



# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY  
FOUNDED 1874

**MOMENTOUS DECISION--See page 2**

December 10, 1940

Vol. 67, No. 49





INTERNATIONAL



## MOMENTOUS DECISION

WHILE the war is driving some nations farther and farther apart, it is inevitably drawing others closer together.

Indeed the realignments resulting from the prolongation of the conflict may well prove to be the most important of all the amazing developments of our troubled times.

Highly significant are the constantly multiplying evidences that the English-speaking peoples are definitely merging their interests and planning for unity of action in face of the world threat to the democratic principles they espouse.

Perhaps the most notable example of this new understanding and co-operation was the recent exchange of fifty United States destroyers for the lease of air and naval bases on British territories in the Western Hemisphere. Although this unique transaction has already received considerable attention in the press, its incalculable importance is as yet but dimly perceived.

In the opinion of the *New Statesman*, "What has been done with an almost boyish spontaneity is, however, one of the most far-reaching commitments in world history."

The editor of this widely read journal then sets forth some of the possibilities involved in this historic transaction. Referring to the various provisions of the agreement made between the two Governments, and accepted with such universal acclaim on both sides of the Atlantic, he says: "As we read them, they imply for three generations a parallelism in British and American foreign policy so close that one of us could hardly be neutral if the other were at war. The sovereignty of these bases will not change

*Peace and war are strangely contrasted in this picture of a bomber that has been brought down on England's peaceful countryside. Note the dragon's head painted on the nose of the plane.*

hands. It follows that when America uses them against an enemy, her belligerent activities will be conducted on British territory. The case is only a little less clear the other way round. If Britain were at war, the enemy would be within his rights in blockading or attacking American leasehold bases which are still at law British possessions. It wants no abnormal quickness of wit to see these implications in this arrangement, and we must assume that both the Foreign Office and the State Department have seen them. . . . This arrangement *begins to pool our defenses for the coming century.*"

The "pooling" is being continued and enlarged in the matter of the protection of the Atlantic and Pacific coast lines, including both American and Canadian territory, and a joint committee, of which Mayor LaGuardia is chairman, has been making extensive tours of inspection preliminary to further unified action.

It has also been widely reported that representatives of Australia and the United States have been discussing similar matters of mutual interest, while most people are sure that some tacit understanding regarding the joint use of the Singapore naval base has already been reached.

Such highly important developments assume added significance when we read

### OUR COVER PICTURE

This week our cover depicts that historic moment when fifty "over-age" destroyers belonging to the U. S. Navy were transferred to the British Navy in exchange for naval bases on various Atlantic islands.

## the flight of TIME

### A SURVEY OF WORLD EVENTS

by the  
EDITOR

these words concerning America from that great British writer, J. L. Garvin, in the *London Observer* of September 29: "Her action, as before, will relieve human destinies. She must, and will, become the strongest power in the world."

It may be true that the outcome of these epochal events is still shrouded in the mists of the future. Nevertheless, guided by prophecy's light, we may begin to perceive the shape of things to come. One thing is certain; according to the thirteenth chapter of Revelation, America is to achieve such pre-eminence in world affairs as will enable her to bring the pressure of her mighty influence upon "the earth and them which dwell therein" in a vital religious crisis yet to arise. It may well be that all that is happening now is preparing the way for this amazing development just ahead.



## INGENUITY AND PERVERSITY

"WHATEVER the ingenuity of man invents, his perversity will misuse," said Viscount Samuel to the Society of Chemical Industry in England recently.

He was discussing the relation of science and morality and whether or not science was to blame for the present lamentable state of world affairs.

Listing the blessings that science has

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brought to us,—in medicine, in education, in the knowledge of nature, in means of communication and travel, in commodities and amenities innumerable,—he provided ample evidence that science was “worth while;” and yet he had to admit that the marriage of science and industry had resulted in an offspring of “a whole tribe of subtle devils of destruction.”

Here he touched upon the strangest paradox of history, now so evident to all mankind—the most brilliant advance in knowledge, coupled with the most tragic relapse into barbarism, a golden age of science in a dark age of devilry.

Where should the blame be placed? Not on science, he suggested. That would be unreasonable. Rather is it man himself who is at fault.

“As chemistry and physics and engineering advance,” he said, “the perversion of their discoveries to the uses of war becomes more and more deadly. But that is not the fault of the scientist; it is the fault of the wickedness which lets war loose upon the world. . . . The terrible events around us are the result of the flouting of all morals, following the discarding of all religious ideas. I well remember Albert Einstein saying years ago, as we walked round a garden on the Mount of Olives, ‘The present troubles of the world are due to science having advanced faster than morality; when morality catches up with science those troubles will draw to an end.’”

He was right. Deep down below all the strife and furor of these evil times is a great moral failure. Man's character has not been equal to his God-given abilities. His control of nature has far outstripped his control of himself. His knowledge has expanded out of all proportion to his wisdom to employ it to his well-being. The benefits accruing from his amazing ingenuity have been largely wrecked by his natural perversity.

