

SIGNS OF THE TIMES





COURTESY WORLD PEACEWAYS, INC.

*Up toward the flights of bombing planes
the church raises the emblem of the cross
in silent protest.*



BACK TO GOD

IN THESE strenuous and anxious times there is grave danger that many will become mentally unbalanced and hysterical. Already there are abundant indications that the new world war with all its horrors is having this very effect not only in Europe but in America also. The smashing of Norway, the Netherlands, and France, and the bombing of Britain have brought the war very close to multitudes who never worried much about it before, and it is finding them unprepared for calamity.

The trend may be noticed in private conversations, in newspaper articles, even

in congressional speeches. Everywhere there is increasing evidence of fear, alarm, and agitation. The country seems much like a man who wakes out of a deep sleep to find his house on fire, and rushes hither and yon in wild haste seeking means to put it out. Billions are being spent on belated fire insurance, and all available youth are being hurriedly commandeered to man the fire-fighting equipment.

If mistakes and injustices are to be avoided in the midst of all this upheaval and confusion, if courage and morale are to be maintained at a high level,

*Italian mechanized forces ready for
action in Africa—or Greece.*

INTERNATIONAL



the flight of TIME

A
SURVEY OF
WORLD
EVENTS

by the
EDITOR

calming influences will have to be exerted, and strong, confident, reassuring voices be heard.

In olden times the Lord said to disturbed and excited Israel: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15.

Never was this divine admonition more needed than now. It speaks to the nation as a whole, and to every agitated and fearful individual. It suggests a way of escape from fear and worry, a certain cure for hysteria and despair.

"In returning and rest shall ye be saved." Returning where? Obviously to God and to the things and the places that help us think about God. It means returning to the study of the Bible, returning to prayer, returning to church.

Wondrously calming is the very thought of God. In any crisis, be it large or small, thinking of Him somehow sets the nerves at rest and inspires new confidence and hope.

Lifting one's thoughts above the seething caldron of human conflict to the infinite tranquillity of the great white throne instantly begets quietness and

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peace in the soul. The troubles of earth seem of lesser significance; they fall into their proper proportions in the presence of the Ancient of Days. The worst sufferings become but a "light affliction" before this "eternal weight of glory." Time's greatest upheavals are seen to disappear into the vast ocean of eternity, without a ripple to mark the spot.

That great statesman and lawgiver Moses, burdened with the leadership of a numerous but undisciplined people, turned his eyes heavenward for needed strength and courage. "Lord," he said, "Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. . . . A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Psalm 90: 1-4.

He was just thinking about God.

This is the way to "quietness and confidence;" it is the way to serenity of soul, calm judgment, and strength of character. In the present crisis we all need to find this way, for it is the way of salvation.

And we may find it by searching God's Book, by living in obedience to God's will, by worshiping with God's people in God's church.

"Let us go *speedily* to pray before the Lord, and to seek the Lord of hosts." Zechariah 8:21.

OUR COVER PICTURE

This week our cover shows a commonplace scene—just people going to church; but how vitally important in an hour of strife and turmoil such as this!

ganizations have protested against these incongruities over and over again, but the fight against vested interests has been difficult and discouraging. Lately local government officials have taken a hand in the matter, and large areas of the old-time slums have been replaced by modern, commodious apartment houses. Nevertheless, not long ago it was estimated that it would take several decades and billions of dollars to complete the task.

And now the bombers have come. According to the papers, they have burned and blasted considerable sections of the "East End," also around Commercial Road and in the "Elephant and Castle" district.

If this is all they have done, we need not shed too many tears. So long as the people are saved and their courage remains strong and invincible, let the property go. Most of it wasn't worth keeping. It should have been torn down long ago. On the ashes they can build better homes more worthy of the brave people who have suffered and dared so much in their fight for freedom.

Not quite three hundred years ago London was almost one solid slum, crowded with little wooden houses that almost met across narrow alleys and unpaved roads. It possessed no sewage system of any kind, and garbage was thrown out of windows to light where it would on the street below. Then came the great plague, which killed off nearly half the population. Immediately after, in 1666, and providentially, as many believe, came the fire,—the Great Fire of London.

All large fields in the British Isles have had obstacles placed in them to make enemy plane landings impossible.

TOPICAL



Almost all the city was destroyed. Apart from the Tower, the Temple church, Westminster Hall, the Abbey, St. Bartholomew's, and a few other famous buildings, everything was consumed in that mighty conflagration.

But London rose again, better in every way than it was before.

Perhaps history will repeat itself today.



INSOMNIA RAIDS

DAY after day, night after night, the bombers come and go. Not a day passes without the shrieking sirens, not a night without its wild alarms.

There is no peace, day or night; for every brief respite is haunted with fears of the next dread visitation.

No rest, no sleep.

They call them insomnia raids, and they are well named.

Perhaps people can get used to it; perhaps they can get the habit of suddenly leaving their warm beds and hurrying down to air-raid shelters, crowding together with others and continuing their slumbers while the guns bark and bombs explode around them. Even so, if this be true of some hardy souls, there must be many others who are very, very tired. Tired almost beyond bearing. Old people especially, and children who do not understand what it is all about, and brave mothers who sacrifice themselves as always for their little ones.

So weary, so unutterably weary, they must be. Perhaps they are almost near the end of their endurance. Perhaps they are beginning to wonder whether life is worth living anyway in such a cruel and hateful world. Perhaps they are asking in their hearts whether anybody cares that they suffer so much.

But Somebody does care. It is said of Jesus that "when He saw the multitudes, He was moved with compassion

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SLUM CLEARANCE

ALL eyes are on London today, and all hearts are beating in sympathy with the millions of that great metropolis as it is swept with the besom of destruction. The inhabitants of New York, Philadelphia, Boston, San Francisco, and other large centers of population in America can now begin to visualize what may happen to them if ever the barbarian forces of the Old World establish themselves in the New.

It is hard to see how any good could come out of all this evil; yet there is one possibility that suggests itself.

London, the great throbbing heart of the British Empire, rich and prosperous, has been notorious for its appalling slums. Within half a mile of the Bank of England we have visited homes not fit to be stalls for cattle. Only a stone's throw from St. Paul's Cathedral we have seen tenements that made us sick and ashamed. Close by Westminster Abbey, and Westminster Cathedral too, are some of the most appalling living conditions imaginable.

Christian leaders and philanthropic or-

HOPE IN A DARK HOUR

*Ray of Light Breaks
the Midnight Gloom*

by
JAMES I. ROBISON

nations turning back to the pagan standard that might is right, and that men, though created free to choose their own destiny, have no individual rights whatsoever, but rather are merely cogs in a great mechanized juggernaut under state control.

