

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY







the flight of  
TIME

INTERNATIONAL

Two of the many hundreds of guns lining the coasts of Britain to repel the invader.

A SURVEY OF  
WORLD EVENTS

by the EDITOR



BACK TO  
REALITY

IT IS an ill wind, so the old proverb says, that blows no one any good; and even the present war, terrible as it is, may not be altogether without its compensations.

For one thing, it is making many people think more seriously than they have for a long time. It is forcing them to turn from foolish foibles to stern realities. It is compelling them to sense their complete spiritual unpreparedness for this vast crisis that has struck the world.

Far too many professing Christians of

recent years have become altogether too careless about their religion. Indeed, the barriers that should separate them from "the world, the flesh, and the devil" have become almost obliterated. They have become "like the heathen about them," and now that the storm has burst they hardly know what to say or what to think. They have become as a ship without rudder, compass, or anchor, helplessly adrift. Instead of towering above their fellows in spiritual strength and stature, ministering to perplexed and bewildered souls about them, they are

themselves hopelessly confused, plaintively groping for light and guidance.

How serious has been this spiritual decadence was graphically described by Miss Dorothy Sayers, famous author, in a recent address:

"Apart from a possible one per cent of intelligent and instructed Christians," she said, "there are three kinds of people we have to deal with. There are the frank and open heathens, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted mythological nonsense. There are the ignorant Christians, who combine a mild, gentle-Jesus sentimentality with vaguely humanistic ethics—most of these are Arian heretics.

"Finally, there are the more or less instructed churchgoers, who know all the arguments about divorce and auricular confession and Communion in two kinds, but are about as well equipped against a Marxian atheist or a Wellsian agnostic as a boy with a pea shooter facing a fan-fire of machine guns.

"Theologically, this country is at present in a state of utter chaos, established in the name of religious toleration, and rapidly degenerating into the flight from reason and the death of hope."

This is a rather sweeping condemnation, and, like all generalities, does not apply everywhere with equal accuracy. Nevertheless, if we are honest with ourselves we shall doubtless admit that there is a great deal of truth behind these revealing words. After all, they are but a

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What to do with drink. Bootleg liquor captured by police in raids on illicit warehouses in Brooklyn being destroyed by official "pitchers" who hurl the bottles against a brick wall.

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frank admission of something we all know to be true: that the so-called Christian countries of the world, through many outward pressures and inward failures, have gradually become largely de-Christianized, until now, without any solid religious experience or theological foundation, millions are literally blown about by every wind of doctrine, the unsuspecting prey of every foolish and destructive "ism."

Commenting upon Miss Sayers' frank description, a prominent daily appropriately says:

"Nothing will effect the salutary reformation which is required, except hard thinking and plain speaking. Christians will do no good whatever by merely retreating into private piety or recalling to prayer people who do not know what prayer means.

"Men are facing overwhelming problems, practical and real; nothing can assist them to deal with such problems except a religion equally objective and realistic, conveying a definite and direct impact on contemporary people and current events."

In other words, we must get back to reality. We must rethink Christianity until we know what we believe and why we believe it. "Rags and tags of Bible anecdote" and "a mild, gentle-Jesus sentimentality" are not sufficient for such a time as this. We must open the Bible anew, and study and pray until we have laid the foundation of a faith that will stand every test. We must see to it, indeed, that our own personal religion is based upon a solid and unassailable theological basis, with a superstructure of experience in the providences of God that no adverse circumstances can dissipate or opposition overthrow.

Confronted by the tremendous issues of this solemn hour, no less provision can be adequate.

And there is no time to lose in the making of it.



### "NIGHTMARES MUST END"

**T**HIS is the striking title of a book by newspaper correspondent Hessel Tiltman, describing his experiences upon many battle fronts.

After spending eighteen of the past twenty-four months in three of the war zones, he states as one of his conclusions:

"There never has existed any difference that I could detect between what has happened in China, in Ethiopia, in Spain, and in Central Europe. Each of those separate crimes were part of one supreme crime—the crushing of the defenseless by the mighty."

Then he adds:

"From the North Sea to the Nankow Pass the Great Aggression must be halted, and the nightmares which afflict men's hearts must end."

They must. This burden of tyranny and terrorism is too great for men to bear. This trampling upon all human rights, this crushing of all human hopes, this ruthless obliteration of all hard-won human liberties, is more than men can stand.

This murdering of inoffensive people, this massacring of innocent women and children, this torturing of helpless prisoners, this heartless rending of families, this relentless transfer of whole populations, this destruction of beautiful cities, this desolation of glorious landscapes—all these diabolical accompaniments of modern warfare and conquest cry out to Heaven for justice and deliverance.

These nightmares must end!

These acts of sadism, these ghastly

*The great naval base of Malta, powerful island fortress in the Mediterranean, has been subjected to many attacks from Italian planes.*

cruelties, these fearful torments of mind and body, cannot go on like this.

These dreadful fears, these crushing burdens, these awful woes, cannot forever bear down upon the human spirit.

Thank God they will not.

These nightmares will end.

And it will not be long now. The sponsor of all this iniquity has but "a short time." Revelation 12:12.

His days are numbered.

God is going to intervene. He has heard the cry of His suffering people. He is coming to the rescue; and His vengeance upon the tyrants and the persecutors will be terrible indeed; for "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

Then "the beast, and the kings of the earth, and their armies" shall meet their final and everlasting overthrow. Revelation 19:19, 20.

Thus will God make a full end of the evil powers responsible for all the sorrow and suffering in the world today.

In the dark waiting time retribution may seem long in coming, but it is no less certain for that. And God's victory will be so complete and overwhelming that sin shall not rise up a second time. Nahum 1:9.

In place of all the wickedness in our modern world will come that better and happier day for which the human heart has longed throughout the centuries—that day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

Yes, there will be "no burdens yonder," no nightmares in that land of eternal day.

INTERNATIONAL







# THE MAN WHO WRECKED A WORLD

The present universal tragedy traced to the evolutionary teaching of Charles Darwin

Charles Darwin (1809-1882)

by VARNER J. JOHNS

THE present world tragedy, in all its horror and wickedness, is directly traceable to the evolutionary philosophy of Charles Darwin. It is not the purpose of this article to discuss the various aspects of this philosophy in its effect upon the sciences, but rather to test the theory by its fruits. "By their fruits ye shall know them" is an infallible test for men or for the philosophies of men. What are the effects of evolution upon the thought of the world? What has been its influence upon Christian civilization?

"As he [a man] thinketh in his heart, so is he." Proverbs 23:7. Likewise, as the world thinks, so is the world. Sad to say, the thought of the world has been altered, radically altered, tragically altered, by this false philosophy. Moral anarchy is the brain child of evolution. The breakdown in respect for law and order, the destruction of faith in the Bible, the decay of civilization, are in the trail of this serpent philosophy. There is abundant proof for this. Let us examine the evidence in two phases of human life and conduct: (1) the social, (2) the moral.

The names of Karl Heinrich Marx and Friedrich Wilhelm Nietzsche are well known in our modern world. Their philosophies and the effect of their philosophies are known and felt the world over. "Nietzsche was the child of Darwin," says Will Durant, in his "Story of Philosophy." "Karl Marx . . . alone consistently introduced the spirit of Darwinism into the study of social phenomena," said Morris Hillquit, former great leader of the Socialist party. — "Socialism in

*Theory and Practice,"* page 51. What did these children of Darwin do for our modern society?