In Biblical language this is the old problem of sin all over again—sin that has made the heart of man “deceitful above all things, and desperately wicked.” Jeremiah 17:9.

What can be done about it?

Can morality in some way be made to “catch up with science” and so bring an end to war and violence, and the dawn of a happier day?

It can; but it involves personal transformations on a large scale, and no man can make the change himself. “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” Jeremiah 13:23.

And that is where the gospel comes in; and the sooner we all recognize it,—men of science included,—the better. Though man cannot save himself, God

can save him. Indeed, the gospel is nothing more nor less than a plan to eliminate the perversity that spoils man's ingenuity, and to make his character adequate for his God-given capacities. The apostle Paul called it “the power of God unto salvation to everyone that believeth.” Romans 1:16.

It is just that—a mighty, saving power, available for all men everywhere; a power that could save the world from war, that could save it from every perversion of science, from every social disorder.

It is God's plan for a better, nobler world. What a pity more men do not accept it!



ACCORDING to a recent report in “Behind the Scenes in American Business,” the North River Press in New York has been experimenting with rubber plates for some time with most encouraging results. “The new machine has achieved a record which may hasten the time when books will be priced to

fit every budget. Using the new rubber and synthetic rubber plates developed in the Econo Products and B. F. Goodrich laboratories, it accounted for 25 per cent savings in ink consumption and 66 per cent reductions in make-ready time in running off 200,000 copies of the Book of the Month Club's November selection. New lows in book prices are foreseen. Already reprints of best sellers of a few months back are being run off on the new press and will sell at \$1.29. In the textbook field—the nation's largest single book market—economies of the new rubber technique may enable American education to make many more books available to students.”

When so large a proportion of man's inventive ability is being turned to the production of weapons of war it is cheering to note this important contribution to the arts of peace. Still more encouraging is it when one remembers the old adage that “the pen is mightier than the sword.” An avalanche of good books might yet prevail against the torrent of tanks and guns and bombing planes now terrorizing the world.

In any case the new invention has certainly arrived to assist in that world-wide increase of knowledge predicted for this hour. Daniel 12:4.

King George VI inspecting a debris-littered street in a heavily bombed area of London.





# WILL CHRIST COME AGAIN?



IT IS a sad commentary on the state of religious life that one finds it necessary to propound such a question as "Will Christ come again?"

Have we drifted so far from the Founder of Christianity, are we so ignorant of His purposes and plans, and are we so unaware of His commission and commands that we are unexpectant of and unprepared for His second coming?

When Jesus came to this world nineteen centuries ago, He came as God incarnate to pay the price of sin. But merely to do that was not sufficient justification for such condescension, such humiliation, such suffering, or such a death. He came "to be sin for us," but only that He might look forward to the day when He should come again "the second time *without sin* unto salvation." Hebrews 9:28.

Before that day could come the people of the world must be told about the plan for their redemption and be given the opportunity to accept salvation through Christ Jesus. For this purpose the church was established and given its charter or commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." And again: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 28:19, 20; 24:14.

That commission remains unfulfilled. But the fact must not be disregarded that Christendom and its churches, together with its ministry and laity, owe their existence to it. And their grand objective should be to bring about "the end," with the return of their Founder, who is to come "without sin unto salvation."

Yet how many representatives of the cross remain true to this commission and charge? How many look for what Paul calls "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"? Titus 2:13. How many are preaching the word, "in season" and "out of season" in order to pave the way for the coming of the Prince of

*The Hope of the Church Must Be Realized. • Prophecies Demand This Glorious Consummation.*

by S. GEORGE HYDE

Peace and prepare men and women for that day when He shall send His angels to gather together His elect? Matthew 24:31.

How seldom do modern preachers discourse upon this grand theme! Dwight L. Moody, the late renowned evangelist, once wrote concerning this strange silence: "To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. . . . The church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. . . . His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."

Must we, because of this ominous silence, suppose that the truth of the second advent is one of those old-fashioned notions acceptable to past generations but wholly unacceptable to this highly intellectual and modern generation?

This drift away from the second advent faith was divinely foreseen and foretold through one of the founders of the early church. Peter, who referred to the second advent as an event to look for and hasten, declared that "there shall come in the last day scoffers, walking

after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:10-12, 3, 4. So, then, the rejection of the advent doctrine by modern religionists constitutes one of the strongest evidences of its veracity.

But there is another aspect of this theme which is of even greater importance, especially as it pertains to Christendom. Although there is a definite tendency to modernize the fundamentals of the Christian faith so as to mar the great truths associated with Calvary's cross and sacrifice, that cross is still generally regarded as the inspiration of the Christian's life and worship. That being so, we ask: Do Christians realize that the purpose of Calvary's sacrifice remains incomplete until sin is entirely eradicated?—until Christ comes "the second time *without sin* unto salvation"?

By the experience of the cross Christ brought life and hope to the human family. "I am come," He said, "that they might have life, and that they might have it more abundantly." John 10:10.