We see nation after nation being overthrown, millions of men being subjected to slavery, while millions more have been robbed of their homes and lands and transported to strange countries to eke out a miserable existence or to die under oppression. Europe faces the coming winter with dreadful foreboding, not alone because of the horrors of war, but because war has ravaged whole countries, and tens of thousands of acres of fruitful land lie desolate, while famine and pestilence threaten to take an even larger toll than the war has taken.

Honest men and noble statesmen have tried to stem the tide but have been helpless. Evil forces have taken possession of the world. They have built up strange systems of government from which all Christian values have been effaced. Tenderness, kindness, love, and consideration for others are to them but signs of weakness; while the pledge of a plighted word and freely negotiated international treaties are but scraps of paper to be cast aside without hesitancy or even notice.

In view of the present world situation we cannot wonder that men are asking, "What will the church do at such a time as this? Cannot religion offer some way of escape?"

Yes, the Christian religion has a bright star of hope in this dark hour. The word of God reveals the *one* hope in the present world crisis that can bring peace and confidence to the human heart. That

hope is not an expectation of any great improvement in the international situation. In the Scriptures we are told that as we draw near to the end of this world's history the nations will be angry. Indeed, right up to the coming of the Lord, there will be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming



The SOUND of HIS FEET

In the crimson of the morning,
In the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight robed in darkness,
Or the gleaming of the moon,
I listen for the coming of His feet.

Down the minster aisles of splendor,
From betwixt the cherubim,
Through the wandering throng with movements strong and sweet,
Sounds His victory tread approaching,
With a movement far and dim—
The music of the coming of His feet.

Sandaled not with sheen of silver,
Girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory,
In the Tabor light of old—
The glory of the coming of His feet.

He is coming, O my spirit,
With His everlasting peace,
With His blessedness immortal and complete.

He is coming, O my spirit,
And His coming brings release.
I am panting for the coming of His feet.
—Selected.

THE WORLD, war-torn and bleeding, with faith shattered and confidence almost gone, is reaching out for a new, vitalizing experience that will bring some ray of hope in this dark hour. Everywhere men and women are asking, "What does it all mean? What message does religion hold for us in such a time as this? Is there any hope?"

Thousands are beginning to doubt the stability of the foundations upon which our Christian civilization has been built, and to wonder if Christianity can survive the assault of barbarism that is sweeping over the world. They see great

KEYSTONE

on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

We have come to the perilous times foretold by the apostle Paul, and to the revelation of that wicked one who "with all power and signs and lying wonders" (2 Thessalonians 2:9) is to manifest himself just before the coming of the Lord. "The spirits of devils," the apostle John says, will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.

The prophet Joel foretold that when the day of the Lord "is nigh at hand," then there would be an alarm of war, and "a great people and a strong" would devour the land by fire and sword. It would be "as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel 2:1-3.

In Europe today the ruined cities, devastated homes, and wasted farms are

surely a fulfillment of this prophecy. Zephaniah also described our day in vivid language. He said: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." Zephaniah 1:14-17.

But you ask, "Where is the hope in these prophecies? They paint a dark picture, and foretell only a day of trouble." That is true; but even in the darkest hour there is hope of an early dawn. Of this the Master spoke when He 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.

As the night of sin deepens into midnight and the storms of strife and war

make the darkness seem impenetrable, then we are to look up and see the bright star of hope shining in the night. It is the daystar, which promises a glorious dawn. It heralds the glad tidings that "He that shall come will come, and will

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NOTHING to the PSALMS!

Some Modernists Answered

by LUCRETIA L. HARMON

WORKERS from a modernist church called at the home of two fellow members who are still old-fashioned enough to believe that "all scripture is given by inspiration of God." During their visit one of the callers said: "There is nothing to the psalms."

Nothing to the psalms!

Imagine looking to the heavens when the stars and far-off worlds are sparkling like myriads of diamonds in the clear night sky, only to say, There is nothing to the heavens! or, beholding acres of gorgeous flowers, breathing in their sweet fragrance, and saying, There is nothing to the flowers! or sitting at a table laden with the bounties of earth, beautiful with luscious fruits, to turn away with the remark, There is nothing to the food!

Why, the psalms sparkle like the stars, brilliant gems of truth in God's word! They are the flower garden of the Bible, containing gorgeous blossoms of truth, fragrant promises of God's love. They are the Lord's banquet table where every soul may find food for his hungry heart.

They tell of God, the loving, merciful Father. Jesus, His only-begotten Son, is in every one of them. The Holy Spirit inspired the psalmist to write them. They contain many prophecies. Those concerning Christ were so accurately fulfilled that anyone should have known that He was indeed the divine Son of God.

He is the dying Saviour of psalm twenty-two.

He is Alpha and Omega of the one hundred nineteenth psalm, wherein He opens

the door of His heart that we may know His desires, His love for God's word and for His commandments, His intention to keep this law "continually forever and ever," and His hatred of sin and "every false way."

He is the Victor, the King of glory, returning to the city of God, welcomed and adored by angels.

He is the Great Healer, "who healeth all thy diseases;" "He healeth the broken in heart."

He is the loving Shepherd who goes through the valley of death with His beloved sheep.

The psalms tell of the destruction of the wicked; of the blessings and rewards for the righteous. In them the sinner may find promises of forgiveness and of salvation; the weak may find their source of strength; the mourner may find comfort; the lonely may find company; the infidel may find proof of the inspiration of the Scriptures; the modernist may lose his doubts; the evolutionist may learn of God's works of creation; and the idol worshiper may find the true God. Everyone may find in them his divine Creator, Helper, Redeemer, and Restorer.

Words fail us to tell of the wonders of the psalms. Let us humbly repeat one verse from them: "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Psalm 131:1.

Holy, blessed psalms!



Has SCIENCE BETRAYED Humanity?

*Modern Fairyland Becomes a Slaughterhouse
Material Advance but Moral Failure*

by MERLIN L. NEFF

"SCIENCE has given mankind, for the first time in the history of the human race, a way of securing a more abundant life which does not simply consist in taking it away from someone else. For this reason, I believe that the advent of modern science is the most important social event in all history."

In 1937 Dr. Karl T. Compton, noted scientist and educator, addressed these words to the graduates of the Massachusetts Institute of Technology. Today, only three years later, scientists are challenging such ideas concerning science. Dr. F. R. Moulton describes the meeting of scholars and teachers in Seattle in these pertinent sentences:

"As scientists, they had gloried in the achievements of science—the superstitions and fears it has banished, the deep satisfactions in understanding the universe it has given, the food and comforts and improvements in health it has provided. How often they had boasted of these things and claimed that science promises the millennium! But wait! The engines of destruction laying waste Europe are also the inventions of science. The underlying causes of the current wars are due to the applications of science; the almost instantaneous dissemination of news of it is by means of the instruments of science. . . . Many scientists were pondering deeply on the causes of the grave problems civilization must immediately face."

Yesterday science was the hope of the human race; today science is destroying life and obliterating the culture of the twentieth century. Has man been betrayed by a Frankenstein of his own creating?

