

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

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INTERNATIONAL





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### THE CRISIS FOR CHRIST

*This little boy is watching his father march off with the troops to camp. Like a good many older people, he is wondering what it all means.*

**"MAKE** the crisis count for Christ!" This was the keynote of a world gathering of Adventist leaders assembled recently in St. Paul, Minnesota.

It might well become a clarion call to Christendom.

Make the crisis count for Christ! Let the message ring from every pulpit in every land until the church universal has been galvanized into action, stirred to warfare "splendid and divine."

That we are living in the greatest crisis that ever struck the world, no one any longer doubts. As we have written in the opening chapter of *Power and Prophecy*: "The mightiest struggle for power this world has ever seen is surging about us today. The battle of the ages is on.

"Great nations are locked in deadly combat, fighting for their lives. Everything they possess of money, effort, genius, and courage they are flinging unstintedly, and with staggering prodigality, into the stupendous conflict.

"Old empires, softened with age and

security, have girded themselves to grapple with the new aspirants for dominion. Like giant wrestlers in the ring,—but with all the world their stage,—they heave and lunge and smite with all the force they can muster, realizing to the full the terrific stakes and the dread destiny that failure must involve.

"No ordinary warfare is this, resulting from frontier disputes or supposed insults to national honor. This is a gigantic battle of ideals, of principles, of ways of life. It is a struggle between democracy and autocracy, between freedom and tyranny, between those who exalt the individual above the state and those who exalt the state above the individual.

"Consequently the conflict has developed into a vast international civil war, leaping over national boundaries and dividing erstwhile united peoples into opposing camps, with both sides trying not only to conquer the other by the sword but to convert it by the most lavish and extensive propaganda. No

wonder the utmost confusion prevails."

In an address to the nation on October 24, President Roosevelt said:

"Since July, hardly a day or night has passed when some crisis, or some possibility of crisis in world affairs, has not called for my personal conference with the Secretary of State or other officials of the government. With every passing day has come some urgent problem."

Crises night and day! How accurate is this description of the past few months and years of these troubled times!

Disaster upon disaster, tragedy upon tragedy, sorrow upon sorrow!

Nevertheless, despite all the crushing blows, all the bitter disappointments, all the submerging of good by the onrushing tidal wave of evil, the church of Christ must not lose heart. Nor must it retire from the ugly scene, stunned and helpless. Rather must it perceive in every catastrophe a fresh challenge to renew its faith, to restate its fundamental principles and to reveal its divine, imperishable qualities. It must make the crisis count for Christ.

Such an hour of limitless, indescribable human need is nothing less than the greatest opportunity ever presented to the followers of Christ to make known, by practical ministry, the infinite compassion of God for suffering humanity; and to announce anew to broken, discouraged multitudes the good tidings of a better world, of better times

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*British and Canadian troops encamped by a road near Reykjavik, Iceland.*

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and better men, promised, planned, and prepared by redeeming love.

Some months ago Dr. Adolf Keller, acknowledged as an authority on European affairs, published a book entitled *Five Minutes to Twelve*. It was a warning of imminent perils to the whole trembling fabric of civilization. On October 14, 1940, he stated to an American audience, "It is no longer five minutes to twelve; it is twelve o'clock."

Twelve o'clock!

The midnight hour already striking!

Yet even now, late though it is, the very immensity of the world tragedy is driving multitudes toward God. Though, in the words of Dr. Keller, "every street of every city in Europe is thronged with hungry, homeless refugees,"—though famine and disease are threatened on a continental scale,—"the suffering it not altogether in vain. It is leading many to seek a deeper spiritual experience. It is making people turn again to the Bible and consider their duty to God. Old, forgotten truths are taking on new life."

What a challenge is this to the church to cast off its lethargy, its self-complacency, and seek in every possible way to turn the whole tragic situation to the advantage of truth and righteousness, to make this crisis count for Christ!

Disasters may well be reckoned as blessings in disguise to those with such a purpose in their hearts.

Are millions suffering aerial bombardment, losing not only sleep but health and material possessions? Yes, but the sudden interruption of the pleasant routine of their lives is causing them to think again of things eternal. Then make the crisis count for Christ by bringing them the message and the ministry that they need in such an hour!

Are doors in certain lands being slammed and bolted against the missionaries of the cross? Yes, but the noise is drowned by the creaking of hinges where other doors are opening. Make the crisis count for Christ by pressing in where hands and hearts are beckoning.

Are the young men of the country being conscripted for military service, leaving behind the comforts and safety of home for an untried and perilous experience? Then make the crisis count for Christ by encouraging every Christian youth to bear such witness for his Lord as shall lift the whole morale of the armed forces of the nation to a higher, nobler plane.

This is no time for weakness and retreat. Rather is it the supreme moment when the church of Christ, clothed anew with her promised panoply of divine power, should move out once more upon her heavenly mission "fair as the moon, clear as the sun, and terrible as an army with banners."

### Our Cover Picture

Flying cadets who have just reported to Randolph Field, Texas, for training as pilots and navigators in Uncle Sam's new aerial army, receiving instruction from the flight commander standing in the cockpit of a training plane. Randolph Field is to train 4,500 pilots a year.

Let the old familiar battle hymn of the church take on new meaning in this solemn hour:

"Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before."

And let every individual Christian, no matter what his talents or station in life may be, resolve in his heart to make the crisis count for Christ.



ONWARD WITH  
GOD

IF WE are indeed living in the time of the end, if it is true that the signs of Christ's coming are to be seen all about us in our war-scarred world, then we should expect to see a rapid development of the great second advent movement that is now warning mankind of our Lord's imminent return.

Some remarkable figures were released recently by the statistical secretary of the General Conference of Seventh-day Adventists, which we believe will be of interest to our readers.

At the close of 1939 there were 486,670 members of this faith scattered in all parts of the globe, and they were carrying on active missionary work in 404 countries and islands, employing no less than 820 languages and dialects in their preaching of the gospel. They have increased the number of languages used

by 242 in the brief space of four years, adding one new language or dialect every six days during this period.

During 1939 they sold and distributed in 199 languages gospel literature to the value of \$4,500,000.

Their total income during 1939 was approximately \$13,500,000, the largest amount received in any one year in their history, and this despite all the wars and rumors of wars then in progress.

The budget allotments for foreign mission enterprises in 1940 amount in all to \$4,600,600. Of this sum \$308,000 was voted to the Far Eastern Division of the work, \$325,000 to China, \$320,000 to Southern Asia, \$274,000 to Southern Africa, \$97,000 to South America, several hundred thousand to Europe, and, in addition, \$220,000 for special items of advanced work in new territory.

In an hour such as this, with the whole financial system of the world tottering on the verge of collapse, with most of the great nations involved in war, a budget of such proportions for the sole purpose of preaching the gospel of Christ and heralding His soon coming is inspiring heroic.

Strangely enough, the great world revolution so far has not seriously hindered the onward march of this amazing movement. Instead, the very difficulties that have brought disaster to so many other organizations have served only to advance the Advent cause.