What did He mean? Since His first advent, and for nineteen centuries or more, the human race has gone on dying, just as its members did before. True, an ever-increasing number have experienced a miraculous change of heart and life through the grace and power provided at Calvary, but that is not sufficient. The day must come when there will be no more sin to hurt and destroy, when there will be an entirely new earth—one "wherein dwelleth righteousness." 2 Peter 3:13. The day must come, too, when man's deceiver will be destroyed;



when the curse which sin effectively laid upon this world will be removed; when "God shall wipe away all tears from their eyes," and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4.

There must come the time when "the desert shall rejoice, and blossom as the rose," and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Yes, and the day must come when the "glory of the Lord shall be revealed" as has never been possible while sin reigned, and when "the crooked shall be made straight, and the rough places plain." Isaiah 35:1; 55:13; 40:5, 4.

There are other provisions of Calvary yet to be realized. Man is to be no longer mortal and corruptible, but immortal and incorruptible. Wars are to cease "unto the end of the earth;" the bow is to be broken, the spear cut asunder, the chariot burned in the fire. Psalm 46:9. To make this practicable the day is to come when the great cause of nationalism and strife—the language barrier—will be removed, and every inhabitant will speak one language, a "pure language" the prophet puts it. Zephaniah 3:9. The day must come when all flesh will dwell safely and in perfect harmony, with nothing to alarm or annoy.

Yes, all of that must come and much more than that. In fact "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And all this was incorporated in the plan for man's redemption. Restoration as well as redemption was the grand objective of Calvary's terrible sacrifice. Indeed, nothing less than this would have justified the awful humiliation of God's "beloved Son." The cross stands as a lasting promise and pledge that sin, with all its evil fruits, will be eternally destroyed. And if Christ does not return, if there is no second advent, then all the joys promised and pledged will never be realized and the cross of Christ will become a hoax and a deception. What a tragedy it is that this aspect of the cross should be overlooked by so many of those who profess to represent all for which the cross stands!

Says Dr. Charles Erdman: "What a pathetic picture Christ would present in the history of the race if, after all His claims and promises, the world should see Him, last of all, hanging on a cross as a malefactor, or laid lifeless in a tomb." But it is not to be so. The preview of the glory which will be His when He comes again, as seen by Isaiah, by John on Patmos, by Saul on the way to Damascus, by the three disciples on the mount of transfiguration, will be released to all. He Himself said when ar-

raigned before Caiaphas, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" and to His disciples at an earlier date, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

"Thou art coming, O my Saviour,  
Thou art coming, O my King,  
In Thy beauty all resplendent;  
In Thy glory all transcendent;  
Well may we rejoice and sing:  
Coming! in the opening east  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not Thy golden bells?"

Yes, Jesus must be manifested to the world as becomes His exalted station. "Every eye" will see Him, says John the revelator—not only His watching saints, but those who failed to watch, those who scoffed at the idea of His return, those who chose to say, "My Lord delayeth His coming," as well as all those who re-

mained aloof from the ministry of God's Spirit. Yes, all these "kindreds of the earth shall wail because of Him" and His appearing. Revelation 1:7.

Will Christ come again? Yes indeed; for all the pictures painted by the seers of old cannot come to pass unless Jesus returns; until then there can be no grand consummation of all the hopes and expectations of those who have, by faith, accepted the plan of God for their redemption; until then all these promises of God must remain unfulfilled.

Even the reunion of the saints—a long-looked-for and a long-anticipated pleasure—depends upon the return of Jesus. It is the second advent that makes possible that other great event—the resurrection. "For since by man came death, by man [the Man, Christ Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; after-

(Continued on page 18)

## The SECOND ADVENT

*For what purpose was Christ manifested to the world?*

1. To "put away sin." Hebrews 9:26.
2. To abolish death. 2 Timothy 1:10.
3. To cast out the "prince of this world"—the devil. John 12:31.
4. To destroy the works of the devil. 1 John 3:8.

*Upon what does the realization of all this depend?*

Christ's second advent. Hebrews 9:28; Revelation 22:12.

*When Christ ascended, where and to whom did He go?*

1. To heaven. 1 Peter 3:22.
2. To God the Father. John 20:17.

*What was to be His mission in heaven?*

1. To prepare a place for His children. John 14:1-3.
2. To serve them as mediator. Hebrews 9:24; Hebrews 4:14.
3. To receive a kingdom. Luke 19:12; Daniel 7:13, 14.

*Will He ever leave heaven?*

Yes. Philippians 3:20; Acts 1:11; John 14:1-3; Hebrews 9:28.

*What delays His return?*

The unfulfilled commission to preach the gospel to every nation and people. Matthew 24:14.

*Is this work likely to be accelerated?*

Yes. Romans 9:28; Hebrews 10:37.

*What means will be adopted to hasten the completion of the task?*

- Increase of knowledge.
- Modern means of transit.
- Modern methods for more rapid dissemination.