At no previous hour in history has life been so greatly influenced by the research and discovery of the laboratory as it is today. A modern fairyland has been

created by the scientists; but, in 1940, our inventions have been turned into weapons of death to make the world a vast slaughterhouse.

No one can deny that the twentieth century has produced many wonderful and beneficial achievements. The cavalcade of medicine has shown us many important discoveries: Dr. F. G. Banting's discovery of insulin brought diabetes under control; the study of vitamins has shown the way to combat many diseases of malnutrition; while work on endocrine glands and hormones has turned a new page in human physiology. New operative procedures in surgery are saving thousands of men and women who would be doomed without operations. X-ray machines, artificial-fever machines, iron lungs, and other medical apparatus are rehabilitating human life as the result of scientific discovery.

Yet from the laboratory have also come the deadliest weapons of human ingenuity. Scientists are now afraid of their own brain children. The steel that can be made into an operating table may be shaped, instead, into a tank which throws flames and fires high-explosive shells. The skill that is used to construct atom-smashing apparatus may be diverted to the production of bombs that destroy helpless innocents.

Fear is rising in the minds of men that science has been turned to the annihilation of our civilization. Cordell Hull, speaking before the American Scientific Congress, made this pronouncement: "Today we witness a stark demonstration of the possibilities of anti-social and antimoral use of the achievements of science. . . . In some nations science has been reduced to the sorry estate of a handmaiden of oppression and brute force."

Scientists are not optimistic concern-

ing the future. "Our present order is due for a terrific smash," predicts Dr. Alfred V. Kidder of the Carnegie Institution of Washington. Since our age has specialized on mechanical progress, he believes that "the monkey wrenches of war, or pestilence, or crop failure can bring its delicate mechanism to crashing ruin."

What has brought about this strange plight of the human race? Is science actually the betrayer of mankind? No! The crux of the whole subject is this: While science has brought about powerful inventions, men have not possessed moral strength to use these forces for good. Herbert Hoover spoke accurately concerning the war when he said: "The present world conflict came as the result of man's failure to maintain and develop moral standards and spiritual inspirations in pace with their increase in knowledge."

More than five hundred American Indians of various tribes took part in the recent U. S. Army maneuvers near Alexandria, Louisiana. Not many years ago their weapons would have been bows and arrows. Science has given them machine guns.



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The selfish, human heart has betrayed the world by following the snares of evil. Science has merely discovered the powers of nature which may be used to make the world better or perverted to the destruction of life and property. How these forces shall be used depends upon the intelligence and character of men and women. If the lives of men are not motivated by moral principle and love to God and man, we may expect science to degenerate into a workshop for the manufacture of fiendish weapons.

In a century which has seen giant strides of material development there has been no similar advancement of man's spiritual powers. Millions of youth have been taught by their leaders to banish God from their thinking; they have been told to worship force and lawlessness. Man without a regeneration of heart is only a savage. His potentialities to harm his fellow men is increased a thousandfold when he is given airplanes, tanks, and machine guns instead of leather shields and bows and arrows.

Prof. Henry F. Lutz, University of California Egyptologist, has written: "If the history of mankind should really teach us absolutely nothing else, it teaches us at least this one thing, that mankind has by no means kept equal pace in its intelligence and moral development. Even though we may have become wiser, we certainly have not improved very much morally."

As we review the facts we realize that the hopes and promises of man are as ropes of sand. Although we have millions of horse power at our command, we do not have will power to develop

character capable of using the talents entrusted to us. The evolutionary theory has failed dismally, for it has not demonstrated that man advances upward. When the laws of God and man are flouted, the brutish nature of human beings is revealed in its sin-blackened condition.

Humanity cannot hope for perfection in a world where the regime of evil was substituted for God's perfect plan. Although "many shall run to and fro, and knowledge shall be increased" (Daniel 12:4), yet the general moral nature of earth's inhabitants cannot improve while sin reigns in the heart. Paul gives the inspired portrayal of man's degeneration resulting from the curse of iniquity in these words: "Evil men and seducers shall wax worse and worse." 2 Timothy 3:13.

Science is a precious treasure that has been entrusted to men. If used with moral discernment and humility, it can bring manifold blessings to this earth. If used with malice, selfishness, and self-glorification, it can only bring ruin. Humanity has been weighed in the balance and been found wanting. With all the power, with all the knowledge, and with all the glory that is ours in this enlightened age—we have failed because we have built our civilization upon human prowess. Rejecting God, man stands today afraid for his life, waiting to be blotted from the earth by instruments which he has turned to death instead of to life.

Like Nebuchadnezzar of ancient Babylon, modern man has shouted, "Is this not a great world that I have built!"

He forgets that all the strength and mental capacity is from his Creator; he fails to recognize the divine source of natural forces; he refuses to walk humbly with his God. Rejecting the principles of Christianity, the world stands today afraid of impending doom, waiting to be blotted out by the instruments which have been diverted from tools for better living to missiles of death.

It is not too late for us to acknowledge our error and return to God. Like the prodigal son we have wasted our substance in self-destruction. In selfish pride humanity has taken the road "which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12. Jesus Christ created the road back to regeneration and salvation, for as He thought of lost men He declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Civilization must admit its dire need as it stands torn and bleeding. There is no authority in international law, no confidence and love among nations, no brotherhood of men. Education and science, once considered invincible weapons for creating a better world, have been futile instruments to save humanity.

Our only hope is a return to God. In humility of heart we must seek His will for His creatures, we must obey His eternal Ten Commandments, we must put into practice the principles enunciated by Christ, and we must confess and forsake our sinful course. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

my VOICE

*"Take my voice and let me sing
Always, only, for my King."*

FOR three hours I had been sitting in the car waiting for my husband. It was hot, and the street noises were tiring. As the minutes passed, I came to the conclusion that not always do the women do all the talking.

It was while I was thinking all this that he arrived, and, to be truthful, I was not feeling exactly pleasant, and I did not greet him very enthusiastically. In fact, there was a decided edge to my voice, and down in my heart I resented the fact that he had kept me waiting so long, even though I knew he would have a perfectly good reason to give if I asked for it.

Three hours of my time wasted, I thought, as we sped toward home. Three hours wasted, when I had planned to accomplish so much that morning.

But it couldn't be helped. And there were other days coming in which to carry out my plans; so what was the use of fuss-

Fifth in the Series, "MY GIFT TO GOD"

by MARTHA E. WARNER



ing? I gave my attention to a recital of my husband's good qualities. I was glad to have him back safely, and to be on the way home with him. You see I was getting over my ill-humor.

Actually I was soon glad and happy again, and probably would have remained in that mood all the way home had nothing happened to disturb me.

But something did happen. Not visibly or audibly, but it happened, and it was the words of the song, "Take my voice." Over and over I tried to push them aside, or to cover them with thoughts of other things, but I could not do it for any length of time.