Word from Finland—so recently invaded—tells of a greater interest than ever in the preaching of Christ's coming. The same is true of Sweden, where baptisms are "larger than ever." From much-bombed Britain comes word of the greatest sales of Advent literature in history, and the most generous giving of the people to the Advent cause ever known. And from Africa come stories of tens of thousands forsaking heathenism to embrace the Advent faith, and of other mission societies, forced to give

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These Japanese children in Tokyo are being trained in fire fighting and are supposed to be putting out a blaze in their "bombed" school. But who is going to bomb it?

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# DOES It PAY to Be a CHRISTIAN?

*Real Rewards of  
an Upright Life*

by  
J. L. TUCKER

WHEN the Master was here on earth, Peter asked Him a question which in some form or other is often upon the lips of people today. He said: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?"

"Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matthew 19: 27-29.

Back of every transaction, back of every business deal, back of every undertaking, back of nearly every program of life, lies this same question: "What shall we have therefore? What shall we get out of it? What returns shall come to us?" The young man who studies any branch of learning looks forward to the day when it will pay him dividends.

Does it pay to be a Christian? First of all, let us define our terms. What is a Christian? Perhaps we might start in by stating what a Christian is not. A Christian is not merely an upright citizen. One who attends church is not necessarily a Christian. The man who pays his bills is a good neighbor, is a fine moral man, but not necessarily a Christian. It is true that being a Christian includes all these estimable qualities, but it is more, infinitely more.

A Christian is a positive character. It is not merely a modification of the old life; it is a new life.

One spiritual writer with deep insight



*"The religion of Christ . . . means a heart emptied of self, and blessed with the abiding presence of Christ."*

into the things of God says: "The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness, of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the

life, testifies that God has indeed sent His Son into the world to be its Saviour."

A Christian loves his fellow man, and seeks his good. Like his Lord, he loves the virtuous, the pure, the true. The mind of Christ dominates him; the love of Christ constrains him.

True, there is much of pretense and sham and superficial religion among professed Christians, but we must not judge Christianity by the miserable failures of some. We must not look at men; we must look to Jesus. He is the great example, the divine standard and pattern; but He is more than that. He is the great helper, the divine Saviour, the all-sufficient one. Christianity centers in Christ. If you have Christ, then you are a Christian. In Colossians 1:27, we read: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." The new life is the Christ life—Christ living again His life in us. It is our yielding to His will, obeying His commands, going on His errands, controlled moment by moment by the divine Spirit.

It pays to be a Christian. It pays in happiness, in peace, in hope, and in contentment of life. The quest of every life is for happiness, peace, and contentment. True indeed are the words of Holy Writ: "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah 57:21, 20.

Only when Jesus has been invited into the heart can we enjoy real happiness. He brings it with Him.

Long-faced religion is not from God, for He talks of "joy unspeakable and full of glory." 1 Peter 1:8. If there is no radiance, sunshine, joy, and happiness in



your religion, I would recommend that you get a new brand, that you come to know your Saviour better.

The true Christian has something to be happy about. There is a reason for his bright, sunny countenance and the song in his heart, for "there is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. What reaction would you think would grip the heart and life of a convicted prisoner, sentenced to death, if, on the last day before the execution, the governor would issue him a pardon? Would he not be happy, and thankful? Yet that is a weak comparison of what God has done for us—providing a substitute to pay the penalty of transgression and offering every repentant sinner pardon so all-inclusive that there is now "no condemnation." No wonder the psalmist cried out: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Psalm 32:1, 2.

"I am an unhappy and disappointed man," said a New York banker to his pastor when they were seated for a quiet heart-to-heart talk. This was a bit surprising to the minister. To him the

banker had always appeared well satisfied. He had been unusually successful in business. He had a charming family and everything to make life comfortable and satisfying. There was but one thing he lacked.

"What is your trouble?" asked the minister quietly.

"My trouble," continued the banker, with a deep-drawn sigh, "is that, although I am a professing Christian, I have never let God have His way with me. He called me to preach when I was a young man in college. There was no mistaking it! I knew then, and I know now, that it was His call. But I wanted to make money, and to reach an independent position; so I turned a deaf ear to His call, and went my own way. After graduation I plunged into money making, and I have amassed what even men in New York call a fortune; but it doesn't satisfy. I am dissatisfied and thoroughly unhappy."

Money does not satisfy the longings of our poor hearts. It does not bring the happiness we crave. Position does not satisfy. It cannot make us happy. Changes in circumstances will not give the troubled soul rest. There is only one way to true happiness. We must let God have

His way. Failure to do this is the cause of the great disappointments in life.

There are far too many who, because of lack of understanding, complain like the brilliant young statesman who, when a lady friend was trying to win him for Christ, said, "You want me to give up everything."

"No," she replied earnestly, "indeed not! I am asking you to accept everything in Jesus Christ."

The only things that a Christian gives up are the things which, if held onto, would ruin his life, which would mar his peace and contentment. The "Thou shalt nots" of the Bible are to protect us from the snares of the enemy, not to take away our happiness.

The Bible says, "The way of transgressors is hard." Proverbs 13:15. Go down to the prison and ask one of its inmates if his life—the life of disobedience—is not the hard life. Ask the drunkard, the forger, the girl who has lost her reputation. Oh, friends, the way of transgression, in the end, proves too hard for anyone to travel; the Christ way is the easy way. His burden is light. Oh, taste and see that the Lord is good. Nothing will satisfy the hunger and longing of your soul but Jesus.

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## THANKSGIVING EVERY DAY

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THANKSGIVING, with its hoarded wealth of memories, some happy, some sad, is in the past—stored now in time's worn chest, never to be lived in actuality again. It was not like those of childhood days. Then, warmly clad, one rode in a sleigh to the chime of bells. What if nose and cheeks tingled with the frosty morning air? It made the warmth of grandmother's welcome only the greater. Her doors closed to a cold white world without, to love and happiness within.

But those are far days.

We live in the present with its faster tempo. The hates, the fears, the jealousies of nations, beat about us. Have we lost, I wonder, the deeper meaning of Thanksgiving? It would be no strange thing, surely, had it gone from us. It was in this mood that I sought to find it for myself.

Thanksgiving—the giving of thanks—isn't a matter of dates. It is a heart condition, and we need not the days noted on the calendar for this.

There is so much for which we should give thanks. I should like to state it this way: There is so much for which we *may* give thanks. We live every day of the year, not just on a certain Thursday in November. We enjoy the sunshine and the rain and the harvest's richest yields. We have strength for work and for play. We have friends and loved ones. What more of



by INEZ BRASIER

blessing need we ask? Yet do we give thanks for these? It is a *daily* privilege.

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." Psalms 95:2; 100:4.

Do we give thanks for the troubles that come to us? For the burdens that often seem heavier than strength will bear? For the grief that breaks the heart? The gift of Christ's presence is in them. Accept it. How else may we know the craving for the touch of human tenderness, for human sympathy? "It is not when we sleep soft and wake merrily ourself's that we think on other people's suffering." Ah, no! But ours

may be, because we have suffered, the angel's hand ministering to their need.

Let us give thanks even for trouble and sorrow.

We are so busy with so many things that often we fail to see all about us the opportunities for service, and we miss the privilege of serving. None is so poor, none has so little, but that he has something to share. Gifts are not always of material things. Indeed, these material things may be very few, but the gifts of the spirit are many. Not one but may have a smile to brighten the dark day of another. Not one but may have a song and the opportunity to sing it.