## What Does the Bible Say?

ination of the gospel, as suggested in Daniel 12:4.

*What are some of the purposes of Christ's return?*

1. To receive His saints—by resurrection and translation. 1 Corinthians 15:51-53; 1 Thessalonians 4:16, 17; Matthew 24:31.
2. To judge the world. Psalm 96:13; 2 Timothy 4:1.
3. To separate saints from sinners. Matthew 25:31, 32; Matthew 13:41, 42.
4. To punish sinners. 2 Thessalonians 1:7, 8.
5. To restore all things. Acts 3:20, 21.
6. To give the reclaimed kingdom to His people, and with them reign forever. Daniel 7:14, 27; Matthew 25:34; Revelation 19:11-16.

*Who will accompany Christ when He returns?*

Every angel. Matthew 25:31.

*How then will He come?*

1. In glory. Revelation 1:7; Matthew 24:27, 31.
2. With voice, shout, and trumpet. 1 Thessalonians 4:16.

*What will be the ultimate home of the redeemed?*

The earth restored and renewed. 2 Peter 3:13; Revelation 21:1; Matthew 5:5; Revelation 5:10.

*What comforting scripture and promise will then be fulfilled?*

Revelation 21:4.

*What, then, is the second advent?*

The blessed hope. Titus 2:13.

*Though we cannot know the time of His coming, what does Christ counsel?*

Watch and be ready. Matthew 24:42, 44. Read also Matthew 24:29-51.



# IS THE BIBLE INSPIRED?

## *The Final Argument*



by H. F. DE'ATH

NUMEROUS intellectual or theoretical proofs can be cited in support of the inspiration of the Scriptures. For instance, the fact that every section of the Christian church accepts them—in varying degrees, of course—as the authoritative basis of faith and practice, provides good ground for their acceptance as such. It can be shown too that the prophecies of Bible writers concerning the course of nations, individuals, and movements, the ultimate fate of cities, and present-day world conditions, have been most accurately fulfilled. The consistency and unity of the sixty-odd writers living at different times and under different conditions provides strong intellectual proof of their being under divine guidance in what they wrote.

But after all, the broad practical proof of the sustained and penetrating power of the Bible over the lives of countless men of every century, of every nation, and of every class, is the most convincing, and the one least open to contradiction. The transformed characters and holy zeal of men and women who lived and died that their fellows might benefit by divine knowledge and by untold blessings, both temporal and spiritual, constitute the unanswerable argument for the divine influence that issues forth from the Book they took as their guide. They drew such edification, such inspiration, and such spiritual energy from the study of its pages that they felt themselves in no need of another's verdict. Inspiration to them was something wholly spiritual, something that must be spiritually apprehended, and personally experienced.

Divine inspiration is like the wind that "bloweth where it listeth." Where it begins and ends it is impossible to tell, but its effects are potent to all who have eyes to see and ears to hear. The story of the man born blind and who received his sight, recorded in the ninth chapter of John's gospel, aptly illustrates this great truth. First of all, Jesus declined to discuss with His disciples the possible causes of the man's blindness. That was the road to nowhere. Such questions were irrelevant, unprofitable, and wholly speculative. The fact was that the man was blind, and needed sight. By the power of God, through Jesus of Nazareth, the man received his sight.

"How were thine eyes opened?" queried the curious and astonished crowd.

"A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight." Then the trouble began. Where was the one, it was asked, who had healed a blind man on the Sabbath day? He must be a sinner, said some. Others, less prejudiced, who could not close their eyes to the obvious, asked, "How can a man that is a sinner do such miracles?"

Then the healed man's parents were appealed to: "Is this your son, who ye say was born blind? how then doth he now see?"

The man's parents were sensible, practical people, who did not quite understand the force of all this questioning as to how and when and by what means the miracle had been performed. To them the fact of the miracle was sufficient cause for wonder and rejoicing.

"By what means he now seeth," they said, "we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself."

So the cavilers turned again to the man, and with a most illogical defiance, they commanded, "Give God the praise: we know that this Man is a sinner." Again the man held them to the practical issue: "Whether He be a sinner or no, I know not: one thing I know, that,

whereas I was blind, now I see." But off they went again into the realm of incredulous curiosity. "What did He to thee?" they queried. "How opened He thine eyes?"

Then it became clear to the man that what his questioners needed was not intellectual satisfaction, but spiritual surrender; so he asked wistfully, "Will ye also be His disciples?"

Still unbelieving, they fell back miserably on the last resort of the defeated, defiant, and unbelieving. "They reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is."

Borne upward on the strength of a new and wonderful experience, the man rose to inspired heights of intellectual and spiritual power. "Why herein is a marvelous thing," he exclaimed, "that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing."

Then came the sublime climax to the unanswerable argument, which, when rejected, could only sting the rejecter into personal abuse of the one whose eyes had been opened. The unmistakable evidence of divine power in the miracle wrought was sufficient to convince the open, unprejudiced mind that Jesus was of God. The healed man accepted that evidence, became a disciple, and at once set to work to win other disciples to the Master.