In spite of myself, I was forced to admit that if the voice I was using belonged to the Lord, there would be no "edge" to it. I had asked the Lord to *take* my voice, but I was not letting Him *keep* it. I am finding it is much easier to sing, "Take my voice," than it is to live it.

But that raises the question, How do we

sing? Is it always, only, for our King?

To answer that question one has only to turn on the radio to hear songs that must make the angels weep. One has only to listen to a group of young, or older, people to hear how their voices are being used in senseless chatter. One has only to listen in his own home to hear how unprofitably his voice is being used.

Let's be honest now. How often has your wife, your husband, or your children heard your voice in prayer? How often do you hear your own voice in prayer? How often is it heard in the prayer meeting, testifying to God's keeping power?

Oh, my friend! I am learning that there is a vast difference between having my voice *all* kept for Jesus, or only partly kept for Him. Although I wonder why I have so little faith, from my heart I still would say—

*"Take my voice and let me sing
Always, only, for my King."*



Left: Near Thebes, in Upper Egypt, are the Colossi of Memnon. Anciently the sun's early rays were said to make one of them vocal. Center: The key to a forgotten language, the priceless Rosetta Stone.

AS Jesus was riding into Jerusalem in what is known as the triumphal entry, the Pharisees attempted to silence the praises of the multitude, which were uttered in fulfillment of prophecy. In answer to their request that He rebuke His followers, Jesus declared that if men failed to confirm the word, voices would be given the very stones of earth. "He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40.

In this skeptical and faithless generation, when modern destructive criticism is undermining faith in divine revelation and is challenging every fundamental of Christianity, and when the majority, including many church leaders, are holding their peace when they ought to be earnestly contending for the faith once delivered unto the saints, the very stones of earth are literally crying out to the truthfulness of the Biblical records.

The stones that are speaking are being dug out of their ancient graves by the spades of archaeologists. Above all other branches of science, archaeology is confirming the word of God. "Archaeology" is a comparatively new word. It is derived from "*archaios*," meaning "ancient," and "*logia*," meaning "sayings," "words," or "to speak." Archaeology, therefore, is the words, or sayings, of the ancients, or, words regarding the ancients. Webster declares archaeology to be "the scientific study of the material remains of past human life and human activities, such as fossil human relics, artifacts, implements, inscriptions, interments, monuments, etc., especially from prehistoric or ancient times." Modern archaeology deals chiefly with the study of the ruins of ancient temples and cities, and the reading of the records found in pottery, tools, weapons, furniture, jewelry, and other remains that throw light

upon ancient civilizations. The greatest source of information is the cuneiform and hieroglyphic records of the ancient scribes as chiseled in stone or inscribed in clay.

While important archaeological discoveries have been made since the fifteenth century, they never attracted much attention or assumed scientific importance until the early part of the nineteenth century. The previous discoveries of the works and writings of ancient men were valuable only as curious relics to be displayed in museums. The strange hieroglyphics, or picture writings, left by the ancient Egyptian scribes, and the cuneiform, or wedge-shaped, writings left by the Assyrians, Babylonians, Persians, and other Asiatic races, were unknown tongues and meaningless mysteries to even the greatest scholars. These dead and forgotten languages could not speak to our generation and reveal their secrets regarding ancient life on the earth. From the viewpoint of secular history, the distant past was as completely locked as if it were sealed with seven seals.

The Rosetta Stone

The first important event in the development of modern archaeological science was the discovery of the Rosetta Stone in 1799, near Rosetta in Lower Egypt. In that year, M. Boussard, a French captain of engineers under Napoleon, was excavating for fortification purposes, and discovered a stone slab of black basalt 3 feet 9 inches high, 2 feet 4½ inches wide, and 11 inches thick. This stone proved to be the key that unlocked the mysteries of the Egyptian hieroglyphic writings. On this stone is an inscription in three different languages, written March 27, 195 B. C. It was a decree of the Egyptian priests in

honor of Ptolemy V Epiphanes, king of Egypt.

The first of the three inscriptions was written in the hieroglyphics, so called because "*hieros*" means "sacred" and "*glyphe*" means "carving." It was the ancient and sacred picture carvings or writings of the Egyptians. The second inscription was written in demotic characters, which were first used in the ninth century B. C., and was the language of the common people. The third inscription was in Greek, and could be easily read. It was evident that all three inscriptions were the same, and the stone was placed in the hands of scholars to work out an alphabet, which was completed in 1822. Thus the long-lost tongue of the ancient Egyptians was regained, and the way prepared for the stones of Egypt to tell their story to the modern world.

The next important event in the science of archaeology was the deciphering of the inscriptions on the famous Behistun Rock in Persia by Sir Henry Rawlinson between 1835 and 1845. The rock is named from the little village of Behistun, which is at the base of a precipitous limestone rock or mountain, 1,700 feet high. Through this village passes the great highway between Babylonia and Media, which has been used from time immemorial. On the face of this cliff, about 350 feet above the plain, is an ancient inscription which was written at the direction of Darius Hystaspis, king of Persia, about the year 515 B. C. The inscription sets forth the hereditary right of Darius to the throne of Persia,

The STONES CRY

Sacred History
by Archaeologists

by TAYLOR

NES OUT

Marvelously Vindicated

G. BUNCH

and was inspired by the effort of Gaumata the usurper to seize the throne on the death of Cambyses. The usurper took the name of Smerdis, and slew the real Smerdis, the rightful heir to the throne. The inscription tells how Darius killed the pseudo-Smerdis, defeated his numerous rebel helpers, and restored the kingdom. Above the inscription is a large engraving of the king himself, with a bow in his right hand and his left foot on the prostrate body of Gaumata. Nine rebel chiefs are before him, with their hands tied behind their backs and chains around their necks, awaiting the sentence of death.

The inscription, eleven or twelve feet in height, is written in three languages, all of cuneiform characters. "Cunei" means "a wedge," and therefore "cuneiform" means simply wedge-shaped or wedge-form characters. One of the three inscriptions is in three columns, and is written in the Median or Elamite tongue spoken by the early Medes and Persians. Another is in Babylonian characters, and the third, in 4½ columns, is in the

more modern Persian language. Sir Henry Rawlinson had spent six years in India as an officer in the British army, and while there learned the Persian language. Because of his knowledge of this difficult tongue, he was later sent to Persia to represent his government. He became interested in deciphering the inscriptions on the Behistun Rock, which had attracted considerable attention for many years. It was a tremendous task to reach the inscriptions on the face of the bluff, there being but a fourteen-inch ledge at their base. Rawlinson finally succeeded in making a copy of the inscriptions for closer study. By 1845 he had worked out an alphabet that unlocked the ancient cuneiform languages of western Asia.