We have such stores of these best gifts. Let us give thanks for them, and share with others. After all, the sharing is the giving of thanks for their possession.

"We give our thanks this year for simple pleasures,

For crusted loaves and fireshine on the floor;  
For cupboards that hold bounty for the sharing  
With hungry ones who knock upon our door."

No, thanksgiving is not a matter of a red-figured date on the calendar. It is a state of mind and heart. The daily thankfulness for blessings bestowed, the heart's daily trust in the Lord, the daily serving of hands and feet—these are the true giving of thanks.



# IS DEATH A DOOR To a Larger Life?

*First of a New Series Dealing  
With the Effect of Death Upon  
Man and With the Possibility  
of an Afterlife*

by  
F. C. CARRIER



*"In death there is no remembrance of Thee." It is at the time of Christ's coming that "the dead in Christ shall rise" to immortality.*

"IF A man die, shall he live again?" Job 14:14. This is a question that has been asked by men in all generations. Philosophers have reasoned, and skeptics have mocked; but to them the mystery of death has remained as deep and as silent as the tomb itself.

Let us trace this matter back to its beginning.

In Genesis 2:16, 17 we find certain conditions outlined to our first parents, as follows: "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." In other words, God said: Obey and live; disobey and die.

Man was happy in his Edenic state until Satan made his appearance, masquerading as a serpent. He asked Eve: "Yea, hath God said, Ye shall not eat of every tree of the garden?" She replied in the affirmative: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

And now I read of the first lie that was ever told. "The serpent said unto the woman, *Ye shall not surely die.*" Genesis 3:1-4. And this same lie has been told to the human family ever since. We are told that death is the open door to a higher, freer, nobler existence; that when a man dies, he doesn't die at all, but lives on in other circumstances, under better or worse conditions.

Based upon this first lie, told by Satan, is the doctrine of inherent immortality, which is that man does not die at death, but a something—a soul, or spirit, or mind, or entity of some kind—goes on living. But, just as Satan openly denied God's edict in the Garden of Eden, so

this teaching of the immortality of the soul is diametrically opposed to the truth of God's word.

Why was it that God sent man out of Eden? This is the reason: "Now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*: therefore the Lord God sent him forth from the Garden of Eden." Genesis 3:22, 23. It was not God's will that man's life should be perpetuated in sin.

The commonly accepted theory of the immortality of the soul teaches that at death a living, intelligent, thinking entity survives the body, and lives on in a heaven of joy or goes to a flaming hell of pain. What is the substance of such teaching? It is this: "Ye shall not surely die." Genesis 3:4. It is simply an echo of the first lie ever told.

## *Man—Mortal or Immortal?*

Is man, or any part of him, immortal? The word "immortal" is found but once in all the Bible, and is there applied to God. 1 Timothy 1:17. "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen."

In Job 4:17 man is called "mortal," or subject to death. We read: "Shall mortal man be more just than God?"

The word "immortality" is found five times in the Bible.

Text Number 1: "The King of kings, and Lord of lords; *who only hath immortality.*" 1 Timothy 6:15, 16.

Text Number 2: "Christ . . . hath brought life and *immortality* to light through the gospel." 2 Timothy 1:10.

Text Number 3: "Seek for glory and honor and *immortality.*" Romans 2:7. Why seek for something that we already have?

Texts Numbers 4 and 5: Speaking of the resurrection, Paul says: "This mortal must put on *immortality*," and "this mortal shall have put on *immortality*." 1 Corinthians 15:53, 54. Hence we see from all these texts that man is not inherently immortal, but is told to "seek" for immortality.

The words "soul" and "spirit" are found seventeen hundred times in the word of God, but never in connection with the word "immortal." We find the term "immortal soul" in sacred literature, in philosophic writings, in sacred hymns, and in theological discourses, *but not in the Bible.*

Why is man called "mortal"? Mortal means "subject to death." We read in Ecclesiastes 9:5, 6, 10: "The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

These texts make clear the fact that death is just what the word implies, a *complete cessation of life.* The powerful forces of love, hatred, and envy all cease to function at death.

Suppose that an entity survived the body at death, and went to heaven; surely love would permeate that personality. And, conversely, if a living, thinking, intelligent entity survived the body at death and went to a burning hell, it would hate God. But these emotions cease at death.

I was taught as a child that at death a righteous man went to heaven and that a wicked man went to hell. I remember the funeral sermon delivered over the coffin



of my dear mother. The minister pictured her in heaven, praising and adoring God. But from my study of God's word later on, I learned with amazement that "the dead praise not the Lord, neither any that go down into silence." Psalm 115:17. And again: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5.

### Man's Creation

"Well," someone may ask, "what is man made of? Is there any way of knowing?" Yes, my friends, God has made clear to us the composition of man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. Clearly, but two things went into the makeup of man—the *dust* of the ground and the *breath of life*. When the breath of life was added to the form of dust, the result of this union was a *living soul*.

The *breath of life* given man in the beginning is referred to sometimes as the *spirit of life* or as *spirit*. And here is where so many have become confused.

How often people clothe the "breath" or "spirit" with mystery, thinking that it is a living, conscious entity, capable of living apart from the body! But the words "breath" and "spirit" are used interchangeably in the Scriptures, and refer to the life principle in man.

Now I wish to show from other Bible texts that man is not inherently immortal. In Job 27:3 we read: "All the while my breath is in me, and the spirit of God [margin, "breath"] is in my nostrils." Here you will notice that the words "spirit" and "breath" are used interchangeably to denote the life principle. You will also notice that the "spirit," or "breath," belongs to God, not to man.

Again we read in Psalm 104:30: "Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth." You will notice again in this connection that God is the owner of the life principle, and not man; and that when that power to live is withdrawn, man dies. Verse 29.

Now let us go a step further and see what really happens when man dies: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7. I want you to notice here that at death God withdraws the spirit, or breath, and man dies. "There is nothing in this text that says that the "breath," or "spirit," is a thinking, intelligent entity. What are the facts? Emotion or imagination must play no part in our consideration of this subject.

The power to live is withdrawn by

(Continued on page 15)



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## MY LOVE FOR GOD

*Eleventh in the Series,  
"MY GIFT TO GOD"*

by MARTHA E. WARNER

*"Take my love, my Lord, I pour  
At Thy feet its treasure store."*

**L**ONG, long ago, Jesus asked Peter a question. He said, Peter, "lovest thou Me?"

Now if this question took Peter by surprise, he did not stop to think about it, or to wonder if he really did love Christ. He did not say, "I hope I love Thee, Master;" or "I think I love Thee;" but, knowing full well that Jesus could read the innermost thoughts of his heart, he answered immediately and confidently, "Lord; Thou knowest that I love Thee."

If today Christ should ask the same question of you or of me, would we, I wonder, answer as promptly as Peter, "Lord; Thou knowest that I love Thee?" And if not, why not?

In the song we ask God to take our love. We say we will pour it at His feet; but I am wondering if the stream would be scarcely perceptible. Actions, you know, speak louder than words.

When we love a person, our greatest happiness consists in being in the loved one's presence. We enjoy talking to him, doing things for him, listening to his every word.

Is our love for God like that? Do we prefer and seek the company of those who love Him? Do we talk about Him to our friends? Do we plan little secret visits with Him? Do we talk to Him as we go about our daily work? Do we read His letters, again and again, and treasure them in our hearts so that we are able to meet the tempter with "It is written?"