Nietzsche took the Darwinian doctrine of "the survival of the fittest," and gave it application. He glorified brutality, cunning, cruelty, selfishness. The "fittest" who survived in "the struggle for existence" were the brutally strong, the cruel, the ruthless.

Marx carried "the struggle for existence" into the field of class warfare. Bloody conflict and class struggle is the way to progress. Said Morris Hillquit: "The struggle for existence is a purely individual struggle in the lowest forms of life; and the struggle between individuals of the same species predominates in these forms. But in the ascending scale of organic existence the struggle between individuals of the same species gradually abates, and is superseded by collective struggle of such individuals."

This "collective struggle" is a struggle for power. It is basically ruthless in its methods of attaining that power. "Might makes right" is its dictum.

"The dictatorship of the proletariat is nothing else than power based upon force and limited by nothing—by no kind of law and by absolutely no rule."—*Lenin's Complete Works, vol. 18, p. 361.* "All children should be present at the execution, and should rejoice in the death of the enemies of the proletariat." Terrorism, murder, and massacre, the wolf pack co-operating in the kill, is the "wedge driven in," whose edge, "the survival of the fittest," was whetted and started in by Charles Darwin.

The effect of evolution upon the morality of the world is even more devastating than upon its social ideas. Before noting this effect, let us dissect the evolutionary philosophy, in order that we may examine its heart. What is the basic premise from which evolution develops its theories—"man or animal"?

From a textbook on biology, I quote this startling statement: "With an egotism which is entirely unwarranted, we are accustomed to speak of 'man and animals,' whereas we ought to say 'man and other animals,' for certainly man is an animal just as truly as the beast of the field."

In the evolutionary classification found in the biological textbook we find the following:

- Kingdom: *Animal*
- Class: *Mammals*
- Order: *Primates* (man, apes, gorilla, etc.)

In this classification man is placed in the same "order" as the gorilla and the ape; and the biologist does not hesitate to acknowledge the "family" resemblance.

"We have certain family resemblances to our *cousins*," says the textbook author. And this teaching, which degrades man to the level of the brute, is not confined to college textbooks. I have before me a copy of a textbook that is used for fifth-grade students. By the side of a picture of a chimpanzee are these words: "You have *probably* heard it said that when man first began to live on this earth, he was very much like the *wild* animals, his *brothers* of the forest. He was most like

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the very cunning monkey and ape. . . . None knows when he came, how he happened to get there, or where he came from. *Perhaps* you yourself will sometime be able to find out. . . . *Perhaps*, like his little brother, the ape, he used his hands. . . . *Perhaps* he used his teeth. . . . *Probably* he had a hairy skin."—"How the Present Came From the Past," Wells. *The Macmillan Company.*

If man is an animal, then every apostle of communism, every advocate of "free-love-ism," has a thesis upon which he may rightfully defend every pernicious theory he may advocate. And *this is indeed the basis of appeal in all* the multitudinous evolutionary "isms" of today.

"Man, the animal, in fact has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence, . . . the unscrupulous seizing of all that can be grasped, the tenacious holding of all that can be kept."—"Evolution and Ethics," Thomas Huxley.

"We are all animals, and never can cease to be animals with not only an animal body, but with an animal mind."—"The Mind in the Making," James Harvey Robinson.

With all the intensity of one who defends a royal lineage from the slurring attacks of those who would degrade his name, I challenge the Christians of our land to cause to be removed from school textbooks the evolutionary, Satan-devised, classification of man as an animal in the "order" of the apes. Man is no more an animal than are the angels of heaven animals!

Man is of a different order from the apes. Man is akin to God! Read your genealogical record, you who are tempted to link yourself with the beasts of the forest. "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Luke 3:38.

"God created man in His own image, in the image of God created He him." Genesis 1:27.

Man is a creature made in the image of his Creator. He belongs, not to the animal world, but to another kingdom. Even Charles Darwin admitted that: "Some naturalists . . . have divided the whole organic world into three kingdoms, the Human, the Animal, and the Vegetable."—"The Descent of Man," vol. 1, page 179. We should do well to stand with the God-fearing and Bible-loving naturalists, who place man where God placed him, in a different order from the beasts of the forest. Man links his life with God, and his destiny with heaven. He is separated from the animals by a vast chasm of intelligence and spiritual vision, which makes him akin to his Maker. That chasm between men and animals can never be bridged. Man's

spiritual consciousness, is not a development, but a gift. Animals do not have it, cannot have it. Moreover, in outward form, as well as in mind, man was made in God's image. The writer of "Patriarchs and Prophets" has pictured in sublime words the creation of man.

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for 'God said, Let Us make man in Our image, after Our likeness: and let them have dominion over . . . all the earth.' 'So God created man in His own image; . . . male and female created He them.'" Genesis 1:26, 27. Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. . . . He

who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.' He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. . . . Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. . . . His mind was

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Abraham "endured," believing that God would fulfill His promise to him.

**T**HE word "endure" is one that denotes a painful experience, but a glorious ending; for we read: "He that shall endure unto the end, the same shall be saved." Mark 13:13. To those who experience each day that which seems almost beyond endurance the reward is sure.

Perhaps poverty has overtaken you; perhaps disease has fastened itself upon you, and there are long nights of pain, with no human ear to hear and no one to give aid when life can scarcely be endured. It may be your only child has been afflicted with a deformity, and your prayers in his behalf seem almost in vain.

Does Jesus care? Does He know your grief? Oh, I still read: "He that shall endure;" and no one will ever enter the pearly portals who has not followed Jesus' footsteps up some lonely mountain of distress. You *must* endure.



## ENDURANCE

by FLORENCE LLOYD-EVANS

Why did those hours, months, years, of bereavement come? "O God," one cries, "I have no one in whom to confide, no one who sees, no one to walk beside when days are nights!" It seems it cannot be; but again I hear: "He that shall endure."

Why did John the Baptist languish in that lonesome prison? Why did Abraham tread that lonely mountain? Why did Joseph suffer at Pharaoh's hand? Why did Daniel encounter the lions? Why did the early Christian believers suffer trial and hardship; why did the martyrs go to the stake? That word "endure" was a reality to them, and there must come to every Christian a time when the experience of endurance is keenly felt.

A storm, hard winds, a tempest, are necessary for the sturdy oak on the mountain top. "All sunshine makes a desert."

You may stumble and fall in your upward climb, but keep your eyes upon the goal. You may tire, but that stretched-out arm is extended to help you go on.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. We are nearly at the summit. The lights of heaven are breaking through the clouds.

Take courage, brother! We are almost home. The golden morning is fast approaching. Endure to the end.



# Youth's PROBLEMS



GENDREAU

## EIGHT IMPORTANT QUESTIONS FRANKLY DISCUSSED

by D. E. REINER

**T**HE problem of transgression is the problem of sin. Sin is the rebellion of the mind and the heart against God. It is side-stepping from right. It sours the experience, freezes the heart, and destroys the body as well as the soul.

Sin had such a mysterious origin that it should make us afraid. Who can fathom it? It entered the heart of the covering cherub, who was the leading personality among the angelic host in heaven. Lucifer had beauty, talent, and power. He was associated with the righteous God, lived in a perfect home in the midst of the most perfect environment with everything in his favor and not a thing against him, and yet sin led him astray, brought him into conflict with God, who had made and loved him and had never done him any wrong. It ruined his character, caused him to be cast out of heaven, and destined him to eternal death and oblivion. Sin has not changed a whit since, and it will lead those who yield to it to the same tragic end. Why does it act that way? Fathom it if you can.