The discovery of the keys to the reading of the hieroglyphics of ancient Egypt and the cuneiform writings of the Asiatic nations created great enthusiasm among archaeologists and linguistic students everywhere. Tablets that had been collected in the various museums were now eagerly read. Archaeological expeditions were organized and sent out by various societies, museums, and universities. Cities and temples that were buried beneath the dust of millennia were uncovered, and began to reveal their long-concealed secrets. Great stone and papyrus libraries were dug up and deciphered. Floods of light illuminated periods of the past of which but little or nothing had been

known. To us it seems impossible that the two chief languages of the ancient world could be so completely lost that not one person in all the world could read them. Can we imagine that the time could ever come when the English language could so completely perish that no person could read it?

The oldest records of secular history were those of the Greek historian Herodotus, who wrote in the fifth century B. C., and is known as "The Father of History." He wrote of events and conditions reaching back to the beginning of the first millennium before Christ. The Bible was the only history that claimed greater antiquity than the writings of Herodotus. The Pentateuch, or the first five books of the Bible, was assertedly written by Moses in the fifteenth century B. C., and contains a record of events reaching back to the beginning of the fourth millennium B. C. It tells of nations, kings, and peoples entirely unknown from any other source. Its records reach back to the very beginning of human history.

But these Biblical records had long been ridiculed by skeptics, who boldly declared them to be unreliable legends. They made the mistake of rendering their decision before the evidence was all in. The science of archaeology has brought in the evidence that has compelled the critics to reverse many of their decisions, much to their embarrassment. The discovery of the keys to the ancient and dead languages of the nations of antiquity created a new interest in the scriptural account. Now, at last, the Scriptures could be put to the test of scientific investigation. The skeptics were confident that the Bible records would utterly fail under modern research. The Christians were just as confident that their faith was founded on facts, and they fearlessly awaited the consequences of the crucial test.

The result of the discoveries of modern archaeology and the reading of the records of the ancients has been the verification of Old Testament history and the silencing of its enemies. Walter M. Chandler, in the Preface of *The Trial of Jesus*, declares that "the Christian need have no fear of the results of scientific investigation or historic revelation," because "not one natural or historic fact has been discovered that impairs the evidence of Christianity." This was written in 1925. Archaeologist Melvin G. Kyle said: "Wherever it has been possible



Sir Henry Rawlinson at infinite pains copied the Behistun Rock inscriptions, high on a steep cliff. The translation opened new fields to scholars.

(Continued on page 11)



In the midst of the seventieth week of the prophecy the inner sanctuary was supernaturally thrown open at the death of Jesus.

NO SECRET RAPTURE

(CONTINUED)

The "Seventy Weeks" Explained

★ by ALLEN WALKER ★

HAVING considered the period of seventy weeks as a whole, let us study the details of this prophecy, giving particular attention to the last week, or seven years, of the four hundred ninety. The prophecy reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:24-27.

We have already noted that in symbolic prophecy these "seventy weeks" are 490 years. During this time, which began 457 B. C., a number of things were to happen: The "transgression" of Israel would be finished in the filling up of their cup of iniquity preparatory to their rejection; "to make an end of sins," or of "sin offerings," was accomplished when Jesus died on the cross and the veil was rent; the "reconciliation for iniquity" was fulfilled by the shedding of the atoning blood; "to bring in everlasting righteousness" was accomplished by the righteous life of Christ, which is "unto all and upon all them that believe;" "to seal up the vision and prophecy" was to confirm its

truthfulness by its accurate fulfillment. So far, we see that everything was fulfilled.

Let us next note the fulfillment of that part of the prophecy which declares, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

Was Jesus, as Messiah, manifested at the close of these 69 weeks, or 483 years? Note carefully that the prophecy is not speaking of the birth of Christ, but of the time when He would become "the Messiah." The word "Messiah" means "anointed" or ordained, to His mission, and this occurred at His baptism, at which time He was anointed by the Holy Spirit, and then began His public ministry. Thus we read in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." We read of this anointing in connection with His baptism in Luke 3:21, 22: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My

beloved Son; in Thee I am well pleased." This took place A. D. 27. If we begin at "the going forth of the commandment to restore and to build Jerusalem," 457 B. C., and run ahead "seven weeks, threescore and two weeks," we reach the close of sixty-nine weeks, or 483 days, and counting each day for a year, this would take us to A. D. 27, or "unto the Messiah."

Continuing the outline of events to follow, the prophecy says: "He shall confirm the covenant with many for one week." Note the words, "one week." When sixty-nine of the "seventy weeks" bring us "unto the Messiah the Prince," A. D. 27, that would still leave "one week" to complete the "seventy" of the time "determined upon thy people, . . . to finish the transgression." That last "week" of years would begin at the baptism of Jesus, A. D. 27, and end when "they that were scattered abroad" A. D. 34. Acts 8:4.

During this "one week," the last of the "seventy," Jesus was to "confirm the covenant with many." His ministry lasted from His baptism to His crucifixion, which was three and a half years. During that time He devoted His ministry "to the lost sheep of the house of Israel" (Matthew 10:6), because the full "seventy weeks" had not yet run out.

What does it mean to "confirm the covenant with many for one week"? His



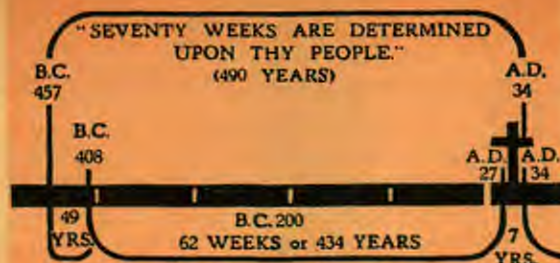
The "seventy weeks" are a part of the great time prophecy of Daniel 8:14.

covenant was: "To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:77-79. This was the covenant of "peace" and salvation made "with many," "as many as received Him," during His ministry of three and a half years.

For the next three and a half years the disciples continued to preach to none but the Jews, and their ministry, in His name, finished out the other half of the "one week" and led up to A. D. 34, at which time they went "everywhere preaching the word" instead of confining their preaching to the Jews; or, to use the words of Paul, this "covenant of peace" was "first . . . spoken by the Lord, and was confirmed unto us by them that heard Him." Hebrews 2:3. Thus we see that Christ did "confirm the covenant with many for one week"—half of it by His own ministry and the other half through the ministry of the disciples. But when this "one week" terminated, the Jews had finished "the transgression," and the wrath of God was to "come upon them to the uttermost." 1 Thessalonians 2:16.

That the Lord's personal ministry as "Messiah" was to terminate in the middle of that last "one week," we read further in Daniel's prophecy as follows: "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. Just three and a half years after His baptism—"in the midst of the week"—Jesus died as man's sacrifice on the cross. At the moment of His death "the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51)—a signal that the great event to which the dying sacrificial lambs had pointed for thousands of years had just occurred on Calvary; thus by His own sacrifice in offering Himself did He bring to an end all the typical sacrifices of the Levitical law. Thus once more the sealing of "the vision and prophecy" was confirmed by causing the animal sacrifices to "cease."