Even when we are careless and indifferent, God's matchless love, so broad and deep and wide, is ever tugging at our heartstrings, ever saying, "Lovest thou Me?"

It is when we respond to that love that our lives become so changed that even the immediate members of the fam-

ily take notice of it. The woman becomes a better wife and mother. The man becomes a better husband and father.

God's love does things for people.

Once I heard a man say, "Yes, I am a church member, in fact, I am a deacon," and then, somewhat apologetically, he added, "but I am not a very good Christian." Then the deacon went on to say that he did not have as much time to devote to spiritual things as he would like. But he had all the time there was!

A woman was passing out leaflets to passers-by on the street. One was put into my hand. Without giving it a glance I folded it and tucked it away in my purse. Today that leaflet spoke to me, and this, in part, is what it said:

"No time for the Bible!" men flippantly say;

"My thoughts are as good and I'll follow their sway;

I'll think as I like of religion without Your old-fashioned Bible, whose teachings I doubt."

"No time for the Bible! I must read the news!

The magazines, too, I just cannot refuse; Must keep up to date! ('tis the modernist's style—)

Must go to the movies for a thrill and a smile."

"No time for the Bible? Someday God will be

Ashamed of your soul—have no time for your plea.

Then read it! and live it! and you shall have praise

For using God's time in the old Bible ways."

The Bible is the book of God's love, to be treasured above rubies or gold; and God was so good to give it to us! Shall we not thank Him for it?

*"Take my love, my Lord, I pour  
At Thy feet its treasure store."*





In the Berlin Anatomical Exposition was shown the skeleton of a man alongside that of a gorilla.

# The RETREAT From E

*Scientists Return to Creation  
Darwinian Views Proclaimed  
"Untenable Myths"*

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by TAYLOR G. BUNCH

classes cannot have evolved from each other. They must have been created simultaneously, and their age is too short for any appreciable evolution." The writer then summarizes the results of this new view: "It deals a severe blow to the idea that the universe of stars and nebula is an outgrowth of a process of relatively slow evolution." (*Science News Letter* is the official bulletin of that branch of the American Association which is called "Science News Service.")

*The Christian Century* of September 13, 1933, reported a statement by Dr. David de Forest Burrell of the First Presbyterian Church of Williamsport, Pennsylvania, to the effect that "the theory of evolution had suffered a more complete collapse than is generally realized. He said that the president of the British Academy of Sciences had recently asserted that we had come to the end of the evolutionary theory, and that the only alternative was that of creation."

One of the best-known scientific principles is that "it takes life to produce life," and that all life must come from pre-existing life. Therefore the tracing of life back to a one-cell organism does not settle the question of the origin of life. Science with all its experiments has not been able to bring the organic out of the inorganic. All sorts of foolish theories have been advanced to account for the origin of life on this earth. One wise man was so hard pressed for a theory that he suggested that the original life germ was brought to this earth in a meteor. After all his suppositions, H. G. Wells makes the honest confession, "We do not know how life began on this earth." The evolutionary theory stands or falls on the ability of its advocates to prove that various species of plant and animal life can change into other forms, the invertebrate into the vertebrate, the vertebrate fish into the amphibian and on into the reptilian, and

the reptilian into the hairy mammalian and on into man.

Darwin himself was compelled to confess that "when we descend to details we cannot prove that a single species has changed."—*Life and Letters*, vol. 3, p. 75. Dr. Clark Wissler, curator in chief of the anthropological section of the American Museum of Natural History in New York City, is quoted by G. B. O'Toole, Professor of Animal Biology in Seton Hill College, as saying: "As far as science has discovered, there always was a man—some not so developed, but still human beings in all their functions, much as we are today. . . . Man came out of a blue sky, as far as we have been able to delve back."—*The Case Against Evolution*, page 344. Prof. Rudolf Virchow, one of the foremost pathologists and archaeological anthropologists of Europe, said in an address in Vienna in 1902: "The attempt to find the transition from animal to man has ended in a total failure. The missing link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

The Swiss-German zoologist, Professor Eimer of the University of Tuebingen,

As a result of modern scientific research many scientists are abandoning the evolutionary hypothesis and are returning to the creation theory as the only reasonable explanation of the beginning of things. Years ago the great skeptic, Herbert Spencer, was compelled to acknowledge that there must be a "first cause," and, "to this conclusion, science inevitably arrives as it reaches its confines." See *First Principles*, pages 37, 108. The only possible conclusion is that the "first cause" was creative power, for only a direct creation can produce something out of nothing.

On March 23, 1932, Dr. Harlow Shapley, director of the Harvard College Observatory, presided at a scientific convention in Cambridge, Massachusetts. He told the group of noted scientists that he had been entertaining "some disturbing thoughts about stellar evolution." He then conceded that there is strong support for the theory of instantaneous creation. At the same convention, Prof. Ernst J. Opik, of the Tartu University Observatory of Estonia, declared against the theory of stellar evolution and advocated a return to the idea that the universe was created all at once as set forth in the Scriptures. This convention was reported in the Los Angeles *Times* of March 24, 1932.

Ernst Opik gave a series of lectures at Harvard University, and *Science News Letter* of April 2, 1932, reported him as saying: "The far-flung universe of stars, nebula, and star dust is not much older than the solar system and the earth itself. . . . Stars of different spectral



SIGNS of the TIMES



# OLUTION

An invaluable collection of important quotations which every Christian worker would do well to preserve.

Charles R. Darwin's own words taken from "The Descent of Man," chapter 6, page 221 (Collier & Son edition). Many evolutionists choose to ignore this plain statement of Darwin's.

THE DESCENT OR ORIGIN OF MAN

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then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded.

Thus we have given to man a pedigree of prodigious length, but not, it may be said, of noble quality. The world, it has often been remarked, appears as if it had long been preparing for the advent of man; and this, in one sense, is strictly true, for he owes his birth to a long series of events. If any single link in this chain had been exactly what he

is quoted by Dr. E. Dennert in *Death-bed of Darwinism* as follows: "Darwinism has been rejected, not on account of lack of research, but on account of abundance of research which proved its absolute insufficiency. . . . It is an incontrovertible fact that the hereditary transmission of acquired characters has in no way been proved. . . . If acquired characters are not transmitted by heredity, Darwinism is an impossibility. . . . Darwinism has failed everywhere." In the same book the author quotes Grottewitz as saying: "Darwinian views . . . have sunk to the level of untenable myths. . . . The origin of one species from another, the conservation of the useful forms, the existence of countless intermediary links, are all assumptions."

The greatest effort to prove the evolution of one species into another has been through hybridization, but this has everywhere signally failed to produce the expected evidence. Dr. David Starr Jordan wrote an article in *Science* in the issue of October 20, 1922, in which he said: "None of the created new species of plant or animal I know of would last five years in the open; nor is there the slightest evidence that any new species of field, or forest, or ocean, ever originated from mutation, discontinuous variation, or hybridization." In his book, *Evolution and Adaptation*, Prof. T. H. Morgan wrote: "Within the period of

human history there has not been a single instance of the transformation of one species into another; and it must be admitted that evolution lacks the one bit of evidence which it needs to place it upon a scientific basis."

