which relations are proposed. But in principle this involves a conception of the Church as a political entity, which is contrary to a recognition of the separation of Church and State. And in practice it is impossible to distinguish between the Catholic Church as a religious body and the Catholic Church as a political body. To have an ambassador at the Vatican State would be tantamount to placing the Roman Catholic Church in a special position with reference to our Government.

The Roman Catholic pressure for the establishment of diplomatic relations with the Vatican therefore forces us to ask frankly whether the Catholic Church would like to change our historic American view as to the relation of Church and State. In general theory the Roman Catholic Church rejects that view, clinging to the idea of the union of the State with the Catholic Church. Pope Leo XIII, in an encyclical of 1885, bluntly declared that "it is not lawful for the State to hold in equal favor different kinds of religions." Even so progressive and socially minded an American Catholic as Msgr. John A. Ryan (in the book he wrote jointly with Father Millar), after explaining that the Catholic theory does not have full application in a country like America, which provides in its Constitution for the separation of Church and State, adds that "constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient." It appears, then, that the Catholic Church accepts the American principle merely for temporary reasons of expediency because Catholics are now only a minority in America. Does the Catholic Church mean that if it should ever gain sufficient power it would be justified in discarding our cherished heritage? Do Catholics claim freedom and equality for themselves in America in the name of Protestant principles at the same time that they would (if they could) deny similar freedom and equality to Protestants and Jews in the name of Catholic principles?

These questions may seem remote from our present scene; but, in the interest of clear thinking, they must be asked. We raise them only to suggest that there would be ultimate implications of great consequence in giving to one church a special status in relation to our Government.



FRIDAY, SATURDAY, OR SUNDAY?

*Which Day
Should We Keep Holy?*

by MARENUS H. JENSEN

“ONE MAN esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” Romans 14:5.

Approximately 215,000,000 Mohammedans esteem Friday, the sixth day of the week, as a holyday, or special day of prayer, while 131,500,000 Catholics and 206,900,000 Protestants esteem Sunday, the first day of the week, as a holyday. A few Baptists, a half-million Seventh-day Adventists, and 15,315,359 Jews esteem Saturday, the seventh day, as a holyday. Then, of course, there are those who regard no day at all, or, as the apostle puts it, esteem “every day alike.”

Yet of those who do esteem one day above another, we find that each group observes a different day, in a different manner, on a different authority, and for a different reason. Surely they cannot all be right, and it would hardly seem reasonable to conclude that all are wrong.

The apostle says: “Let every man be fully persuaded.” But what is to persuade us in matters of right and wrong? Are we to be persuaded by the number of persons found observing or not observing a certain day? If this is to be the persuading factor, then, of course, we should join the majority, who “esteem every day alike.” Or, perhaps, we should join the 215,000,000 who esteem Friday, the sixth day of the week, as a holyday.

Numbers have not always been a safe guide. Those who followed numbers in the days of Noah perished in the Deluge. There were only three saved when Sodom and Gomorrah were destroyed. The majority stayed, and they perished amid fire and brimstone.

It is also true that if the three Hebrews had followed the majority, they would never have been cast into the fiery furnace. Neither would Daniel have found himself in the den of lions. But would they have been right had they followed the crowd? Most certainly not! God honored these faithful youth with a mighty deliverance because they were willing to take their stand alone on the side of right. No, the majority are not always right; they are often wrong. We dare not be fully persuaded by numbers.

Should our minds be persuaded by

convenience? Surely it would have been much more convenient for the three Hebrews to bow down before the golden image than to go into the fiery furnace, and for Daniel to refrain from praying than to go into the den of lions. But men of God are not persuaded in religious matters by convenience.

Are our minds to be persuaded by our own opinions? If we conscientiously believe a thing to be right, does that make it right? If so, then few indeed will be numbered among the lost, for almost without exception everyone from the moral man down to the darkest heathen thinks he is right and that he will somehow find a place in the better land.

Our minds must be persuaded by something more than majority, convenience, or our own opinions. We must appeal to a higher source.

For Christians, the Bible, the word of the living God, is that higher source which fully persuades our minds in matters of right and wrong. So, as Christians, we stand ready to let the word of

God fully persuade our minds as to which day, if any, is to be esteemed above other days. Does the Bible esteem one day above another? If so, which day? If it is found that the word of God does esteem one day above all others, this should fully persuade the mind of every sincere Christian as to which day should be esteemed by him.

Let us first consider Friday, the sixth day of the week, since there are 215,000,000 people whose minds are fully persuaded that this day should be esteemed above all others. What is there in the Bible that would persuade us that we should regard the sixth day as a holyday, or a special day of worship? What does the word of God say about this day and how it should be regarded?