So the unmistakable evidence of divine power which for centuries has attended, and still attends, the proclamation of the Christian gospel, healing, transforming, and uplifting sinful mankind, is the crowning proof positive that the Bible is God's Book, inspired by His Holy Spirit of truth.



*Jesus recognized only that the man needed sight, and declined to discuss the causes of his blindness.*

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THESE are those today who, through a lack of knowledge, or through their determination to overthrow the Sabbath of the fourth commandment, would have us believe that the law of Ten Commandments was the ceremonial law of Moses and that it was nailed to the cross.

To substantiate this idea they often cite as Bible evidence Colossians 2:14-17, which reads as follows: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

Because of the expression "or of the sabbath days" which this text contains some have led themselves to believe that the Ten Commandment law is here referred to because it is within the Ten Commandment law that the seventh-day Sabbath is to be found. It reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." They reason that the Sabbath was a handwriting of an ordinance which was against us; and, inasmuch as the Sabbath is a part of the Ten Commandment law, this law was the handwriting of ordinances which was against us.

This unsound reasoning is not based on fact. Those who take such a position find themselves at a loss to point out just what there was about the Ten Commandments that was against a Christian. Again they find that it is impossible to find any ordinance connected with the law of Ten Commandments, and they fail to see that the text is not talking about the seventh-day Sabbath of the Decalogue, but rather of the sabbath days, holydays, meat offerings, and drink offerings, which were "a shadow of things to come." Where can the record of such sabbaths, holydays, meat offerings, and drink offerings be found? In the law of Moses, which is separate and distinct from the Ten Commandment law of God, written by His own finger on tables of stone.

First let me point out that

# GOD'S LAW STANDS

*Not Abolished at the Cross  
The Weekly Sabbath Not Ceremonial*

★

by C. E. GRANT

there were two contemporary laws during the Old Testament times. Let us read Daniel 9:11: "Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him." This was a prayer on the part of Daniel to the great God of heaven, and you will note that he acknowledged that all Israel had sinned by transgressing the law of God; and because of this violation the curse which was written in the law of Moses was poured upon them. That this verse teaches that there were two laws cannot be denied by any student of language.

*The system of offerings pointing forward to the Lamb of God was to continue only until the divine Sacrifice was offered.*

That Moses wrote a law in a book is clearly taught in Deuteronomy 31:9, 25, 26. In the ninth verse we read: "Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Here we see that Moses had written a law and delivered it to the Levites. What were they to do with it? Read verses twenty-five and twenty-six: "Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this *book of the law*, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Concentrate for a moment on a few of the expressions used in this passage. "Take this book of the law," "put it in the side of the ark," "for a witness against thee." You will first note that this law was written in a book by Moses, the

servant of God, but contemporary with this was a law written on tables of stone by the finger of God; for we read in Exodus 31:18: "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

That it was the Ten Commandment law that was written upon the tables of stone is clear from Deuteronomy 4:13, where we read: "He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." That this Ten Commandment law was provided a unique place and that everything else was excluded from that place is evident from the reading of 1 Kings 8:9, which says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." Note, however, that the above-mentioned expression placed the "book of the law" *in the side of the ark*,

(Continued on page 14)







A reconstruction of a mammoth by the American Museum of Natural History. Frozen bodies of these beasts have been found.

# The WORLD BEFORE

*Fossil Fish, Ferns, and Forests Illuminating the Bygone Age. • Origin of Coal and Oil*

★

by TAYLOR G. BUNCH

PALEONTOLOGY is "the science of the ancient life of the earth as ascertained by the study of fossil remains." It is that branch of biology which deals with life in general in both the animal and vegetable kingdoms, studying their origin, development, physiology, and distribution. Since animal life is wholly dependent upon vegetable life, either directly or indirectly, the fauna and flora fossils of ancient life must be studied in their relation to each other. Fossil remains of both are found together, as would naturally be expected. With the fossil remains of animals is always found the remains of the sort of vegetation upon which they subsisted.

Biological science gives evidence that at one time animal and vegetable life were very abundant in all parts of the world, and evenly distributed. When we consider the fact that it requires ten feet of vegetable matter to make one foot of coal, we can realize that forty-foot and fifty-foot coal seams are the condensed forms of immense drifts of antediluvian forests. At Cape Lisburne, 160 miles within the Arctic Circle, has been discovered a coal field with forty or fifty seams of coal aggregating 137 feet. Ten of the seams are four feet thick, and one is thirty. Between them are layers of rock and gravel. In places trunks of trees, in various slanting positions, extend upward through as many as ten of these layers of coal with the tops as well preserved as the trunks and roots, proving that these beds were laid down very rapidly, the evolutionary theory to the contrary. Fossil ferns, palms, and other plants have been wonderfully preserved in these coal beds and rock strata as in an album so that modern man may know something of the luxuriant verdure that clothed the earth in the antediluvian times. They also prove that the nature of these plants has not materially changed.