It is a well-known fact that hybrids cannot reproduce themselves, and most of them have been produced by the efforts of man in assisting nature. It is true that man has been able to make improvements and changes within the species, and doubtless many of these are natural developments, but in this process no new species are produced. After all these thousands of years since creation all nature continues to reproduce only "after his kind."

## Honest Confessions

William Bateson, in an address in Toronto, Canada, December 28, 1921, said: "We no longer feel as we used to do, that the process of variation now contemporaneously occurring is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun." In the thirteenth edition of the *Encyclopedia Britannica*, Bateson, in an article on "Genetics," said: "Of the occurrence of genetic changes which can be colorably interpreted as likely to lead to the production of incipient species in a strict sense, no indication has been found."

One of the world's most noted scientists, Prof. Fleischmann Erlangen, wrote

a book entitled, *Die Descendenz Theorie*, in which he said: "After long and careful investigation I have come to the conclusion that the doctrine of descent has not been substantiated. I even go further and maintain that the discussion of the question does not belong to the field of exact sciences of zoology and botany." In his book, *The Case Against Evolution*, Prof. G. B. O'Toole said: "Anyone thoroughly acquainted with the results of genetical analysis and research will find it impossible to escape the conviction that there is no such thing as experimental evidence for evolution."

Among many of the greatest of scientists there is a very definite trend away from the evolutionary theory and back to the Bible. Many are openly and courageously confessing their error and testifying to their faith in divine revelation. Among these are such names as Barth, Brunner, Machoniche, Frederick Gogarten, and Friedrich von Huene. The last named is paleontologist of the University of Tuebingen, and in making his confession said: "The Bible is to me God's word, and this from beginning to end. It is foolish to say that the Bible is not a scientific book. Certainly it does not pretend to be this, but when it touches the things of nature it is in the right."—*Sunday School Times*, Aug. 19, 1933.

As far back as 1903, Lord Kelvin, famous British scientist, said: "I cannot say that with the origin of life, science neither affirms nor denies creative power. Science positively affirms creative and directive power, which she compels us to accept as an article of faith;" and Sir William Dawson, former president of McGill University, Montreal, said: "I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know of anyone who does."

A great sensation was created among evolutionists when Dr. Austin H. Clark, a renowned scientist affiliated with the United States Museum at Washington, D. C., and previously a staunch evolu-

(Continued on page 14)

An American Museum of Natural History arrangement of skulls of apes and men to teach the ape origin of man.





# WHEN GOD CALLS

*How a Wealthy Social Leader Obeyed the Voice of the Lord*

• • • by G. G. LOWRY • • •

THE story of the call of God to Abraham and his unquestioning obedience as told in the twelfth chapter of Genesis, is one of the most interesting episodes of the Bible. God's call came to Abraham when he was living in one of the prosperous cities of the great Mesopotamian civilization. He was a wealthy man, a man of influence and social standing. He was looked up to and respected by his neighbors and friends, and we can well imagine that his counsel and advice was sought on matters of municipal and state importance. It was when he was dwelling in peace and comfort surrounded by what the world would call the "good things of the earth" that this mysterious call came to him.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

How strange and mysterious this call must have seemed to him and to his friends! How perplexed and disturbed he must have been as he contemplated its meaning! Could it possibly be true that he was called upon to leave his home, his friends, his relatives, his property, and start out on a journey to some place he knew not? To him it must have seemed mysterious indeed, and to his friends and neighbors incomprehensible and utterly foolish. But we read that he, though not understanding what was involved in it all, obeyed without questioning the wisdom of the move.

What courage it must have required to obey such a call, to leave all that a man holds most dear, to cast away all that is commonly called security, and go out into the unknown, relying solely on the inward sense of a call from God! What a faith in the unseen presence! One can easily imagine the scenes that must have taken place around his home as he prepared to leave the place. Neighbors, friends, relatives, and respected citizens must have used every argument possible to persuade their friend not to enter upon what seemed to them to be a mad adventure. But the inner voice, unheard by others, but clear and distinct to him, bade him take the step. And Abraham, the man of faith that

he was, unaffected by the arguments of those who sought to hinder him, unhesitatingly gathered his family and goods together and set out across the desert.

The secret of his action was his unbounded faith in God. And in this he has become an example to all who would really and truly follow God. Faith, this kind of faith, is the basis of true religion. Without faith there can be no real religion, for without faith one cannot know God nor be capable of receiving the great gifts which He offers. Therefore, Abraham is to all time the father of believers, the example of that faith without which no man can rise up and seek God. He heard God's voice, and he did what so many people today are afraid to do—he risked everything on the supposition that he was not being deceived. No one who is unwilling to follow the example of Abraham in making this great adventure and risk all in faith, can be a true follower of Christ.

Abraham, leaving his country at the head of his caravan, could not see even the immediate future, far less the glorious destiny of his spiritual descendants. He had only God's promise, and he obeyed. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Hebrews 11:8.

*Abraham's act of faith in leaving his home when God called him is an example to God's followers.*



This act on the part of Abraham not only made him an example for all time to the true children of God, but it earned for him the title "Friend of God." James 2:23. Those who respond to God in ready and unquestioning obedience, enter into a new relationship with Him; they become in a special sense His friends. No longer do they look up to Him in fear as do slaves to their master, but in the calm assurance that they are admitted to the most intimate companionship. So it was also with the disciples whom Jesus called to follow Him. They followed like Abraham, in nothing holding back, and on the night before He died He said to them: "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." There is no other path to friendship with God, but this path is sure—the path of obedient faith.

The call which came to Abraham is still going out into the world. Those who rise up in faith and obey, enter into the full privileges of God's chosen people and are given the glorious task of evangelizing the world.

It cost Abraham something to obey the call of God; it cost the disciples of Christ something to follow Him. And it will cost us something today if, having the obedient faith that these men had, we undertake to follow Him all the way. We shall be marked by the world as queer and peculiar. We shall be misunderstood and cast off by our nearest and dearest friends. Like Abraham of old we shall have to cut loose from many things that the world considers valuable and worth while. Like him we may be pilgrims and strangers in a selfish and unfriendly world. But in and through it all, if we can but have the vision and the unquestioning faith that he had, we shall eventually be victorious, and shall share with Abraham the reward for which he looked—a home in the "city which hath foundations, whose builder and maker is God."

## The Flight of Time

*(Continued from page 3)*

up through lack of home support, appealing to the Adventists to take over their missions and hold the native believers for Protestant Christianity.

There can be no doubt that this great second advent movement is spreading in a most remarkable manner to "earth's remotest bounds," bearing Heaven's last warning message to a dying world. Surely it is moving onward with God, under His blessing, guidance, and protection, in harmony with His prophetic word, to the fulfillment of His eternal purpose in Christ.



# Was There a LAW Before SINAI?

Some Convincing  
Arguments

by

C. E. GRANT



The Scriptures give evidence that God's requirements for man were disclosed from his beginning, long before they were written at Sinai.