Sin is more than a single wrong act; it is a complete counterfeit system of life. It is a far-reaching plan of usurpation, of dethronement, of occupation by deceit.

The effects of sin are ever the same no matter where it operates. It transforms a good man into a brute, a mother into a murderer, and a loving child into a criminal. It destroyed the antediluvian world, and will cause the destruction of the present world.

The greatest drama of the universe is the drama of sin. If you would know more of its wicked design, the character of its actors, and the nature of its plot, take a long, earnest look at the cross of Calvary. See the innocent Lamb of God hanging there, His name and His character defamed, His body lacerated, His heart broken.

There were three crosses on Golgotha; and all three were there because of sin.

Two men suffered for their own deeds, and one suffered for all the unrighteous deeds of the rest of the world. God the Father will never forget this; He will reckon with sin and sinners for the way Jesus was treated—and we all had our part in this awful drama, "for all have sinned, and come short of the glory of God." Romans 3:23.

If God should never judge sinful man, but leave him entirely to his own fate, he would destroy himself. Indeed, we have all sinned enough to start us on our downward course to a similar fate. God therefore warns us to remember Cain, to remember Lot's wife, to remember Judas, the traitor. All of these followed the wrong course, and therefore came to a sad end.

We ask ourselves, How did we come to be sinners? The answer is clear: Both by birth and by choice. We were all born into the lost family of Adam, which is destined to eternal death. As long as we live in it, associate with it, and remain in it, there is no hope of eternal life for us. Jesus is the head of a new family—the family of God. The first Adam led his family into sin and into death; the second Adam will lead His family to life eternal.

The question, therefore, that should interest every sincere youth is, How can I get out of the family of Adam into the family of Christ? The answer is: "Ye must be born again." These are Jesus' own words. John 3:7. It is by way of the new birth that we are brought out of one family into the other. God must take our poor sinful lives and make us all over again.

The question arises then: "Wherewithal shall a young man cleanse his way?" Psalm 119:9. The poet gives the answer:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plung'd beneath that flood  
Lose all their guilty stains."

When once we recognize the sinfulness of sin and its damaging effects upon our lives, we shall turn away from it and seek cleansing, which can come only through the merits of the One who died for us. Acts 4:12.

"The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

Down deep in our hearts we long for a deliverance from the bondage and slavery of sin. We hope that some day we shall be able to set ourselves free. But that "some day" will never come. We can never change our sinful natures. Says the scripture: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are ac-

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# Forgetting the ANGELS

by MARY J. VINE



God, who provided for the daily needs of Israel, is not unmindful of His people today.

IT wasn't so much the loss, but to happen now, when we could so little afford it!

To happen even at all!

"Don't cry," said my husband.

But I did cry.

It seemed so unfair and so unnecessary somehow.

For there, creeping behind the church in the black-out, while he was delivering the sermon within, had come a thief and stolen away his bicycle; and, while, many times, especially when he had come home rain-soaked and weary, we had longed for something more comfortable and expeditious, even a bicycle was better than nothing, and at least it was a good bicycle.

"Well, matie, it's gone, and it isn't any good spilling precious tears over it."

"But how will you ever do your work without it?" I sobbed.

"Oh, well, don't worry," he said.

But I did worry; he too. We both worried. We lay awake practically all night worrying, while the tempter jeered and mocked at us.

"Angels, that excel in strength," he seemed to say, "they weren't particularly close at that moment, were they? He could so easily have stopped the thief; but He didn't, did He?"

Happily, even as he jeered, he lost.

Angels! "Angels, that excel in strength"! Confident at last, we fell asleep. We had forgotten the angels.

And we had scarcely finished breakfast in the morning when a knock came on the door, such a cheering sort of knock that we almost laughed before we got there. Sure enough, there stood a policeman as cheery as his knock.

"We've found it," he said. "We found it last night, propped up at the end of Stanley Road. You're one of the lucky ones," he added.

Just how lucky not even he could guess, for we certainly got back more than just a bicycle that marvelous Sunday morning—the bicycle, in fact, had become a secondary thing.

"He could so easily have put out His hand"—we could still hear the echoes of that deadly, mocking voice; but now we had our answer.

"He did! He *did!*"

Our hearts were filled with joy. Not for nothing were we on the side of the

angels. They were on our side too. He had put out His hand.

That we should so readily have worried at all indeed, as though He had ever, at any time, let us down! That we could so easily forget! But we are very like Israel of old. They walked dry-shod through seas, and undiscomfited by heat, even in the desert. They were hungry; He gave them angels' food. They were thirsty; waters gushed out right there where they were. At a word He overturned their enemies; and they who would have cursed them blessed them instead. If at any time He took them by the long way, it was only in mercy, lest, experiencing trouble, they should repent and return to Egypt and to slavery again. He fed them. He clothed them. The visible token of His personal presence was forever before them. And yet—and yet, they forgot; and, forgetting, they lost all!

I remember reading a story of missions in China. The missionary for some rea-

son or other was not as happy as he should have been on this particular morning, and his brow was overclouded.

"Why," asked an old Chinese whom he encountered, "is your God dead?"

If He is not dead, then even a single moment of personal anxiety on the part of His children is unwarranted.

Says Ellen Gould White: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." What has He not done? There have been times when just the lack of a little was a sore distress to us, but, in time, too, it came. There have been times, too, when we have been in real trouble; nevertheless we sit comfortably tonight, indeed happy. Great or small, it was all alike to Him.

Let us renew our confidence, then; at least, let us not lie awake again over our troubles. *He giveth His beloved sleep, and, friend o' mine, the troubles will have vanished in the morning.*

## Flashlines

**EUROPE'S SPARKING POINT** "This war, like the last, broke out over Eastern Europe," says Mr. M. Phillips Price, in "Hitler's War and Eastern Europe." "That seems the sparking point of European explosions."

**OPTIMISM TO PESSIMISM** "The century beginning in 1810, in contrast to the lethargy and spiritual deadness which characterized Christianity in the eighteenth century, was one of unparalleled activity," asserted Bishop Henry St. George Tucker of the Episcopal Church of America, in a New York sermon recently. "In 1910," he continued, "optimism existed because we thought we were building a veritable heaven on earth. Then came the years 1914 to 1918, which were the darkest in the ages of human history."

by W. L. EMMERSON

**DANGER OF ANARCHY** "The chances are heavy—heavier than our statesmen believe—that this war will never end, or at least never be formally ended in a formal peace, but only in exhaustion and anarchy," writes Mr. J. Middleton Murry in his book, "Europe in Travail."

**NO HUMAN REMEDY** "There is no universal remedy for war," says Mr. Voigt, in his book, "Unto Caesar." "No system that man can devise will remove the causes of war, because these causes are inscrutable. They lie deep in the nature of man, and not in any specific economic or political theory."



THE word of God in its written form is called "Scripture," or "the Scriptures." This is because it was written and copied by scribes. The writings of a scribe were called "script," "scriptura," or "scripture," and mean "a writing." Literally speaking, any writing is scripture; but the term is now applied only to sacred or inspired writings. The collection of scriptures was first called "The Bible" by Clement about the middle of the second century, and is therefore not an inspired term. It comes from the Greek "*Biblos*," and the Latin "*Biblia*," which mean "book." While all bound writings are books, or bibles, the term "Bible" is now applied only to the Scriptures. The Bible is "the Book of books" not only because it is composed of sixty-six separate books, but also because it is the supreme Book that transcends all other books.