We shall appeal first to the Old Testament, and then to the New.

Exodus 16:5, 22, 23: “It shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” “And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said: . . . Bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.”

Mark 15:42: “Now when the even was come, because it was the preparation, that is, the day before the Sabbath.”

Here is the Bible teaching in regard to the sixth day. It is not a holyday, a day of rest, or a special day of worship; it is, rather, a special day of labor, the preparation day.

Next we shall consider Sunday, the first day of the week. All Catholics and most Protestants regard this day as holy, or a day of rest and worship. Is there anything in the Bible—in the Old Testament or in the New—that would fully persuade our minds that this day should be esteemed above all other days of the week for any reason or purpose?

No doubt many will be surprised, and some a bit shocked, to learn that there is no more in the Bible to persuade our



Along the Way

by MAY COLE-KUHN

Step by step the Master leads me;
Step by step I follow on
Over storm and steep and torrent,
Through the darkness to the dawn.

Patiently He walks beside me
Through my gladness and my tears;
Holds me close in time of danger,
Calms my fretfulness and fears;

Times His pace to my endeavor,
Tunes His ear to hear my prayer;
Smiles when I am glad, and sorrows
When my load is hard to bear.

Now He stoops to share the burden,
Speaks some word that soothes and
cheers;
Friend of friends, He walks beside me,
Faithful through the changing years.

minds that we should esteem the first day than there is that we should esteem the sixth day. Both are always referred to only as ordinary days. There is no text that refers to either the sixth or the first day as a holyday, a blessed day, or a day of worship or rest. There is no com-

Reading the Koran—the Mohammedan's guidebook.



up, "as God hath prospered" the believers, and was done at home. Certainly there is nothing in these texts that would fully persuade our minds that this day is to be esteemed. No mention is made of the day's ever being blessed or sanctified. We are not told to observe it in any way or for any reason. It is never referred to as a holyday, always simply as the first day. In each case only a simple record of what occurred on the day is given.

Next let us consider the seventh day, the one least esteemed by man today. Is there anything in Holy Writ that would fully persuade our minds that this day should be esteemed above all others? In

all His work which God created and made." Genesis 2:2, 3.

We do well to note that in this first reference to the day it is recorded that God not only blessed but sanctified the day, and also gave the reason for so doing. In Webster's Dictionary the word "sanctify" is defined as follows: "To set apart to a sacred office or to religious use or observance; . . . to hallow."

Thus we see that God, back in creation's first week, while man was still in his innocent state, did esteem this day above all other days. He blessed it; He sanctified it. It was not the sixth day or the first, but the *seventh* day that God blessed and set apart for a holy use. This fact alone should fully persuade our minds as to which day we should esteem.

Again, the Ten Commandments, that moral code engraved by the finger of God and accepted by both Catholics and Protestants as containing the moral principles on which the church rests, has this to say about the seventh day:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

While the seventh day is highly esteemed in this moral law of God, nothing is said of the sixth or the first day. The fact that the seventh is not only esteemed but commanded in the law of God is of more than passing importance. It is of vital importance. When Jesus was confronted with a direct question, "What good thing shall I do, that I may have eternal life?" He unqualifiedly stated: "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17. Asked which, Jesus referred to the

mandment or proclamation in either Old or New Testament that would esteem either day above any other day of the week. Nowhere in God's word are we told to keep either day holy. No blessing is promised for keeping either day, and no condemnation if we fail to do so.

As a matter of fact, the first day is referred to only nine times in all the Bible. The first reference is made in Genesis 1:5, and records the simple fact that light was made on that day. Six times it is mentioned in connection with the resurrection of Christ; but in each case the reference is only a simple record of what happened on that day. The following texts mention the first day in connection with the resurrection: Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19.

The next reference to the day is found in Acts 20:7, which is a record of what happened at a farewell meeting held in honor of the apostle Paul; and, in the last text, 1 Corinthians 16:2, Paul is asking that they lay aside gifts for the poor at Jerusalem, which he has agreed to take down. This required a business check-

the very first mention of the day, the Bible has this to say about it:

"On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from



Coming Next Week

in addition to the regular features:

- Chariots in the Clouds R. H. Hartwell
- Chaos Spreads Around the World A. R. Ogden
- If Men From Mars Should Visit Us Merlin L. Neff
- Is Religion Just "Pie in the Sky"? Gwynne Dalrymple
- Christianity Battles Witchcraft John Francis Wright
- The True Christian Sabbath Carlyle B. Haynes
- The King Has Been Here Donald H. Hardcastle

Ten Commandments, the fourth of which so definitely enjoins the seventh day as a day of rest. This fact should not be passed over lightly. The apostle Paul also makes obedience to this same moral code a condition of eternal life. He says: "Not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13.