WE ARE living today in an age of lawlessness, and this widespread disrespect for law and order has attracted the attention of national leaders. Some of them have expressed concern in nation-wide appeals to their people. Ten years ago Judge Marcus Kavanagh, in his book, *The Criminal and His Allies*, said, "We have fallen since 1850 from the most justice-loving of the great nations, to the most lawless. Our criminals have increased since that year from a comparative handful—only seven thousand in all our prisons—until, today, we have three hundred fifty thousand women and men who make their living wholly or partly by crime. At this moment the country is being attacked by an army of three hundred fifty thousand, who form an invisible foe; hosts of the air, whose stroke is sudden, remorseless and unspeakably cruel. In other words, American soil is occupied by an invading hostile army more for-

midable in size and efficiency than any that before the World War ever invaded civilized country. . . . Our Black Army is twice the size of the Union and Confederate Armies that fought at Gettysburg."—Pages 8, 9.

That the crime wave of America has added thousands in the last ten years to Mr. Kavanagh's invisible army will not be questioned by any observing individual, but what does seem strange, when anarchy is seeking to sweep away all law, not only divine but human, is the fact that religious leaders, who should by precept and example be lending their aid to law-enforcing officers, are undermining the moral fabric of society by the positions which they often assume toward the law of God—the basis of all law. In their desperate desire to dis-

prove the binding claims of the Sabbath of the fourth commandment, many religionists maintain that the Ten Commandments were intended only for the Jew, that they did not exist before Sinai, and that they were abrogated at the cross. I shall endeavor in this series of articles to trace the law of God from Genesis to Revelation, from Eden lost to Eden restored, and, in doing so, I shall point out the fact that the law existed before Sinai, that it was not ceremonial, that it was not the old covenant, that it was magnified by Christ, and that it is as enduring as Christ Himself.

Let us now turn our attention to the law before Sinai. Was there a law before Sinai, and if so did it contain the Sabbath of the fourth commandment? If we use our natural reasoning powers, we find that nine of the Ten Commandments existed from the very day that God spoke Adam and Eve into existence. True it is that there was no written law before Sinai, nor was one necessary in a day when men lived to be hundreds of years old and with giant intellects were able to pass down accurate information from generation to generation; but was there ever a time when man could have justified himself in having other gods before Him? Can it be that there was a time before Sinai, or after, that man was at liberty to make graven images, to take the name of the Lord in vain, to kill, to steal, to covet, or to commit adultery?

The first three of the Ten Commandments existed from the moment that God created beings who would have to sustain certain relationships with Him, and the last six of the ten came into existence at the moment that God created two individuals who would have certain relationships between themselves.

But what about the fourth command-

(Continued on page 18)

## Flashlines

by W. L. EMMERSON

**BEHIND THE TIMES** "Our present-day civilization," declared Dr. Paull T. Sargent, in a striking sermon in New York recently, "is based not upon the science of today, but upon the science of the last century, which derived many conclusions from superficial evidence and pure speculation. In many cases new knowledge tends to deny and destroy the old; modern science no longer emphasizes its knowledge but rather stresses its ignorance. Many of the greatest scientists agree that all Victorian science should be re-examined in the light of today's knowledge."

**BACK TO THE JUNGLE** "The only alternative to the organization of an international order based on respect for treaties and law," declared Lord Halifax, in a speech in the House of Lords, "is a return to the methods of the jungle. With that we now find ourselves face to face."

**IS CHRISTIAN PEACE LIKELY?** "To encourage the church and the world to think that a Christian peace is a possibility in such a Europe as we live in today is a cruel illusion," says Mr. D. R. Davies, in *The Church and the Peace*. "It will be easier for a camel to go through the eye of a needle than for modern Europe to establish a Christian peace."

**SPIRIT FORCES AT WORK** "If there is something in psychical research which cannot be dismissed by saying 'fraud, self-deception, or mental disorder,'" writes Dr. William Brown, in the new edition of his *Psychology and Psychotherapy*, "then there is the possibility of forces at work of which, at the moment, we have no inkling, forces which though ultimately explainable seem to have no relation to the material forces we know." The Bible supports this statement. It further tells us that these "forces" are not the spirits of the dead as spiritists suggest, but the "spirits of devils" sent forth to deceive mankind.





# RELIGIOUS CRISIS Ahead

## *American Liberties in Peril*

by

CARLYLE B. HAYNES

A Christian cannot avoid being marked in accordance with which law he knowingly and willingly obeys. If he keeps the law as given by God, he will observe the Sabbath of the fourth commandment, which is the seventh day of the week. If he keeps the law as changed by the papacy, he will keep Sunday.

In one case he is marked as a servant of God. In the other case he is marked, albeit unwittingly, as a follower of the papacy.

Today there are religious organizations in the United States doing their best to get this counterfeit sabbath supported by law and enforced upon all people.

Lest you think that this interpretation, that the Sunday institution is the mark of the papacy, is created by a prejudiced mind, let me assure you that even some Catholic authorities take the same position.

Listen to what a Catholic catechism has to say on this.

"*Ques.* What does God ordain by this commandment?

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Ques.* What is this day of rest?

"*Ans.* The seventh day of the week, or Saturday; for he employed six days in

creation, and rested on the seventh. Gen. 2:2; Heb. 4:1; etc.

"*Ques.* Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

"*Ans.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord." —Rev. Stephen Keenan, *Catechism of the Christian Religion*, page 206.

Considering all this in the light of the prophecy we are studying, it is plain that God has foretold that the final phase of the warfare between Satan and the church of God will be over the issue of the law of God and the holy Sabbath.

## *Church Federation*

In order for the closing details of this prophecy to receive their fulfillment it will be necessary for some degree of church federation to be brought about which will bring together the great church bodies of Protestantism in this country.

Such a development is now taking place. There is a gigantic Federal Council of the Churches of Christ in America, acting for more than thirty of the great Protestant bodies. There is the intolerant Lord's Day Alliance, seeking to unite all denominations in an effort to stamp out religious liberty by the enactment and enforcement of Sunday laws. Thus they are seeking to construct an image of the beast and make it live and speak. And they are doing their best to enforce "the mark of the beast."

IN OUR previous studies of the prophecy in Revelation 13:11-17 we have proved that the two-horned beast is a symbol of the United States.

We now proceed to note that this two-horned beast is to create "an image of the beast."

The "beast" referred to is the leopard beast of Revelation 13:1-10, a symbol, as we have seen, of the papacy.

An "image of the beast" would be something like the beast. Therefore we must conclude that something similar to the papacy is to be established in America.

To know what this means we must know what the papacy is. In a word, the papacy is a union of church and state. That is all, but that is enough.

There are those who are attempting to establish something like that, a union of church and state, in the United States. And they will succeed. The prophecy so declares. When that is done, "the mark of the beast" will be enforced.

What is that? Notice that it belongs to the beast. It is his mark. It must, then, be some institution of the papacy by which a person receiving it is marked as in sympathy with the papal religion.

There are two laws in the religious world both claiming obedience. One is the law of God. The other is the law of the papacy. In many things they are alike. In one thing they are different. The fact of the matter is that the papacy has taken the law of God and altered it in one essential requirement. This is the substitution which the papacy has made of the first day of the week, Sunday, for the Sabbath of God, which is the seventh day.

Before the world, then, there are two laws, one the true law of God, the other the papal law, interpreted and enforced by that church.

*An approved catechism of the Catholic Church, written by Rev. Stephen Keenan, that states very plainly that church's claim of power to transfer the Sabbath to another day.*

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A DOCTRINAL CATECHISM.