Every specification in the prophecy was fulfilled by our Lord. This proves beyond a doubt that these "seventy weeks" which the angel said were "determined upon thy people and upon thy holy city, to finish the transgression," were continuous, and terminated at the stoning of Stephen A. D. 34, just 490 years from "the going forth of the commandment to restore and to build Jerusalem." It also shows that there is no scriptural ground for the declaration that the last week of the seventy was severed, and



that "between the 69th and the 70th week intervenes the entire church age," which has already been some nineteen hundred years.

The Stones Cry Out

(Continued from page 9)

to test the statements of Scripture in its multitudinous historical notices and references, archaeology has found it correct to a remarkable degree." "The Bible at its face value is being corroborated wherever archaeology immediately and definitely touches it."—"Archaeology," *The International Standard Bible Ency.*

A recent book on archaeology was written by William Foxwell Albright, entitled *The Archaeology of Palestine*

and the Bible. Speaking of the results of discoveries in Bible lands, he says: "Innumerable obscurities have been cleared up, and nothing tending to disturb the religious faith of the Jew or Christian has been discovered."

Mr. W. H. Main, in his book, *Our Bible in the Light of Modern Discovery*, page 71, says: "So far in the investigation, not a single historical discovery has cast a doubt

upon the truthfulness of the statements of the Old Testament."

The same author on page 84 quotes Ira M. Price of the University of Chicago as saying: "The veracity and authenticity of that old Book, suspected and challenged, stand unimpeached before the testimony of nations hostile to Israel. These ancient words, chiseled in everlasting rocks, echoing down through forty centuries of time, set their seal of approval on the truth of the Holy Scriptures. With Egypt on the southwest, Assyria and Babylon on the east, Phoenicia and the Hittites on the north, we have a solid square of uninterested, unimpeachable, and ever-increasing testimony to the veracity and authenticity of the books of the Old Testament."



by W. L. EMMERSON

NEVER BEFORE "Except for a few dark, barbarous periods many years ago, I do not think Europe has ever suffered more from merciless pride, cruelty, and barbarism now ravaging peaceful countries," declared the archbishop of Canterbury in a recent address.

LITTLE ADVANCE "Though the standards of human values have been raised," writes Sir Richard Gregory, in *Religion in Science and Civilization*, "man has advanced so little in his regard for them that he is just as much a barbarian in his use of aerial bombs and poison gas as he was when his weapons were only clubs and arrows."

RESULTS OF ALIENATION FROM GOD "This war," said Dr. P. W. Evans, in his presidential address to the Baptist Union, "has many strange aspects; but the strangeness is only on the surface, and the conflict in itself is the outcome of a world alienated from the life of God. . . . The age is cruel because it is faithless. . . . All this social evil has a theological cause. Nations break faith with other nations because the men who compose the nations have cast off the allegiance they owed to God."

THE CHURCH'S OPPORTUNITY "This is the church's opportunity, if she chooses to take it," urged Miss Dorothy Sayers, in a recent address before the Church Tutorial Classes Association. "So far as the people's readiness to listen goes, she has not been in so strong a position for at least two centuries. The rival philosophies of humanism, enlightened self-interest, and mechanical progress have broken down badly; the antagonism of science has proved to be far more apparent than real, and the happy-go-lucky doctrine of *laissez-faire* is completely discredited."

WHAT SHAPE? Speaking at a meeting in celebration of his fiftieth year as member of Parliament for Carnarvon, Mr. Lloyd George said: "Atlases of 1914 and 1935 are today completely out of date. An atlas of even a year ago is irreparably altered. . . . Change are going on before our eyes. On Monday evening recently there was the map of Europe; you woke up on Tuesday morning, and you saw its frontiers redrawn. The crust of the earth does not seem to have settled after the great calamity of 1914; and, when this war is over, whether for good or for evil, no one can predict now in what shape the world will emerge."

The DIVINE RECOVERY PROGRAM

*Wonderful News of
Better Times Ahead*

by CARLYLE B. HAYNES



THE SECOND coming of Jesus Christ provides the only hope of a permanent solution for all the ills of humanity. Political systems and philosophies, no matter how perfect in theory and conception, are inadequate and powerless to bring real and permanent recovery to the world.

The root cause of all the trouble and injustice and wrong in the world is sin, and nothing men can do will remove sin.

Men cannot be made good by law. No change in political philosophy or administration ever makes a change in the human heart. Human nature is just the same, regardless of what political banner it marches under.

But what man cannot do, God does do. He has set His hand, has pledged Himself, to a great recovery program—"to seek and to save that which was lost." Luke 19:10.

God's plan has as its foundation the gift of Jesus Christ, His only Son, who came into this world to meet sin, to grapple with it, to take all its penalty upon Himself for every human being, to exhaust all its malice and venom upon Himself, to go down into death to meet its dread punishment, and to conquer it. This He has done. And soon He will come in the clouds of glory to destroy it and to banish it from the universe. Only then will full recovery be realized throughout the whole world.

Summing this up, we have: the entire restoration of Edenic conditions; the complete overthrow and destruction of everything that is evil; the eternal estab-

lishment and maintenance of everything that is right and good.

This certainly requires a change of authority. Such a change is contemplated and assured in the near future. It is foretold for our very time in the ancient prophecies of the Bible. Look at Daniel 2:44 and 1 Corinthians 15:24.

One world-wide rule, one authority, one universal administration. "All rule," "all authority," and "all power," other than that of God, is to be "put down." That is one of the first steps in clearing the way for the establishment of the new and eternal administration. There is to be no divided authority, no limitation of rule.

Judgment is to be laid to the line, and righteousness to the plummet. Isaiah 28:17.

Righteousness and peace, quietness and assurance, are to be established forever. Isaiah 32:17.

Injustice and oppression will be abolished forever. Ps. 72:4; 12:5; 10:16-18.

One of the first steps in God's plan is recovery from death. Isaiah 26:19; Daniel 12:2; 1 Thessalonians 4:16; John 5:25, 28, 29.

A just recompense is to be made for every wrong, and every injustice is to be corrected. Luke 14:14.

There will be such a redistribution of wealth that every man shall be a king. Revelation 3:21; 5:10.

Death itself is to be abolished. Luke 20:36.

Think for a moment of a world in which there is no death. That is recovery

indeed! These bodies of ours, now subject to infirmity, disease, decay, and death, are to be changed so that they will never die, never grow old, never become sick, never become infirm. 1 Corinthians 15:53, 54.

These weak, feeble, diseased bodies are to be fashioned anew, and made like unto Christ's own glorious body. Philippians 3:20, 21.

The earth itself will be completely renewed, renovated, cleansed of sin, and made over into an entirely new earth. This is assured under God's benign rule. Isaiah 65:17; 2 Peter 3:13; Revelation 21:1; Psalm 37:11.