And the beloved John, in Revelation 22:14, says: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And in 1 John 3:4 we read: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Here we have the Biblical definition of sin.

So, while some esteem one day and some another and still others no day at all, God's children should be fully persuaded in their own minds by the record of God's word; and we have just considered that record. It was none other than the Lord Jesus Himself who said: "The Sabbath was made for man." Mark 2:28. This should settle the question, and would include Mohammedans, Catholics, and Protestants,—Methodists, Baptists, Presbyterians, Episcopalians, Seventh-day Adventists, and all the rest,—black and white, red and yellow, free and bond, rich and poor, Jew and Gentile, before and after the cross.

It *does* matter which day we keep if we permit our minds to be fully persuaded by the word of God.

The Bible's Two Laws

(Continued from page 10)

stroy. Matthew 5:17. The other He abolished. Ephesians 2:15.

The moral law will endure while heaven and earth stand. Matthew 5:18. The other has been taken out of the way by Christ. Colossians 2:14.

Of the one law Christ said that whoever should break one of its least precepts should be condemned. Matthew 5:19. Of the other law the apostles decided that they "gave no such commandment" that Christians should "keep the law." Acts 15:24.

One law is "the law of liberty." James 2:12. The other is a "yoke of bondage." Galatians 5:1. Two things so entirely opposite cannot be the same thing.

One law Paul took "delight" in. Romans 7:22. The other was a yoke that was unbearable. Acts 15:10.

One law is established by faith in Christ. Romans 3:31. The other was abolished by the cross of Christ. Ephesians 2:15.

One law is "spiritual." Romans 7:14. The other is "carnal." Hebrews 7:16.

One law is "holy, and just, and good." Romans 7:12. Another is spoken of as

"the enmity," "that was against us, which was contrary to us." Colossians 2:14.

The moral law contains "the whole duty of man." Ecclesiastes 12:13. The other "stood only in meats and drinks, and divers washings, and carnal ordinances." Hebrews 9:10.

The moral law was by nature written in the hearts of the Gentiles. Romans 2:14. The other became a "wall of partition" between Jews and Gentiles. Ephesians 2:14, 15.

One was "the royal law." James 2:8. The other was "the law of Moses." Acts 15:5.

The moral law Jesus came to make honorable and to magnify. Isaiah 42:21. The other He disannulled. Hebrews 7:18.

The moral law is that by which the world will be judged. James 2:12. The other will judge no man. Colossians 2:16.

Plainly, then, the Bible teaches two systems of law. One was to endure forever. The other was temporary. This second was intended to continue only until the sacrificial system it prescribed and regulated should be done away by the great sacrifice on Calvary.

Christ's death did not abolish the Ten Commandment law, a part of which is the commandment covering the observance of the seventh day; but it did abolish the ceremonial law, which governed the sacrificial system.

The sacrificial system was inaugurated for the purpose of providing a system that would be "a shadow of things to come." It pointed forward to Christ.

It was made necessary because of sin. It was brought into existence to provide a typical, figurative remedy for sin.

And it was regulated by a law, the law of the priesthood. This law was changed, and had to be changed, when the priesthood was changed.

Let it be remembered that sin, which gave rise to the sacrificial system, "is the transgression of the law." 1 John 3:4.

A law existed, then, before sin, and the violation and transgression of this law resulted in sin.

Now, a priesthood was established to "offer both gifts and sacrifices for sins"

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(Hebrews 5:1); that is, this priesthood was established because the law of God had been broken. Its purpose was to provide a remedy for that broken law, for the transgression of that law. And this it did, in type. Sin before priesthood. Law before sin.

The offering of "gifts" was done "according to the law" (Hebrews 8:4); that is, there was another law that regulated the sacrificial system, that system which provided a remedy for sin, which was the transgression of a preceding law.

And hence it can be put this way:

Priesthood before law—the law which governed the priesthood.

Sin before priesthood.

And law before sin.

And the question is, Can the law that governed and regulated the priesthood and its offerings for sin be the same law that existed before sin, and to transgress which is sin? Most assuredly not!

But can it be determined which law it is that reveals sin, and to transgress which is sin? Very easily. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet." Romans 7:7.

The law, then, that is the standard of righteousness, that reveals sin, and to transgress which is sin, is the law that says, "Thou shalt not covet." This is the Ten Commandment law. And this is the law that declares the seventh day to be the Sabbath of the Lord.

That law is in force now, has been in force always, and will continue in force forever.

The Ten Commandment law was not abolished by Christ.