A. The Christian Church has surely a right, which even the Jewish Church possessed.

Q. Where do you find, in the Old Testament, feasts of precept instituted by the synagogue?

A. In the Book of Esther, chap. 9th, and in the last chapter of the Book of Judith.

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Q. If these forbidden sins?

A. Certainly would have Church.

Q. May entereth

A. Yes

is the discipline; as Eve put sage all ing, not of his unwor



God said an effort would be made to swerve America from the path of liberty. He said it would repudiate the principles upon which it was founded.

These organizations, no doubt blindly and unconsciously, but nevertheless most positively, are fulfilling the prophecy, and turning America back on the road to the Dark Ages.

Religious bigotry is raising its ugly head once more; and the time will come, declares the prophecy, that this issue of the mark of the beast will be made so urgent that no man will be able to buy or sell unless he has this mark. Indeed, the prophecy makes it plain that a time is coming when the death sentence will be issued against dissenters in this matter.

This Sabbath question, big with importance as it already is, will become of even greater importance. And when this issue is clearly brought before the world there will be no neutral position for any man to take.

On the one hand the eternal law of Jehovah proclaims, "The seventh day is the Sabbath of the Lord thy God."

On the other hand a human law will enforce the observance of the first day, a rival to God's Sabbath substituted in its place by the Roman Church and observed today by most churches.

Everyone then will have to decide which law he will obey. And that decision will array each individual on one side or the other in the last great conflict between Christ and Satan.

This great prophecy closes with these words: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:18.

The mystic number, 666! It is the number of the beast. It is the number of a man connected with the beast.

Count it, commands the Scripture. Very well, let us count it.

The head of the Roman Church, the pope, "is crowned with a triple crown, as king of heaven and of earth and of the lower regions." So says Ferraris' *Ecclesiastical Dictionary*, article "Pope."

The pope claims to be the divinely appointed representative of God on earth, assuming the titles "vicar of Christ" and "vicar of God."

This was stated by Gratian in his decrees as follows: "*Beatus Petrus in terris vicarius filii Dei videtur esse constitutus.*"—*Decretum Gratiani*, prima pars, dist. xcvi.

This is an official papal claim that "Peter seems to have been appointed the vicar of the Son of God on earth," and therefore the pope of Rome, as Peter's successor, is the "Vicarius Filii Dei," that is, "the vicegerent of the Son of God."

That this accurately describes the claim the popes make for themselves is not denied.

With this title, VICARIUS FILII DEI, before you, will you carry out the injunction of Scripture, and "count the number of the beast"?

Bear in mind the fact that the letter U was formerly the equivalent of V in Latin.

V— 5  
I— 1  
C—100  
A— 0  
R— 0  
I— 1  
V— 5  
S— 0

F— 0  
I— 1  
L— 50  
I— 1  
I— 1

D—500  
E— 0  
I— 1

Total—666

At the time when the final effort will be made to destroy both the truth and the people of God, the full message of the gospel will be carried to all the world. This will prepare the way for the second coming of Christ by preparing a people to meet the Lord.

This final message of the gospel will constitute a warning against the beast and his image and the reception of his mark. You will find it clearly stated in Revelation 14:9.

This message we must now study.

A MAN should be well content if he can see so far ahead of him as the next bend in the stream. What lies beyond let him trust in the hand of God.—*Henry Van Dyke*.

## A Law Before Sinai

(Continued from page 11)

ment? Did it exist before Sinai? It would seem a bit fantastic to suppose that God, when He instituted the Sabbath in Genesis 2:2, 3, had anticipated the need of one people only (the Jews), who would come into existence two thousand years later. In Genesis 2:3 it is plainly stated that God sanctified the seventh day in the very beginning, making it a holy day. Would it not be a strange situation if this holy day were to stand unused for nearly two thousand years before those for whom it was intended should be organized as a nation? That this is unreasonable and unthinkable is evident from the words of Christ as recorded in Mark 2:27: "The Sabbath was made for man," and in Genesis 1:26: "God said, Let Us make man in Our image," which immediately precedes the account of the creation of Adam and Eve. That learned group of Bible students who wrote *An Exposition of the Bible*, in volume one, page 198, make this comment on Mark 2:27 cited above, "There is not in the life of Christ an assertion so broad and strong as that the Sabbath was made for the human race. . . . He who stood highest, and saw the widest horizons, declared that the Sabbath was intended for humanity, and not for a section or a sect of it."—G. A. Chadwick, D. D. If the Sabbath were never intended to be observed until written upon tables of stone at Horeb, what are we to make of the fact that on the seventh day manna was withheld from the children of Israel even before they arrived at Horeb? Unless, as Mr. Chadwick says, "it aimed at teaching the nation that the obligation of the day was not based upon the positive precept (which they were to receive at Horeb), but the precept embodied an



## Coming Next Week

in addition to the regular features:

PATRIOTISM IS NOT ENOUGH . . . . .	G. G. Lowry
IT PAYS TO BE A CHRISTIAN . . . . .	J. L. Tucker
JOURNEY'S END . . . . .	C. L. Paddock
THE ROYAL BOUNTY . . . . .	M. C. Guild
KEPT FOR JESUS . . . . .	Martha E. Warner
THERE WAS A FLOOD! . . . . .	T. G. Bunch
DO GOOD PEOPLE GO TO HEAVEN WHEN THEY DIE? . . . . .	F. C. Carrier
THE TWO COVENANTS . . . . .	C. E. Grant
GOD'S LAST MESSAGE TO MAN . . . . .	C. B. Haynes



older and more fundamental obligation."—*Ibid.* From what time would the older and more fundamental obligation date? Without a question, from that obligation placed upon mankind when God set aside and hallowed the day in the beginning of time.

Now let us direct our attention to the reasoning of the apostle Paul as recorded in his letter to the Romans. It would seem from the tenor of his words that he must have anticipated the very position which some advocate today; namely, that the law was not before Sinai and that it was for the Jew only. Here are his words: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Romans 5:12-14. Who is this one man by whom sin entered into the world, and what is sin? Surely no one who is acquainted with the history of the fall of man would question but that this man was Adam, and in fact the text says that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

### No Law—No Sin—No Death

Adam's sin? Adam's transgression? Just what was Adam's sin if there was no law? The text says, "Sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses." Now "the wages of sin is death" (Romans 6:23), and "sin is the transgression of the law" (1 John 3:4), so Paul's contention is that had there been no law there would have been no sin and in turn no death, for death is not administered where there is no law. Some maintain, however, that it is not the violation of the Ten Commandment law that constitutes sin. Let us examine the words of one of the apostles recorded in James 2:8-11: "If ye fulfill the royal law

according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

The law spoken of here, the transgression of which is sin, is called the royal law. Royalty pertains to kings, and God is "King of kings, and Lord of lords." James has here referred to that law proclaimed from Sinai and written on tables of stone by the finger of God. The text plainly teaches that sin is the transgression of the law which says, "Thou shalt not kill" and "Thou shalt not commit adultery." Every Bible student will agree that that law is the law which was proclaimed in thunderous tones from the heights of Sinai. It is this law that was violated by Adam and Eve when they partook of that which God had reserved to Himself. It was the law which was violated by Cain when he killed his brother Abel. It was the law which was violated by the antediluvians who perished in the Flood. It was the law that was held in reverence by Joseph when he said, "How then can I do this great wickedness, and sin against God?" Genesis 39:9.