When Sir Walter Scott was on his deathbed, he said to Lockhart, his son-in-law: "Bring me the Book, and read to me." The noted writer had an immense library, and therefore Lockhart replied: "Which book shall I bring?" The answer was, "Oh, there is but one book, the Bible. The Bible is ahead of its time, and the men who study the Bible are ahead of their time. We will never catch up with the Bible. Read to me out of the Bible."

The Bible is the only literature that never has and never will become out of date. It is indeed ahead of its time, as are also those who study and believe its teachings. The Bible not only gives us the most reliable history of the past, but it also describes present conditions and events more accurately than does the daily press; and then it goes beyond all human writings and tells us what will take place tomorrow. It is a combination of history, current literature, and prophecy—a combination found in no other writings. "The Bible is not competing with any other book. It is the bedrock foundation of all our literature, and, therefore, if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaperman, no sage or scientist, no philosopher or statesman, has ever been able to get up early enough in the morning to get ahead of the Bible."—*Thomas L. Masson, in the Christian Herald.*

The wise man gave the secret of true knowledge, when he said: "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Proverbs 9:10. "The knowl-

edge of the Holy One," the text reads in the American Revised Version. Those who do not fear the Lord and have a knowledge of Him through His Holy Word have not even entered the kindergarten of true wisdom, regardless of the degrees that follow their names. Another prophet said: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jeremiah 8:9.

Josephus Daniels, while secretary of the American Navy, said: "I never knew a wise man who was not familiar with the Scriptures. I never knew a public speaker who reached the hearts of his hearers who did not draw upon the Bible for his best illustrations and most convincing epigrams. It is the only book that informs the mind, enlightens the conscience, and furnishes a true light to the pathway. No man is educated who is not versed in the Book of books. If he is profoundly versed in the Bible, he is educated in head and heart, no matter how ignorant of other books. That is the rock upon which our country and its future safety rests."

### *The Foundation of Civilization*

The Bible has long been recognized as the foundation of civilization and progress. It is the greatest of all civilizing factors. Wherever it goes civilization follows in its wake. It is the basic principle that gives permanency to governments and institutions. No nation can long endure if its people reject or even ignore the teachings of Scripture. Theodore Roosevelt truthfully said: "The most perfect machinery of government will not keep us as a nation from destruction if there is not within us a soul. No abounding material prosperity shall avail us if our spiritual senses atrophy. The foes of our own household shall surely prevail against us unless there is in our people an inner life which finds its outward expression in a morality not very widely different from that preached by the seers and prophets of Judea when the grandeur that was Greece and the glory that was Rome still lay in the future."

In an editorial in the *Oregon Journal*, Feb. 25, 1923, appeared the following significant statement: "Though a thousand ancient disputes are dust with the dissenters, the Bible is yet the unmarred symbol of that Rock of Ages upon which alone human faith may rest secure."



*First of a  
Great New  
Series on  
the Wonders  
of the Bible*

Civilization and commerce have always followed the missionary and the Scriptures, even among cannibal savages. The influences of the word of God tamed wild men and made safe the advent of the traveler and the agents of state and commerce. Businessmen and commercial firms should therefore be very liberal in their gifts to foreign missions, not alone in order to benefit the natives but also as a paying financial investment. When the Bible was a proscribed book, the world passed through its moral, mental, and spiritual midnight, known as the Dark Ages. When it was restored to man again, there dawned a brilliant day of progress and civilization. The queen of Madagascar once wrote to Queen Victoria, and asked her the secret of England's greatness. The answer was an alabaster box containing a copy of the Scriptures.



# The BOOK BOOKS

TAYLOR G. BUNCH



KEYSTONE

A Fijian chief was acting as guide to a company of tourists. A skeptic in the group remarked that it was unfortunate that the missionary had disturbed the natives in their former blissful ignorance. The chief's eyes flashed the fire of his indignation. Pointing to an old drum, a beheading block, and a kettle, he said to the scoffer: "Do you see those relics of our cannibal days? If it had not been for the missionary and the Bible, that drum would call the savages to a cannibal festival, and you would be the victim." The speech of this native of cannibal ancestry under such dramatic circumstances would be very enlightening and beneficial to the thousands of sophisticated and worldly-wise graduates who are yearly pouring out of our American universities.

Law, order, and organization follow in the footsteps of the Bible because it is

the product of the great Lawgiver. It is the greatest of all lawbooks, and a knowledge of its precepts is essential to the most successful practice of law. The Old Testament is called "the law and the prophets," and the first five books of Moses are known as "the law." The law given on Mount Sinai by the Lord, written by His own finger on imperishable tables of stone, is the most complete and fundamental law ever given, and is the basis of all just laws. It bears the stamp of the great Lawgiver, and the seal of His own perfection. Human civilization has never yet reached the standard of the Decalogue; it therefore cannot be of human origin. No reason has ever yet been offered for the setting aside of a single precept of this code of morality and standard of righteousness. It covers all moral and religious duties. It is so "exceeding broad" that obedience to its precepts "is the whole duty of man." It is the whole Bible in miniature, for on the principles laid down in its two tables, regulating man's duty to his Maker and to his fellow creatures, "hang all the law and the prophets."

It has been estimated that the various nations of earth have enacted more than thirty-two million laws in an effort to regulate the conduct of man, and most of these legislative acts soon became obsolete. The Federal and the state governments of the United States enact an average of thirty-two thousand laws a year in an effort to keep human legislation up to date. Each session of Congress is engulfed by a flood of bills to improve man's relations with his fellow men. The Decalogue was placed in its written form almost three thousand five hundred years ago, and, to the present time, it has needed no changes or amendments to make it applicable to modern times and conditions. The most stable and permanent forms of government are found among the peoples who honor and obey the law and word of Jehovah.

Ulysses S. Grant, one-time President of the United States, gave wise counsel to the American people when he said: "Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

Ex-President Herbert Hoover also set forth the value of the Bible as the Book of concentrated wisdom by which a nation must be directed in its course of

empire: "There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this Book in your Bible classes is a postgraduate course in the richest library of human experience. As a nation, we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

## *The Enduring Word*

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25.

Not many things have been able to abide the ravages of time since the days of Moses, when the first installment of the Bible was written. The literature, art, music, and the empires of his day have been dead and buried for millenniums; but the Bible still lives and endures. No book has ever been so lied about and maligned and proscribed; but it is the Book of life, the living Book of the living God. Voltaire declared that the Bible was an exploded book, and that in one hundred years there would not be a copy in existence. The hundred years have passed, and there are almost as many copies of the Scriptures as there are people in the world; and they are printed in more than one thousand languages. The Bible is the world's best seller, while the works of Voltaire are well-nigh forgotten.

"The most amazing Book—the Bible! And yet a glib Frenchman a little over a century ago gave this Book but one hundred years to run its course and be forgotten. Not long ago the ninety-two volumes written by the voluminous Voltaire, owned by the Earl of Dudley, sold at auction for eight shillings—about two cents each! Voltaire is the forgotten."—*Editorial in the Los Angeles Times of Dec. 10, 1933.*

It is the critics who die, and whose

*(Continued on page 14)*



# TEN THOUSAND INCA INDIANS TURN TO CHRIST



by

G. F. RUF

Director, Peru Mission  
of Seventh-day Adventists

WHEN the Spaniards reached South America around the year 1500, they found a highly developed civilization and a perfectly organized empire among the Inca Indians of Peru. We know very little of their history and civilization before the Spanish conquest, but the ruins that one sees today speak of a civilization and a history that may be as old and as wonderful as that of the Babylonians or the Egyptians. The stone walls and fortresses and other structures erected of stones that sometimes weigh around twenty tons or more, perfectly joined together without mortar, make the observer wonder how the Indians ever did the work. Every year hundreds of tourists from all parts of the world come to visit these ruins, and they marvel at the ancient art of masonry.