It was the sacrificial law, the law of the priesthood, the ceremonial law, that the death of Christ brought to an end.

Therefore the Ten Commandments still exist. They are in force now. Every Christian is under obligation to God to observe every one of them faithfully by the power of the commandment-keeping life of the Saviour, which is given freely to all who will accept it.

FACTS ABOUT NARCOTICS

ON THE TRAIL OF MARIHUANA, the Weed of Madness.

The truth about this weed is graphically depicted by the Director of Public Relations of the Interstate Narcotic Association, Mr. Earle A. Rowell, and his son, Robert. Marihuana, a roadside weed containing a drug more destructive than the wildest imagination can picture, may be growing, strange to say, in your neighborhood. Human vultures, commonly known as dope peddlers, are gathering these weeds, making them into "reefers" (cigarettes), and giving or selling them to boys and girls as a new kind of cigarette with a special "kick." To be informed on this new menace to our nation's youth may save many a disaster, mentally and morally.

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The author of this book, George Thomason, M. D., F. A. C. S., a noted surgeon, lecturer, and author, speaks directly to young men regarding what narcotic drugs, liquor, and tobacco will do to their bodies, to their minds, and to their chances in life, as well as to their morality and spirituality. No young man after he has read this informative book need be ignorant of the harmful effects of these habits.

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PRAYER

IN

WAR- TIME

by
H. F. DE'ATH



THE WAR is making people pray again; and this is all to the good. It confirms the experience voiced by the prophet, when he said: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26:9.

The question arises, What can Christians properly pray for at such a time as this? The answer, first of all, is that there are many things they can continue to pray for which have been the subject of their petitions all along. But now, of course, they will pray more earnestly for such things as trust, resignation, strength, fortitude, guidance; more faith in God and His overruling providence; wisdom and courage to do that which their consciences tell them is right in the sight of God; protection for their loved ones and themselves in peril; and so on.

As such seek God in earnest, heartfelt prayer, conviction of wrongdoing will take hold of them, and they will find themselves humbly confessing their sin and seeking forgiveness and victory over every besetment. As they forsake sin, their vision will become clarified, so that they will be able more clearly to see the issues involved in the present world crisis. While loyalty to the land of their birth and to "the powers that be" will be faithfully preserved and proved, they will come to realize that there are certain things which, consistently, they cannot ask of God.

If the history of nations, as recorded in the Old Testament Scriptures, teaches one thing more clearly than another, it is that God "is the governor among the nations" (Psalm 22:28); that not one nation, merely, but *all* nations, can claim an equal interest in His overruling care and providence; that all are equally involved in His almighty plan and purpose. The only thing that can exalt a nation in God's eyes is its practice of righteous principles. As with individuals, however, so with nations; there is a good deal of professed piety that fails to issue in practical righteousness; all are more or less hypocritical and sinful.

Now whether God's plan and purpose for all nations will be best served by a definite victory of arms on the part of any one particular nation or group of nations we cannot possibly know, since the infinite mind of God is inscrutable to finite man. He has many varied and mysterious ways of

working "all things after the counsel of His own will" (Ephesians 1:11); but we can be sure that the nation which practices the greater measure of righteousness will in due course be vindicated by Him.

Hence Christians may safely pray that their own nation, whichever it may be, may be led into paths of true righteousness; that their statesmen may have divine wisdom to lead the nation aright. The Christian can also feel free to pray that the governments of all the nations may be so guided; that reason and good will may prevail in their councils. Above all, the Christian can always without reserve pray: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." And with this prayer on his lips, he can loyally address himself to the duties that devolve upon him as a citizen of the nation to which he belongs.

That God's name may be hallowed, that His will may be done, and that His kingdom may come on earth "as it is in heaven," is the threefold petition of every true follower of Jesus Christ. But what is involved in this petition? Will the time ever come in the history of this present distracted world when all men everywhere will hallow God's name as it is hallowed in heaven, do His will as it is done in heaven, and the kingdom of heaven entire be established in the earth? No; when that time comes, as it will and must come, the history of this war-torn world of pain, sorrow, and death will be forever closed.

So, while we pray for the ever-increasing operation of the Spirit of God among all peoples, all nations, and all governments, and at the same time help to make this prayer come true by more and more submitting ourselves individually to the guidance and control of that Spirit, we should keep our eyes steadfastly beyond this present world to that kingdom which can be fully and finally established only when all the warring kingdoms of earth are swept away as chaff from the summer threshing floor.

For the speedy setting up of that kingdom, "whose builder and maker is God," every true child of the heavenly King longs and prays and works. May it soon come to dispel forever the darkness and misery of this present strife-ridden world.