In this new earth, where righteousness and peace abide, there will be pleasant, homelike joys and occupations. Isaiah 65:21, 22.

Peace and security, quietness and assurance forever, will be characteristics of the coming kingdom. Isaiah 32:18.

Every person "shall be in rest, and be quiet, and none shall make him afraid." Jeremiah 30:10; Ezekiel 34:28; Micah 4:4.

There will be no crime, no violence, no accidents, no wasting, no destruction. Isaiah 60:18.

There will be no sickness there. Disease of every kind will be conquered and abolished forever. Isaiah 33:24.

And death, sorrow, pain, and crying will be forever past, unknown in God's kingdom. Revelation 21:4.

These are not the platform promises of a political campaign. They are the assured pledges of the omnipotent God.

Put them all together, and look at the whole of this divine program. Nothing that man has done or can do bears any comparison with it. Nothing we have seen or heard or thought can equal it. All the proposals and promises of men pale and grow dim beside it.

What God is about to bring about exceeds even our most extended imaginings. The things He has prepared for them who love Him have not entered into the heart of man.

The earth will be made new—not one country, one continent, one hemisphere, but the whole earth.

All the misery, wretchedness, sin, violence, terror, injustice, and oppression will be gone forever.

Perfect Social Relationships

There will be social justice and equity in all human relationships, with absolute security, peace, quietness, and permanent safety and assurance.

Our bodies will be made new. No disease will ever sap their strength. The passage of time will leave no marks on them. Age will never bow them down. The forces of eternal youth will be in them. They will never feel pain. They will never die. They will be eternal, immortal, incorruptible.

And we cannot even imagine the powers of the new life. Our bodies will then transcend the limitations that handicap them now. No weakness, no deformity, no limitation of space or movement, will hamper them.

As is the resurrection body of Jesus so will our bodies be. For He "shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:21. We shall be like Him, seeing Him as He is. 1 John 3:2.

All our faculties will be raised to the highest power. We shall enjoy abounding health, thrilling vigor, unimpaired strength, more abundant life. And this is to continue and increase as the millenniums roll on and on. Truly the people of God "shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

All the earth shall be filled with the glory of the Lord. Numbers 14:21.

Surely those who are fortunate enough to enter that country will say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm 16:6.

The citizens of the new earth are being recruited now. Their fitness for life in God's coming kingdom is being determined now. The eternal destiny of all is being decided now.

Christ has come to seek and to save the lost. He has been seeking you. He has found you. He offers you life, abundant life, never-ending life. He offers

you an eternal home. He offers you all that I have so feebly and inadequately set before you.

Jesus has died for your sins. He will pardon you if you will accept His death. He has taken your guilt and your punishment. He will release you from suffering that punishment if you will now receive Him as your substitute. He has canceled the sentence of the law against you. He will lift that sentence from your guilty soul if you will now accept His sacrifice.

Christ has prepared an eternal home for you in the new earth. He will convey to you the title deed, and give you an abundant entrance into it, if you will now follow Him in obedience. He has purchased eternal life for you. He will confer it upon you if you will now surrender yourself to Him. The time of the eternal kingdom is nearly here. It will not be long delayed. "Surely I come quickly," said Jesus.

Will you not now reply with glad and eager heart, "Even so, come, Lord Jesus"? Revelation 20:20.

Hope in a Dark Hour

(Continued from page 5)

not tarry." Hebrews 10:37. "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." 1 Thessalonians 4:16, 17. This is the hope that the word of God presents to the believing heart in this dark hour; "wherefore comfort one another with these words." Verse 18.

It is our privilege to know the meaning

of the stupendous events now taking place, and to comprehend the awful, soul-thrilling fact that soon we shall see our Lord Himself coming in the clouds of heaven with power and great glory—coming back to gather His waiting people who, through great tribulation, have been watching for His return. This is indeed a bright gleam of hope in the darkness that has settled upon the world.

Our faith must not waver, however hard the tempest may blow or however dark the night may be. We can rest assured that "He will save us" when the light of His glorious coming breaks upon the earth. That day will come as a thief in the night to many. To all who have been solely absorbed in the pleasures of this life—"eating and drinking, marrying and giving in marriage"—the day of the Lord will come as an overwhelming surprise.

But to those who are watching and waiting for His coming the apostle Paul has said: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5:4-6.

So the promise of the return of our Lord is the bright star of hope in the darkness. It is to the Christian today the one ray of light that gives us assurance that soon a better day will dawn. The Lord is soon to rescue His people from a world of war and bloodshed, and take them to a better land. There "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

"Even so, come, Lord Jesus." Revelation 22:20.



COMING Next Week

in addition to the regular features:

WHY DOESN'T GOD DO SOMETHING?	W. H. Bergherm
ALL THINGS NEW	J. C. Stevens
SITTING AT HIS FEET	Harriett D. Johnson
MY LIPS FOR GOD	Martha Warner
VOICES FROM THE PAST CONFOUND THE CRITICS	Taylor G. Bunch
WILL THE JEWS BE CONVERTED?	Allen Walker
PROPHECY MAPS THE FUTURE	Carlyle B. Haynes
TOMORROW AND TODAY	C. L. Paddock, Jr.

SO NEAR AND YET SO FAR

People Who Were "Almost Persuaded"

by A. E. HAGEN

WITHOUT doubt the saddest souls among the legions of the lost will be those whose minds were definitely illumined by the light of truth, and whose consciences were convicted by the Spirit of God—those who had a very clear conception of God's will, and hovered on the border line of yes or no.

Some very striking examples of this are brought to view in the Holy Scriptures, and they are recorded for the admonition of the present, living, deciding generation.

A certain scribe asked the Master concerning the first, or most important, commandment. Mark 12:28. The Master, as usual, sent His arrow to the mark. The scribe, fully versed in the theory of law and gospel, agreed with Christ; he acknowledged that Christ had spoken an incontrovertible truth. They were in perfect agreement in theory, in interpretation.

The answer that Christ gave the scribe seems, on superficial examination, to place the scribe on very advantageous and even most enviable ground. But the words spoken by Christ to that scribe are among the saddest and most startling of the utterances of the Son of God, and the position of that scribe was really the most solemn and dangerous in which a human being can find himself in relation to salvation and eternal life.

Christ answered and said: "Thou art not far from the kingdom of God." Mark 12:34.

Here is a man who understands and acknowledges truth. But the Master, who knows the heart of man, and who makes no mistakes, saw that the scribe was close to the kingdom—but still on the outside. He was not within. To be on the outside is to be lost. One is lost until saved, outside until inside.

There is a painting, tragic in its aspect, that shows two little urchins, ragged and gaunt, standing on the sidewalk before a beautiful plate-glass show window. It

is a stormy Christmas Eve. The show window is brilliantly lighted and gorgeously decorated. Fruit and sweets and toys are in profusion on the inside. The children press their little frostbitten noses against the glass. Desire at its strongest, longing the most hopeless, pathos the most profound, are all written on those pathetic little faces.