After the Spanish conquest, this Indian empire was destroyed. The spirit of the Indian was broken, and he gave himself over to vices and pagan feasts. For hundreds of years his condition was little better than that of a slave.

The two outstanding vices of the Indian are coca and alcohol. Cocaine, that powerful, dangerous drug, is extracted from the coca leaf. While this is a more recent discovery in the scientific world, the Indian has known about this drug for hundreds of years, and has become a slave to it. Perhaps 90 per cent of the adult Indians use coca, and the coca industry is a very important one, as it brings the government financial returns. As a rule, children and young people are not allowed to use it, for it impedes their physical and mental development.

As long as the Indian can have his coca, he is content and desires little more. He has no ambition or initiative, and is docile and dull. He is ruled much more easily if he has the drug than if it were taken from him. Therefore when a white man employs a number of Indians, he must see to it that they have coca.

Alcohol was seemingly not known by the Incas before the arrival of the Spaniards. They had a drink called *chicha*, which is made of fermented corn or potatoes, and may be compared somewhat to beer. *Chicha* is still used a great deal

among the Indians; but alcohol, 40 per cent strong, is the preferred drink.

Naturally, these vices are responsible for other undesirable traits in these people. Many persons who know the Indian and his slavery to alcohol and coca have come to the conclusion that he cannot live and work without them, and some have felt that there is absolutely no hope of raising him to a higher level; consequently they have advocated his gradual elimination.

But when we show them hundreds and thousands of adult Indians who have, since the day they accepted the gospel, given up these vices and have never touched alcohol or coca, they marvel, and wonder how that ever could be done. The power of the gospel has not only freed these Indians from their vices, but has cleaned them up, made them alert and intelligent, transformed them so that they are honest, upright men and women. Usually their huts are made out of adobes and mud, and have always a dirty appearance. Often, when an Indian accepts the gospel, he whitewashes his house, showing thus that his desire is to live a cleaner life.

The Indian is by nature dishonest—a thief and a deceiver. The gospel so transforms him that he becomes really dependable. Among these people there are men and women who are just as truly changed and sanctified as others in lands where the light of the gospel has shone longer and brighter. We thank God for these evidences of His great power.

Today there are nearly 10,000 Inca Indians in the highlands of southern Peru and Bolivia who rejoice in the liberation and blessings the gospel has brought to them. A great light has begun to shine upon these people who have sat in darkness for many centuries, and today they rejoice in being able to walk in that light. The gospel has brought them schools; their children can now learn to read and write—read God's word and learn better how to serve Him.

For these simple children of nature to give up such vices as mentioned above means as much of a struggle as it is for

those who live in more advanced countries. They need the grace of God in their hearts and the exercise of all the will power possible. With many generations of ancestors who have been addicts to these vices, this will power to overcome and leave the old vices has been greatly weakened. Thus it means a wonderful victory for them to be able to overcome these weaknesses. Some struggle for years before they are fully free.

These Indians like to get up and give their testimony in public, before a large audience of their people, and tell how God has delivered them. They tell how they struggled and suffered, but how finally they gained the victory—and how thankful they are. They like to witness to the fact that since the day they made a covenant with their Lord through baptism, they have never touched alcohol or coca.

The Indian is, as a rule, very reserved and suspicious of the white man, and it takes time and effort to gain his confidence. Around very few have these Indians flocked to give them their confidence and support. However, when the gospel came to their country, there seemed to come a miraculous awakening among them, and they readily responded to its call.

But it meant more for them to become *evangelistas*, as they are called when converted, than just to receive the gospel. Many of those in power looked with suspicion upon their awakening and their flocking to the missionary. They feared that, with the establishment of schools and Bible instruction, the Indian would come to be a power to be feared. So they began to do all they could to hinder him from following the way of the gospel. Mobs were sometimes formed to destroy the school buildings the Indians had erected, and to disperse their gatherings. Many were beaten, some killed, some imprisoned and their property and animals taken away. Everything was done to intimidate the believers, and to keep them from becoming *evangelistas*. Yet, in spite of all this, the Indians came in increasing numbers, and schools and chapels multiplied. The



gospel was to them a new star of hope; it offered to them what they had longed for.

The gospel always causes a separation from the world and its practices; this it does even more markedly among these Indians. The Indians live, as a rule, in small communities, and not in single or lone-standing houses. This they do in order to protect themselves because robbers prowl about at night, and a single house or family cannot very well defend itself.

Sometimes not all the members of a community are willing to follow the gospel, and this often brings hardships upon those who want to live the truth. When the Christians refuse to participate in the drunkenness and feasts of the others, in their ways of celebrating funerals and marriages, then persecution begins, and often a lawsuit and terrific family quarrels follow. So it often happens that when one or two of a community receive the gospel, they leave all behind, and seek an existence elsewhere.

One of their favorite songs is, "In the Sweet By-and-By;" and they are truly longing for the day when there will be no more strife, when they can live in peace. The gospel has brought them this glorious hope, and they are happy

and their hearts are glad. "The Lord is mine." The chorus of that song they like especially, "This is my story, this is my song."

If you should hear them sing, you might not consider it good music. Well, they have heard very little good singing; they just do their best to make "a joyful noise." Since their singing comes from the heart, it may be that our heavenly Father has more pleasure in it than in good music that is sometimes heartlessly rendered.

One of our large chapels is situated near a highway, and many people pass by—mostly on foot. When they hear the singing in the chapel, they stop, often large groups of them, for seldom do they hear such music. At general meetings, when members gather from larger areas, they often sing late into the night. They may have only a candle for the one who leads out and teaches them the words, but at other times they do it all without light. The gospel has brought happiness to them, and they like to express this happiness in song.

When the missionary comes to visit their larger chapels or schools, and if the Indians know about it, they come out to meet him and give him a royal welcome. They really do appreciate what the missionary has done for them, what the gospel of our Lord has brought to them, and they try to show their gratitude for these blessings.

Sunset on Lake Titicaca, Peru. Seventh-day Adventist Training School at Juliaca on Lake Titicaca.



in it. In spite of the difficulties and the sacrifices it means to them to become Christians, hundreds among them are baptized every year and added to God's family.

Vocal music is not a part of the normal life of the Indians.

They beat their drums and blow their reed pipes and their horns made out of gasoline cans. Sometimes we hear them yell; but singing in groups or in choruses is not known. When the gospel comes to them, they learn to sing, and they like to sing. Since most of them are not able to read, they sing from memory, and it is surprising how many songs they know. One of the songs we hear them sing often is, "O happy day, that fixed my choice on Thee my Saviour and my God" or "Blessed assurance, Je-

The Indians have also learned to pray, and God is very real to them. They often tell how God has answered their simple prayers, and how He has helped them. One expression in their prayers has impressed me. It is "Thank you." It is said that in their language, which is either the Aymara or the Quechua, there is no word that expresses thanks to Deity. In his everyday language, the Indian uses for Thank you the words *Muchas gracias*, which is the Spanish. But when he prays to God, he has adopted another expres-

sion. The words are taken from the Spanish beggar, who says to you when you give him something, "*Dios te pague*," which means, "God pay you."