The vast underground lakes of oil in so many parts of the earth's crust also give evidence of a universal deluge.

Chemical analysis shows that this oil is of vegetable or animal origin or a combination of both. Prof. J. M. MacFarlane, of the University of Pennsylvania, spent more than fifty years in the study of petroleum, and he believes that fish is the sole source of the supply. He declared that enough fish of one species die annually to supply the world with oil for ten years, provided they could be suddenly buried at the time of death so that their oil could be preserved. It is a known fact that a shark of certain species will produce as much as thirty gallons of oil, and a whale hundreds of gallons. Unnumbered millions of fish and animals, huge in size and rich in oil, were buried suddenly at the time of the Deluge, and thus one of the sources of the oil beneath the earth's surface is accounted for.

A well-known writer gives the following reasonable explanation of the cause of earthquakes and volcanoes in their relation to coal beds, oil fields, and gas pockets beneath the surface of the earth, where they were formed as the result of the Deluge: "At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifesta-

tions will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction."—*Patriarchs and Prophets*, pages 108, 109. The earth is indeed "stored with fire" and with the necessary elements to feed the flames when the final day of destruction comes. 2 Peter 3:3-10, R. V., margin.

H. G. Wells in his *Outline of History*, volume 1, in the chapter "The Age of Reptiles," says that the fossils and the surface of the earth testify of a sudden change by some unknown cataclysm: "Then the record is broken. We do not know how long a time the break represents; many pages may be missing here, pages that may represent some great cataclysmal climatic change. When next we find abundant traces of the land plants and the land animals of the earth, this great multitude of reptile species had gone. For the most part they have left no descendants. They have been 'wiped out.' . . . All the multitude and diversity of the dinosaurs have vanished. . . . This apparently abrupt ending up of the reptiles is, beyond all question, the most striking revolution in the whole history of the earth. . . . Whatever it was that led to the extinction of the Mesozoic reptiles, it was probably some very far-reaching change indeed, for the life of the seas did at the same time undergo a similar catastrophic alteration." Oliver P. Hay in his book, *The Pleistocene of North America*, page 5, edition of 1923, says in regard to various prehistoric animals that seem



# FLOOD

Mysteries of a



to have been destroyed by some great catastrophe and become extinct: "Genera and families, even orders, were wiped out of existence, and these included some of the noblest animals that have graced the face of the earth, the elephants, the mastodons, tapirs, many species of bison, horses, saber-toothed cats, huge tigers, and gigantic wolves."

In order to make the facts of geology and paleontology fit the evolutionary theory, the crust of the earth has been arbitrarily divided into twelve or more strata which are determined by the minerals and fossils found in them. This has been called "the onion coat theory," and was originated by Abraham Werner, German geologist, who lived from 1750 to 1817. The order of these layers is supposed to represent the evolution of plant and animal life from their earliest and most simple forms to their present state of development. The first and lowest stratum is called the Archean. Then in their order, according to age and evolutionary development, are the Cambrian, Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Tertiary, and last and highest, the Pleistocene. The fossils of man and the more modern animals and birds are not supposed to be found in the Pleistocene rocks and soil, but only their animal ancestors. This arrangement is wholly arbitrary, and scientific investigation has proved it to be untrue. In no place on the surface of the earth have all these strata been found in the order enumerated in the hypothesis. In fact, for many miles in extent, two or



A reconstruction of the brontosaurus by the American Museum of Natural History.

more of these strata are found in the reverse order, and fossils supposed to be found in one are discovered in another. The theory therefore has been practically abandoned.

It was believed that these layers representing successive periods would reveal fossil remains showing a gradual evolution from the lowest to the highest types of life, with the missing links between the many separate species. Evolutionists were certain that they would find the missing link or links between the mammal and man. What has been the result of scientific research? "There are, unfortunately for our theory, too many missing links. We are confident we are right, but to marshal enough facts—known specimens linking man with the dim past—is another matter. . . . The chain of evidence connecting man with his ancient predecessors is sadly broken. Even the Neanderthal and Heidelberg 'men' do not help mend the chain."—Dr. Walter Hough, curator of the Department of Anthropology of the United States National Museum. Reported in the Washington, D. C., *Star*, July 4, 1925. Not only have fossil remains failed to locate the missing links between mammals and man, but they have demonstrated that the theory of natural development is untrue.

Dr. W. Branco, professor of geology and anthropology in the University of Berlin, in an address before the Fifth International Zoological Congress held in Berlin in August, 1901, said in regard to the origin of man: "Paleontology tells us nothing on the subject—it knows no ancestor of man." Prof. L. T. More, in the *Dogma of Evolution*, says: "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone."—Page 160. Prof. A. C. Seward, of Cambridge, writing in

*Nature*, April 26, 1924, confesses that "a student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves." Gerrit S. Miller, curator of the Division of Mammals of the United States National Museum, in his annual report of the Smithsonian Institution given November 19, 1929, declared that the efforts of seventy years to find the missing link has failed and that man's ancestry has not been proved.