Just one-fourth inch of plate-glass window separates two normal children from warmth and food and toys and joy—so near, yet so far. They are outside, the blessings inside. To them one-fourth inch of glass or fourteen inches of armor plate mean the same thing—separation. The scribe was so near, but he was on the outside.

Mark 10:17-22 presents a very morally correct young man seeking the Messiah. He had heard of Him, and the reports awakened a desire in his heart to know Him personally, and to receive counsel. He came running, moved by youthful zeal. He knelt, so fitting in the presence of Jesus! Respect, reverence, adoration. He addressed Christ as Master. The young man then asked the all-important question: "What shall I do that I may inherit eternal life?" Life is brief; riches take wings and fly away. Jesus, the Master X-ray Technician of the soul, searched for and found the plague spot in that youthful heart—self-love, love of riches, and lack of love for his fellow men. The disease was well advanced, and general. Only removal of the cancer of self-love that had taken hold of heart and mind and soul could save that young man whom Jesus loved. "One thing thou lackest." There can be no less than one. It seemed so little. But he "went away grieved." He turned his face toward destruction and eternal loss. Just one thing! Almost!

Felix sent for Paul, the mighty preacher of righteousness, and asked concerning his faith in Christ. With a heart purified in the blood of Christ; through lips sanctified by truth; from a

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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. FERRIS, Circulation Manager.

soul overflowing with love for Christ and humanity, Paul spoke words of power and entreaty, which like lightning's flash, revealed the dark corners in the life of wicked Felix. Trembling as with palsy, Felix said: "Go thy way for this time; when I have a convenient season, I will call for thee."

That more convenient season was then. The harvest passed, the summer ended, and Felix was not saved. The grain had come to full ear, the sickle had been put to the harvest, and that soul had proved to be a tare. Doom was written in letters of fire on that conscience. Almost!

Salvation Must Be Grasped

Ten virgins awaited the bridegroom. Virgins represent good people and church members. All were convinced. Externally, the human eye could discern no difference. Their doctrine was correct. They agreed. Lamps were in every hand. All had Bibles. All had vessels for oil, which is the Holy Spirit. The body is the temple, or vessel, of the Holy Spirit. The same capacity, the same opportunity, belonged to each. The bridegroom is Christ. The appearing of the bridegroom is the return of Jesus to this world to receive His people.

There was a tarrying, a testing. All became sleepy. Sleep is a blessing, a necessity. Sleep in right proportion, at the right time, is necessary. Sleep that follows duty well done and preparation made for the following day is of God's providence. All slept.

At midnight a cry went forth. The bridegroom was coming. All arose to meet and follow Him. Five lamps had gone out. Five foolish virgins frantically sought oil for lightless lamps. They sought from others who had. But though Noah, Job, and Daniel were in the land they could deliver neither son nor daughter. Ezekiel 14:20. There is only one name given among men whereby we must be saved. Acts 4:12. There is only one mediator between man and God. 1 Timothy 2:5. That one is Jesus.

Those who were prepared went in.

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Today is the day of salvation. Boast not thyself of tomorrow. Come in today. Come in *now*!

Flight of Time

(Continued from page 3)

on them, because they were tired and lay down." Matthew 9:36, margin.

"Because they were tired." Not because they were sick or maimed or dumb or blind,—though these afflictions moved Him too,—but just because they were tired. Tired men, tired women, tired children, moved the Saviour's heart to compassion. And these had but been following Him and waiting on His words. What, then, must be His feelings toward the multitudes in the great cities that have endured the dreadful bombing raids of recent months?

Surely His great heart of infinite love is moved with a new and still deeper compassion in this dark and terrible hour.

But compassion is not sufficient. It is comforting to know that Somebody cares enough to be sorry; but compassion that does not translate itself into action is poor consolation in a crisis like this.

Will God act?

He will. This awful slaughter, this dreadful barbarism, this frightful sequence of disaster, cannot go on much longer.

"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.

God has kept His saints waiting a long time for deliverance. He has borne long with the powers of evil; but the day of final settlement is drawing near.

Signs all about us proclaim that the return of Christ in glory and power is near, "even at the doors." The very horrors that shock us so are but further evidence that we have arrived at the darkest hour before the dawn.

And when that dawn comes the suffering, the heartaches, the tiredness, will all be over. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16, 17.

"They shall dwell safely, and none shall make them afraid." Ezekiel 34:28.

Come, happy day!



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IN THE dark shadows of a protecting crack a cunning black spider silently watched her freshly mended web, while inconspicuously she waited for the next victim. A firefly, off guard, came too close, and soon was hopelessly entangled in the cleverly woven maze. Frantically it struggled for freedom, but the tenacious web held fast. With malignant design the spider quickly rushed at the firefly, binding it securely, foot and wing, every part—except the flashing light.

Feeling assured of the effectiveness of her work, the spider with fiendish satisfaction crept back into the shadows to study her prey. The firefly might flash its light, but who could save it from the tightly binding webs? Yet the quality of the light worried the spider, as steadily and persistently the firefly flashed its signals of distress out into the gathering darkness.

A traveler, chancing to pass that way, saw the little light against the house in the dusk, and wonderingly looked again. "It's a firefly. There must be something wrong here," he said, and stepped closer to see. The light flashed insistently, until to the traveler it seemed like an SOS call from a ship in distress. Well did the traveler know the fate of the firefly unless he were to rescue it!

The UNSHACKLED LIGHT

by N. M. MUNSON

With pitying carefulness he removed the firefly from the web, questioning if it might not be too badly injured to fly again, even if the strands of tightly binding web could be removed; but he would save it if he could. Gently, slowly, with the point of a sharp knife each strand of web was cut until the little creature was freed.

As if reflecting on its liberation from the foe, who had tried to claim its life, and its body after life was gone, the firefly slowly stretched its legs, its wings, and then lifted itself and flew away.

The traveler watched until the firefly's light was lost to view, pondering the while on the picture this little incident had painted.

"What a typical portrayal!" he thought. "The evil one would lure us into his webs,

and then bind us about so we could not escape. With fiendish glee he would try to rob us of life here and life hereafter. But God has provided a means of escape, and, through our prayers of faith, we can with certainty hope for deliverance. We know we are not left to perish in the enemy's snares so long as our prayers are active. These he cannot shackle.

"Though unwittingly we fall into a net the enemy has laid for us, he cannot still our prayers, offered in silent sincerity to heaven, where God stands ready in His strength and power to save us to the utmost.

"Nothing can separate us from His love and protecting care if we earnestly desire His help and study to know how to walk in the path where He leads."

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Romans 8:21. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Verses 38, 39. "Nay, in all these things we are more than conquerors through Him that loved us." Verse 37.