So when the Indian prays and thanks God for His goodness and mercy, he uses the expression of the Spanish beggar, and says, "*Dios pagaráte*." Thus the Indian asks God to pay Himself, when he wants to thank Him. He considers himself nothing more than a beggar; and, seeing that he can never repay God for what He has done for him, he just asks God to pay Himself if He needs any pay.

If these Indians who rejoice in the light of the gospel and the glorious hope it has brought to them could speak to those who have helped to send the missionary, they might use this same expression, and say, "*Dios les pague*," May God pay you. The Lord will indeed reward the smallest effort and deed—and He will give a just reward. Whatever sacrifice has been made to advance the gospel in foreign lands and among these Inca Indians has not been in vain, and, in a soon-coming day, those who have had a part in the work will be amply repaid.

## "Like As a Father"

HAZEL M. KERR

As I sat on my porch I watched my little four-year-old neighbor playing happily in her yard with her new balloon. Suddenly a gust of wind tore the string from her hand, and her gorgeous red bubble soared high above her reach. Even I felt a pang of dismay, and the child cried out in consternation and ran to her father, who was trimming the edges of the lawn.

The man laid down his shears and put his arm about the little girl, who leaned her head upon his shoulder and sobbed. She knew that her daddy couldn't bring back the pretty balloon, but instinctively she turned to him for comfort. I wondered what he was saying to her, and then I saw him point upward to the balloon, now a tiny bright speck drifting into the clouds. The child turned to look too, and, together, she and her father watched it out of sight.

By this time she had stopped crying, and before long she was playing again.

Isn't that the way we children of the heavenly Father turn to Him in the first shock of loss and bereavement? Instinctively, we reach out to Him for comfort; and, with unfailing compassion, He stoops to enfold us with His sympathy and understanding. Strengthened by companionship with Him, we turn to face our loss; and, facing it, our tears are dried, and we are able to return once more to the business of living.

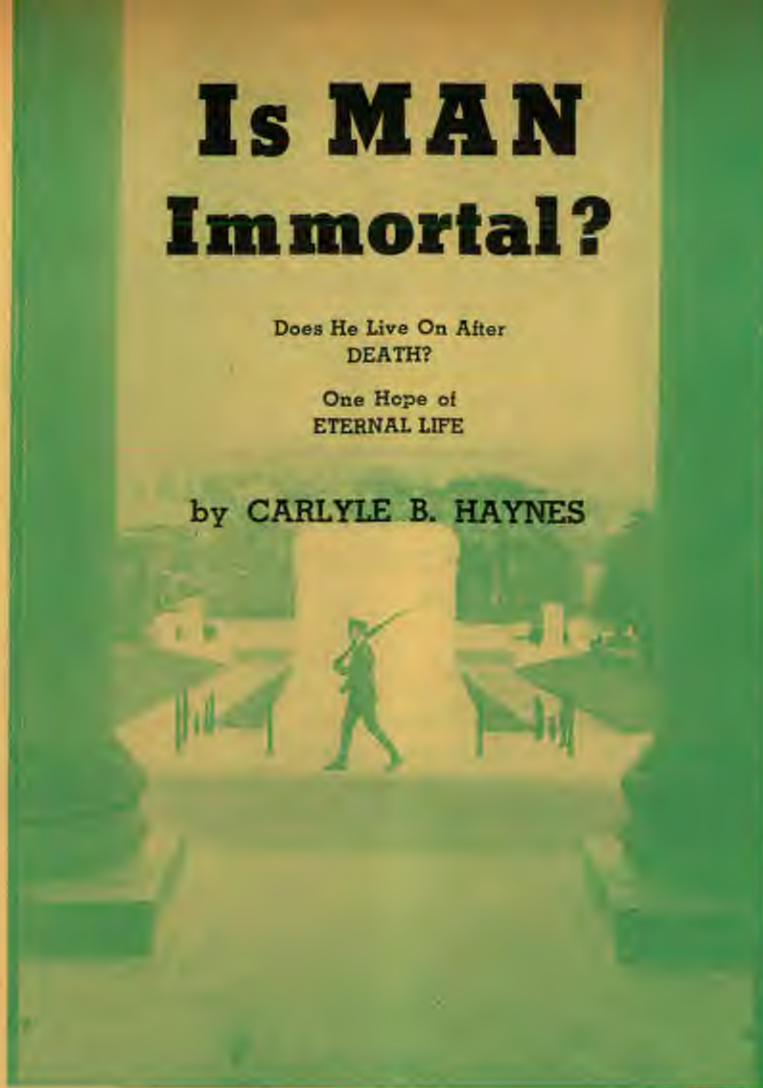


# Is MAN Immortal?

Does He Live On After  
DEATH?

One Hope of  
ETERNAL LIFE

by CARLYLE B. HAYNES



KEYSTONE

WHEN a man dies, his life comes to an end.

There are those who like to think that death is only an appearance, not a reality; that it is only a continuation of life in some other condition and place.

Our pulpits, our hymnbooks, and our theological literature are full of such expressions as "immortal soul," "deathless soul," "deathless spirit," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "eternal misery," "unending torment," "everlasting woe," "endless woe," "never-dying soul."

People are astonished when they learn that the textbook of Christianity, the Bible, never once uses such a term, or even a remote equivalent of any such term.

This teaching of unconditional immortality for all men is not found in the Bible.

Immortality is the attribute of God, and of God alone. It does not belong to man.

It is this, indeed, that He claims as His name,—**"I AM,"** the self-existing One, "the first and the last," "the beginning and the ending," "which is, and which was, and which is to come, the Almighty." Revelation 22:13; 1:8.

He is uncreated, self-existent, eternal, immortal. His existence had no beginning. Neither will it have any ending.

He is absolute life, absolute existence, absolute immortality. And there is no other.

The most exalted angel is a creature. We are all creatures from the highest to the lowest.

Our existence had a definite beginning. It will have, or may have, a definite ending at any time when He who gave it sees fit to take it away.

The power to take away life is implied in the power to give life. The power to destroy is implied in the power to create.

We are dependent creatures. God never made any independent, self-existing beings. God is immortal; we are not.

It is on this point of His eternity and self-existence that God contrasts Himself with man, whose life is but "a vapor, that appeareth for a little time, and then vanisheth away." James 4:14.

"I, even I, am He, and there is no god with Me: I kill, and I make alive; . . . neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, I live forever." Deuteronomy 32:39, 40.

He is Jehovah, "the Ever-living," "the eternal God," "the everlasting Father," the "Father of eternity," whose "years shall have no end," "who liveth forever and ever." "The Lord shall endure forever."

Is weak, puny man also able to say, I, too, live forever?

The immortality and eternity of God are affirmed in every part of the Bible.

The immortality of man is not mentioned or even hinted at in the Bible.

Now, is the immortality of man so much more obvious than that of God that there is no need of mentioning it, while God's immortality must be constantly affirmed?

Or, rather, is not this constant assertion of the immortality of God and the absence of all similar assertion of the immortality of man for the specific purpose of showing a contrast between God and man in respect to immortality?

God is infinite. Man is finite.

God is immortal. Man is mortal.

God is eternal. Man is transitory.

God has immortality in Himself. Man has none in himself, and his only hope of living forever is dependent, therefore, or conditional, upon union with God through Christ our Saviour, who has promised eternal life to all who believe on Him.