The science of paleontology is producing an abundance of evidence that man lived contemporaneously with the animals of what is known as the Pleistocene period and that they all perished together in the Deluge. Excavations a few years ago in a cavern in New Mexico uncovered a human skull twelve feet below the surface, the bones of several Pleistocene animals in the next eight feet, and then another human skull below them. Dr. William A. Bryan of the Los Angeles Museum, who assisted in the excavations, said that the finds "settle conclusively the moot question as to whether man and the sloth, the camel and the cave bear, were coexistent in America."

Douglas Dewar, Fellow of the Zoological Society of Great Britain, wrote a book several years ago entitled *Difficulties of the Evolution Theory*. Recently he wrote a sequel to this book entitled *More Difficulties of the Evolution Theory*. He quotes the French paleontologist, Prof. Paul Lemoine, as setting his seal on the general dissent from the evolutionary theory. He says, "It is impossible." And again, "Really, in spite of appearances, no one believes in it any more. It is a kind of dogma which priests have abandoned but which they uphold for the sake of the populace."

After speaking of the great stability of

(Continued on page 11)



# Witnessing for Christ in War-Torn China

*Story of a Recent Missionary Expedition to Ningpo*



by R. H. HARTWELL

AFTER urgent calls had repeatedly come from native evangelists in and around Ningpo in Chekiang Province it became necessary to prepare for a two-months' visit to that needy field. The mosquito net had to be mended, quinine had to be purchased—large tablets for adults and smaller ones for children. Three large canvas sacks had to be filled with Chinese Bibles, hymnbooks, and other religious literature. The suitcase had to be packed, and the ticket had to be purchased. Money must not be wasted, so the cheapest possible ticket was bought. It cost six dollars from Shanghai to Ningpo, riding in the "all together class." By going early to the boat I found a place large enough to set the baggage and lie down upon it. The boat being delayed in its sailing, this solid comfort was prolonged for an extra day.

Before the boat left Shanghai the customs officers came aboard to do some checking up. The examiner who came to my part of the ship found one passenger's baggage to include a case of fountain-pen ink, a few Chinese brooms, and some rolls of wax stencil paper. Placing these under his arm, he went off with them, while the passenger followed behind begging that they be given back. Another passenger, seeing this affair,

very quickly began to rearrange his baggage and "pidgin cargo," as the commercial articles are locally named. He had dozens of boxes of carbon paper buried under a large pile of baggage, but he now took out one box and placed it on his suitcase together with one of his many rolls of stencil paper and a bottle of ink and two Chinese brooms, so that the inspector might find them with some ease and yet not be likely to discover the main supply. The plan worked very well. The examiner at last came to my baggage. Finding that it consisted of religious literature, which has no commercial value, he checked it and proceeded on his way. In due time the ship sailed for Ningpo.

After a night and half a day we anchored at the mouth of the river at a point some four hours' ride by launch from Ningpo. We found that two other ships had arrived ahead of us and that all the launches were busy unloading them. Therefore our "solid comfort" continued for five or six hours longer. When a launch did arrive, it was soon filled to capacity and left with its load, having reduced the crowded condition of our "all together class" very little, however. As launches came and went,

police and soldiers worked bravely trying to keep order and prevent accidents in disembarking, but the passengers had suffered so long, and yearned for the freedom of the shore so much, that they took many risks. Several babies were injured in the jam, one being nearly killed. One man was pushed off into the water and disappeared in the swift undercurrent. He was never seen again.

After long hours of waiting the time at last arrived when I too could take my baggage and my weary self onto a launch. Four hours more found me in Ningpo presenting my passport at the dock window. Two ricksha coolies soon carried me and my belongings to the local chapel, where, though it was well after eleven o'clock at night, the evangelist opened the door with much more than an ordinary welcome. "We have waited for you many days," he said, and kindly showed me to a long table, where I opened up my bedding roll, hung my mosquito net above it, and soon went to sleep.

The next day I looked for a suitable place to hold evangelistic meetings. Since air raid alarms were sounding nearly every day, it seemed impracticable to plan on holding meetings in a large, conspicuous tent, and suitable buildings were scarce. After outlining a few of the necessary plans, and giving the responsibility to the local evangelist and church elder, I proceeded the next day by small boat to an outstation where a group of new believers were awaiting baptism. As we proceeded, the water continued to decrease in depth, due to dry weather, until we were all forced to take to our feet. A carrier was soon found to help bear my burdens. The day was hot and the road was long, but in the course of time we arrived at our destination. Here meetings were announced, families were visited, sick were treated, those desiring baptism were examined, some of the poorest of the war refugees were given a little financial assistance, and in this way five days soon passed by.