And now let us imagine ourselves standing with Moses on Sinai. As we turn our eyes upward, what do we see? We see heaven opened and the glorious light of God extending toward us, but between us and God there is a building, "the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. It is casting a shadow upon the ground. Shall we draw nigh and examine it? It is the "shadow of heavenly things." Hebrews 8:5. We approach with reverence and there we see a shadow of a building of two rooms, or apartments.

Within the second apartment we see an ark and in this ark the law of Ten Commandments. Above the ark is the mercy seat, the throne of God Himself,

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EDITOR . . . ARTHUR S. MAXWELL

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and this was copied by Moses when he erected the earthly tabernacle. "For, Sec," said God, "that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5. What is our only possible conclusion? It is that the law of God is the basis of the throne of God. The throne of God is from eternity; therefore, the law of God is from eternity. That it is still within the temple in heaven is evident from the vision of John as recorded in Revelation 11:19, where he says, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." So, reader, stand by the law if you hope to enter heaven. The law proves us sinners; but through Christ we are forgiven.

## Retreat From Evolution

(Continued from page 9)

tionist, said in 1929: "So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other. Each is a special animal-complex, related more closely to all the rest, and appearing, therefore, as a special and distinct creation."—*Signs of the Times*, Feb. 26, 1929.

These are samples of scores of confessions showing that the retreat from the modern skeptical philosophy of evolution is in full swing and is growing in momentum each year as scientific facts are being made available. The battle has long since passed the stage of a war between scientists and theologians. It is now a contest between scientists themselves. The theologian need not be concerned over the outcome of the contention; science itself will eventually settle the question as to what is truth in those things that directly affect the authenticity of the Scriptures.

Thus far not one discovery of science has in the least impeached the testimony of Moses as to the origin of the earth and its many forms of life and their ability

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to reproduce themselves, each after its own kind. The Creator started things out with a finished earth and fully matured creatures, and, therefore, analysis gives no information as to their origin or age. Faith in the Biblical record answers all questions and explains all mysteries. Modern science is slowly but surely catching up with the scientific statements of divine revelation. It is no wonder that Sir Walter Scott declared: "The Bible is ahead of its time, and the men who study it will be ahead of their time. We will never catch up with the Bible."

## Is Death a Door?

(Continued from page 7)

God, and man dies. David makes it even clearer in Psalm 146:4. Speaking of man in death, he says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Let us analyze this text. The power to live is withdrawn at death; the mind ceases to function, and there is no thought. If the breath, or spirit, is a living, intelligent, conscious entity, it would have to *think*, and have a mind to think with, if it would enjoy heaven. But God says, "In that very day his thoughts perish."

### At Death All Go to One Place

The next step is to prove that at death all men go to the same place; some do not go to hell and others to heaven. Here is the inspired statement: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20.

"But," someone may ask, "what about the soul?" We have already learned that the soul is the result of the union of the dust and the breath of life. Genesis 2:7. And God makes it clear that at death the soul ceases to function. Hear the words of Ezekiel 18:20: "The soul that sinneth, it shall die." Paul says: "All have sinned," and "The wages of sin is death." Romans 3:23; 6:23.

Is death, then, the end of man's hopes? Is he doomed to eternal oblivion regardless of his conduct in this life? These and similar questions will be considered in future studies.

Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?—Ellen G. White.



INTERNATIONAL

THE conversation centered around the sending now of the many thousands of our boys to training camps; the speaker, the physician heading up the Health Department in one of our largest cities. "Not prepared. . . . Must give more attention to health. . . . Need more practical health education in the homes, . . . and will surely need it in the camps where these young men are going."

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THE future is hidden from us except as the Lord has revealed it in His word. We know not what a day may bring forth. We know not what blessings the morrow may hold in store, nor what trials and sorrows it may bring. Unexpected events may come; unlooked-for sorrows may be our lot. We can see the serious condition of the world today, and we tremble at the thought of what may be before us. With dread we look into the future. Alarming news comes to us over the radio. We hear of accidents and disasters on every hand. We read of bombings from the sky, of the mangling and killing of innocent victims—mothers, girls, and little children who suffer the ravages of war. We hear of famine and pestilences that reap their thousands and their tens of thousands.

The hearts of many are troubled. Even in our own little sphere we may be crushed with sorrow. The hand of death may be heavy upon us, as our dearest is snatched from us. Sickness and affliction may be our lot. Then, in the stillness of our meditation, the question often arises in our minds, Why does the Lord permit trials to be our lot when He loves us? Why must we suffer when we belong to Him? Why did His loving hand not prevent this sorrow? In vain we may have tried to solve the mystery, and we long for some ray of light that may reveal to us the purpose and the love of God in our affliction.

Well, dear soul, there is an answer to the longing of your heart. In the blessed word of God is the solution. Perhaps we shall not be able to understand it all in this life, but we may know that God loves us and cares for us, and He knows what is best. He knows just what trials may be needed to round out our lives in harmony with His great purpose. He knows what afflictions are best for us to soften and mold our characters in accordance with the divine pattern. He knows how to temper the heat that may be needed to burn out all the dross in our lives; and, if we would but relate



INTERNATIONAL

## WHY *This* SUFFERING?

by N. P. NEILSEN

ourselves rightly to these afflictions, they may become steppingstones to lead us upward to the God of love.

In nature we find many illustrations of this principle of necessary suffering in order to become a blessing to others. The grape must be crushed before the juice can quench our thirst. The wheat must be ground between the millstones before it can become bread to feed the multitude. The maple tree must be wounded and its very life sap be tapped before we can have maple sirup. The sturdy tree must be cut down and sawed into boards before its wood can be used to make the beautiful furniture we desire in our homes. The marble blocks

must be chiseled, sculptured, and polished before the statue can appear in its loveliness. All this we can understand, at least to some degree.

Thus we, too, may need to be ground, broken, crushed, and chiseled before we can be meet for the Master's service. We may need to be cut and polished in order to become useful in the cause of God. A mother must suffer in order to give life to her little one. It takes suffering to bring forth life. Yea, perhaps we must die that others may be led to accept the Saviour, and thus live eternally. Our Master said: "Except a corn of wheat fall into the ground *and die*, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. This we can comprehend to some extent.

Now let us take one more step by faith. The Lord may lead us through the furnace of affliction to purge and refine us as silver and gold is refined. Malachi 3:3. Surely His plan is to prepare us for greater usefulness. In all these dark experiences we may know that He is only working out the purpose of His own will. It is enough for us to know that God cares for us and that He will be with us in all our trials. Then may we say with Job, "When He hath tried me, I shall come forth as gold." Job 23:10. His way is right. His will is best. This is all we need to know.

"He sat by a fire of sevenfold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.  
He knew He had ore that could stand the test,  
And He wanted the finest gold  
To mold as a crown for the King to wear,  
Set with gems with a price untold.

"Can we think that it pleases His loving heart  
To cause us a moment's pain?  
Ah, no! but He saw through the present cross  
The bliss of eternal gain.  
So He waited there with a watchful eye,  
With a love that is strong and sure,  
And His gold did not suffer a bit more heat  
Than was needed to make it pure."