One of the chief objects of the Bible, indeed, seems to be to reveal to men that their life is brief, vapory, shadowy, transitory.

It does this in the very plainest terms. Not only does the Bible not call man immortal, or ever-living, or eternal, but



it emphatically declares him to be the opposite.

He is said to be "mortal" in Job 4:17; Romans 6:12; 8:11; 1 Corinthians 15:53, 54; and 2 Corinthians 4:11.

His life is said to be a "wind" in Job 7:7; and Psalm 78:39 says that "they were but flesh; a wind that passeth away, and cometh not again."

In James 4:14 his life is said to be "even a vapor, that appeareth for a little time, and then vanisheth away."

In Psalm 90:5, 6 men are said to be "as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

And Job, by inspiration, writes: "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:2.

### The Shortness of Life

Isaiah puts it this way: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: . . . surely the people is grass." Isaiah 40:6, 7.

In every part of the Bible this teaching that man is a perishable, transitory thing is taught plainly.

Look at these expressions in Job: "How oft is the candle of the wicked put out! . . . They are as stubble before the wind, and as chaff that the storm carrieth away." "They shall lie down alike in the dust, and the worms shall cover them." "The wicked is reserved for the day of destruction." "By the blast of God they perish, and by the breath of His nostrils are they consumed." "All flesh shall perish together, and man shall turn again unto dust." Job 21:17, 18, 26, 30; 4:9; 34:15.

The Psalms are full of similar expressions. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "As wax melteth before the fire, so let the wicked perish at the presence of God." "Lo, they that are far from Thee shall perish." They shall be "destroyed forever." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Man being in honor abideth not: he is like the beasts that perish." "He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 37:20; 68:2; 73:27; 92:7; 146:4; 49:12, 19, 20.

The same positive declarations will be found throughout Proverbs and Ecclesiastes.

And in the writings of the prophets we discover such expressions as "The soul that sinneth, it shall die." "The destruction of the transgressors and of the sin-

ners shall be together, and they that forsake the Lord shall be consumed." "They shall be as nothing; and they that strive with thee shall perish." Ezekiel 18:20; Isaiah 1:28; 41:11.

Finally we come to the words of Malachi, at the very close of the Old Testament: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

In the New Testament we find the same teaching that the life that man has is transitory and perishable: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:2, 3.

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

"As many as have sinned without law shall also *perish* without law." Romans 2:12.

"If Christ be not raised, . . . then they also which are fallen asleep in Christ *are perished*;" that is, if Christ had not been raised, the death of all would have been final. 1 Corinthians 15:17, 18.

"By nature the children of wrath." Ephesians 2:3.

"Whose end is destruction." Philippians 3:19.

"Who shall be punished with everlasting *destruction*." 2 Thessalonians 1:9.

"These, as natural brute beasts, made to be taken and *destroyed* . . . shall utterly *perish*." 2 Peter 2:12.

Other passages, many of them, might be added. But why continue? Surely these are sufficient to show that the whole

human race is mortal, and that unless they find a new life, which they do not possess in themselves, they will all perish.

If these texts are not sufficient, then no array of texts would be sufficient.

Every variety and form of expression is used in these passages to put the truth beyond all possibility of question. The Bible says that the wicked are to die, to perish, to pass away, to fade away, to wither, to be destroyed, consumed, utterly consumed root and branch, devoured, ground to powder, burned up, plucked up by the roots, broken to shivers, dashed in pieces, crushed, put away like dross, cast away, to vanish away like smoke, to perish like brutes, to be ashes, to be as nothing, to be as though they had not been, to be no more.

If these expressions are not sufficient to prove the uniform teaching of the Bible that God alone is immortal and that man is mortal, then words cannot be put together in the English language so as to prove it.

If those who read these expressions do not have their minds disabused of the theory of the natural, inherent immortality of all men, then it is impossible to disabuse their minds of it, for it is impossible to frame words that will be more clear or more forceful to teach the opposite of that theory than the ones that have been selected by God Himself.

It is plain that our life is in God. If we do not have life in Him, then we have no continuing life at all.

The only hope that any human being can ever have of eternal life must be based upon a living connection with the Life-giver, Jesus Christ.

In Him, and in Him alone, is eternal life, life that will reach unto the ages of the ages. Out of Him there is only death.

He offers you this life. Will you receive it?



## Coming Next Week

in addition to the regular features:

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- Are the Adventists Right After All? . . . . . J. O. Wilson
- Youth's Problems . . . . . D. E. Reiner
- What Is Babylon? . . . . . Henry F. Brown
- Do Foreign Missions Pay? . . . . . A. F. Tarr
- When a Man Dies . . . . . Carlyle B. Haynes
- Don't Judge Too Quickly . . . . . C. L. Paddock
- Help Beyond the Hills . . . . . Sanford T. Whitman

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# The Book of Books

(Continued from page 9)

writings are soon forgotten. Jesus said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35.

The ability of the Bible to abide the relentless warfare of its enemies is beautifully summed up by John Roach Straton, in his book, "The Battle Over the Bible," page 16: "Intellectual pride has often rejected it because of the vanity of man's mind; and infidelity has battled against it with a relentlessness worthy of a better cause and a malignity unmatched elsewhere in the dark realm of prejudice, hatred, and spite. What has the result been? Always victory for the venerable and noble old Book! It has successfully resisted the sophistries of Hume, the misguided eloquence of Gibbon, the rationalism of Rousseau, the ignorant blasphemies of Thomas Paine, the satirical mockery of Voltaire, the idle quibbling of Strauss, the shallow witticism of Renan, the cheap buffoonery of Bob Ingersoll, the audacious assaults of the communists of France, and the insidious duplicity of the rationalistic theologians of Prussianized Germany. As with Moses' bush, the Bible has burned, but it has not been consumed. Phoenixlike, it has risen from its ashes to new heights of usefulness and power."

# He Wrecked the World

(Continued from page 5)

capable of comprehending divine things." —Pages 44, 45.

No matter how degraded a man may be, the gospel of salvation transforms him, reshapes him, into the image of his Maker. The spiritual appeal can never reach the mind of a beast. Though ten millions of years were allowed for the development, no animal or class of animals could ever become capable of worshipping God.

The very flesh of a man is decidedly different from the flesh of beasts. The apostle Paul stated a scientific fact when he wrote: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. 15:39.

In any comparison between the flesh and blood of men and the flesh and blood of beasts, the scientist or the criminologist, with unerring accuracy under the microscope or in the test tube, can examine any submitted specimens and say with finality, "This is man—this is animal."

But is there not a physical resemblance between man and beast? Assuredly so; but this does not prove relationship. Let me illustrate: The eye is a perfect organ of vision. The design of the photographic camera is but an imitation of the masterpiece of divine art. Beyond the beauty of the mechanism of the eye, there is that which transcends all human ingenuity to contrive—there is life and intelligence. It is reasonable to suppose that the Creator, in forming the lower forms of life, would use the eye in their mechanism. Man has eyes; animals have eyes. But the eyes of man are the windows to his soul. The mind of a man compares the images presented to it, and forms judgments, ideas, and spiritual conceptions. Through the eyes, we gaze upward into immensity, and, beyond the stars, we see God. Not so the beasts of the forest. Their eyes are merely organs of vision. Their minds cannot comprehend spiritual things.

It is the archenemy who has invented and perpetuated the degrading concept of man as an animal. With "man, the animal" as their thesis, a host of modern teachers and writers have substituted "monkey morals" for the morality of the Ten Commandments. It is no wonder that sensuality is the sin of the age, nor that the sin of Sodom and Gomorrah calls down the wrath of God upon a modern world. Sigmund Freud and his disciples have done for our world in the field of morality that which Marx and his disciples have done in the field of sociology. "Psychoanalysis represents but an extension of the principle of evolution." With innuendoes and hypocritical platitudes our young people are taught that to be ordered by the Ten Commandments is to be "under the silly dominance of static moralistic categories." They are taught that sex repression leads to neurosis, and that "Christian morality is a tyranny over nature."

Must our generation follow the way

# SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

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J. R. FERREN, Circulation Manager.

that seems right, but whose end is death? Is our modern world to be dominated by the idea of Huxley that "the brute nature born with us is the outcome of millions of years of severe training, and it would be folly to imagine that a few centuries would suffice to subdue its masterfulness to ethical ends"? Must we subscribe to the word of Sir Arthur Keith that "man differs from the apes in degree, but not in kind"? And, then, to carry our basic ideas and ideals to a logical end, shall we become disciples of Karl Marx or Sigmund Freud? If so, our civilization is doomed to certain destruction. Far too many of us are chained body and soul with the distorted philosophy of our day.

In a recent book, "My America," Louis Adamic speaks of the blight of this industrial age and of the necessity of government relief, and then says: "And along with a material impoverishment there has come an impoverishment of character, an erosion of personality, which is much more serious than soil erosion."

Men realize only too well that there has been "an impoverishment of character." They fail signally to diagnose the cause or to prescribe the remedy. The cause—the evolutionary philosophy, in all its ramifications in the thought and life of the world; the remedy—a return to the Book, with its moral code of Ten Commandments and its enabling power to keep that code in the life of the Lord Jesus Christ. The world is desperately sick. As never before in its history it needs Jesus; and He can be found only in a return to the Scriptures of truth. They testify of Him, point the way to Him.

Away with "determinism," "behaviorism," and all the other man-made "isms!" "Back to the Bible!" must be the battle cry of the church, if the church and the world are to live. Away with a philosophy that makes man a "brother" to the ape, a philosophy that denies the story of creation, and in so doing destroys the doctrine of redemption, a philosophy that substitutes the brutality of Nietzsche for

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the love of Jesus, the madness of Marx for the morality of Moses, the animalism of Darwin for the gospel of Paul! If we seek life rather than death, immortality rather than destruction, the Bible must be our guide. There is a destiny for man "higher than the highest human thought can reach." We would do well to turn away from the false and misleading light of a pseudoscience, and put our confidence in the word of God, which "liveth and abideth forever."

## Youth's Problems

(Continued from page 6)

customed to do evil." Jeremiah 13:23. But some will wait too long, until it is too late. Let us therefore heed the warning given to us, and accept the invitation proffered in the beautiful song:

"The day of life is passing by,  
Soon night your soul will hide;  
And then 'Too late' will be your cry,  
If you are just outside!

"Come in, be free from stains of sin,  
Be glad, be satisfied;  
Before the tempest breaks, come in,  
And leave your past outside."

## "The Lord Is at Hand"

I DO not know how it may be with others, but I feel that when I can say that the coming of the Lord draweth near I have a weapon in my hand of no common edge and temper.

I can go to the struggling saint, against whom the battle seems to go hard, and say, "Faint not, the Lord is at hand, and he will bruise Satan under your feet shortly." To the saint, wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, "Be of good cheer; the Lord is at hand; but a little while, and the world shall cease to vex: sooner than you think, the morn will break." To the suffering saint, I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever." To the flagging saint, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease." To the covetous saint I can say, "The Lord is coming. This is no time for hoarding now. Heap not up treasure for the last day."—*Horatius Bonar*.

### OUR COVER PICTURE

"Let's not have a war picture this week," said somebody. Certainly. So here is a very beautiful scene from the Canadian Rockies,—"Giant Steps" in Banff National Park,—sufficient to send "peace like a river" into every heart.



ROUNSELEY

# "Is LOVE ENOUGH?"

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COMSTOCK, M. D.**

THE publishers of the "Signs of the Times" present "Is Love Enough?" In the 160 pages of this book, Dr. Comstock has given some amazingly pertinent advice to young men and young women contemplating

marriage, and also to those who may already have taken this important step. The author writes very intimately and plainly on topics that vitally affect the happiness of husband and wife, but which one seldom discusses with even his most intimate friend. From her years of experience as a practicing physician, and as student adviser and lecturer in schools and clubs, the author is in a peculiarly advantageous position to know whereof she speaks. The book is beautifully written, and is intensely interesting. We commend this book especially to all mature young people and to parents of the same.

Notice these chapter headings:

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2. The Father
3. The Children
4. The Evening and the Morning
5. The Family Board
6. Good Times
7. Religion
8. The Husband
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# PEACE WILL COME

by ERNEST LLOYD

THE Saviour of mankind came to a warring world nearly two thousand years ago with His gospel of peace and good will. After all the centuries that have elapsed since the angel heralds announced His first advent, we still witness bloody strife among nations. The warring spirit today dominates more than half the earth's surface, not because Christianity has failed but because men have failed to incorporate the principles of Christianity in their everyday affairs.

In a sadly confused world, with its uncertainty, dread, and distress, millions of men and women and children are longing and praying for peace, permanent peace. And permanent peace will come, but not by man's wisdom. It will come with the arrival of the Prince of Peace in a world-convulsing and climactic event, and as the finale of human sin and sorrow—"the great divine event toward which the whole creation moves." Yes, Jesus is coming again! Not as a babe in a lowly manger, but as King of kings, to establish His kingdom of everlasting peace and righteousness.

The doctrine of the second coming of Jesus, as recorded in practically all the books in the New Testament, is bound up with every other fundamental doctrine of the New Testament. The Author of Christianity spoke more than once to His disciples and to others regarding His personal return to earth, and the establishment of His literal kingdom at that time.

"The second-coming theme is so woven into the basic doctrines of the Christian faith, so inwrought with its illuminated promises, so appealing for the highest and noblest Christian living, that we cannot deny the one without denying the other. . . . The second coming of Christ is the great hope of the church, and the answer to the longings of the saints of all time."

It is bound up with the admonition to all disciples of our Lord in the last days,—the days in which we now live,—to be individually prepared for the sudden event of His second coming: "Therefore be ye also ready: for *in such an hour as ye think not* the Son of man cometh." Matthew 24:44.

It is bound up with the exhortation to Christians to meet together for fellowship and prayer: "Not forsaking the assembling of ourselves together; . . . but exhorting one another: and so much the more, *as ye see the day approaching.*" "For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:25, 37.

It is bound up with the admonition to exercise patience in the affairs of the daily life: "Be ye . . . patient; stablish your hearts: for *the coming of the Lord draweth nigh.*" James 5:8.

It is bound up with exhortation to a holy life: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

It is bound up with the resurrection of the dead, with all the fundamental teachings of the New Testament, with the great promises of the Book, with the "sure word of prophecy," and with the great and blessed hope of the church.

The second coming of Christ is imminent. The signs of His coming are everywhere. Men of the world realize that we are approaching a mighty change in world affairs, and the prophecies of the Bible very clearly point to that great change. In every land the heralds of prophecy are telling of the Coming King, and the need for individual preparation to be citizens of His glorious kingdom. To each of us comes the exhortation: "Be ye . . . ready: for *in such an hour as ye think not* the Son of man cometh." May we be prepared for our Lord!