The people were happy and most hospitable. Apparently they could not think of enough kind things to do to show how greatly they welcomed the first Seventh-day Adventist foreign missionary to their village. The sermons and Bible studies were far too few and too short to satisfy



*A portion of the water front of Shanghai, which is one of the nerve centers of the Orient.*

HOLMES, GALLOWAY



their spiritual hunger. At the close of our short stay we were able to baptize eight who had been keeping God's commandments for a considerable time. We explained that a meeting would soon be held in Ningpo some thirty miles away. In going to the next station it was necessary to walk because the dry weather had caused the irrigators to use up all the water available and boats could not operate.

In spite of heat and thirst the twenty-mile walk was completed by four o'clock in the afternoon. The evangelist at this chapel, not having any extra beds for company, but not willing to let the pastor go to the hotel lest a few precious opportunities for counseling and visiting might be lost, placed some boards on two saw-horses and proceeded to help in opening the bedding roll and hanging up the mosquito net. Some of the believers came in to ask questions and to request baptism, some of them bringing peanuts, eggs, and other edibles to indicate their desire to welcome the missionary. This chapel being only ten miles from the next one, and there being a larger number of persons awaiting baptism at the next station, they were invited to go with the missionary and attend meetings to be held there.

The heat was oppressive and the shortage of navigable water again made walking the only way of travel. At the next point the welcome was even greater. A fine group of persons soon gathered about the pastor and kept him busy answering questions and listening to the reports of what God had done to help and protect them. Almost every day scouting planes flew overhead, but no bombs were dropped. Here a piece of ground was selected for building a new church, several were baptized, and the missionary was again on his way. It rained hard as he trudged along the road, but in two days he arrived at the dock of a motor launch which was waiting to take passengers to Ningpo. With the kind help of a policeman a ticket on the launch was soon purchased in spite of a large crowd pressing in on all sides.

Back in Ningpo it was found that a large wedding hall was available for meetings during the summer months when there are few auspicious days in which marriages can take place. Through newspaper advertisements and handbills, notifications were sent out, and on the opening night the hall was full to overflowing, with a large children's meeting running at the same time under the corner lamppost outside on the street. For several weeks the night meetings continued with many of the same people attending.

During the daytime with the help of two other missionaries an institute was conducted for the Chinese Bible workers

and evangelists who came in from all over the province. In the afternoons all went out to visit those who requested further help and studies. Early in the effort one baptism was conducted, and now a Bible class is in full swing, as many others are searching for a better understanding of the Scriptures.

God has promised, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. And this is true in spite of all obstacles and difficulties which men and devils may invent to hinder. Could you see the joy and comfort which come to many, as they are informed of the love of Jesus and His power to save from sin, you would anxiously seek to find a way to do something speedily to spread the gospel in this great land.

## Before the Flood

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the species as proved from breeding experiments, Professor Dewar quotes another French professor, M. Caullery, as saying, "The greatest difficulty at the present time is to reconcile this stability

with the mutability that the very notion of evolution presupposes." He also quotes Prof. Max Westenhofer as saying: "I am more and more convinced that the Darwin-Haeckel theory of the ascent of man from the ape cannot be supported. . . . Missing links exist neither in the history of man nor in that of animals and plants. All the larger groups of animals, as fishes, amphibians, reptiles, mammals, seem to have appeared suddenly on the earth, spreading themselves, so to speak, in an explosive manner in their various shapes and forms. Nowhere is one able to observe, or prove, the transition of one species to another, variation being possible only within the species themselves." Westenhofer declares that his views approach "the old idea of Linnaeus, namely, that there exist as many species as the Infinite Being has created."

Professor Dewar quotes Dr. W. R. Thompson's *Science and Common Sense*: "The fundamental difficulties about the theory of evolution are not theological but rational and experimental. . . . For many it is an object of religious devotion, because they deem it a supreme integrative principle. This is probably the reason why the severe

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## Home Education . . . Should We Pay Our Children?

by LOIS SNELLING

TOMMIE DEANE and Joe Land were going to the swimming pool together, and Tommie, accompanied by his mother, arrived at Joe's home.

"Have you your money, dear?" Mrs. Land asked Joe, when the boys started.

"Yes, mother," and Joe pulled a coin out of his pocket to show her.

When the two were gone, Mrs. Deane, who had come to visit with Mrs. Land, while their sons were away, remarked, "What does Joe do to earn his money?"

"Oh, he's pretty good about tasks around the house. There are a number of little jobs that he understands are his, and that it is his responsibility to get them done."

"Well, do you pay him for each job, or a lump sum for all of them?"

"Why, I don't pay Joe for doing his work. I don't like the idea of commercializing the home in that way. When I married Charles, and we launched the project of carrying on a home, I wouldn't have liked to have him say, 'Now, here is a quarter for cooking dinner today. Get the dishes washed up, and I'll pay you ten cents more.' The home was a mutual affair, and our income was also. Keeping the house was my job, while Charles ran the office that produced the income. We decided on an allowance from that income for the family expenses, and it was my problem to keep within it.

"Then when Joe came along, we considered him a third member of our co-opera-

tive project. As soon as he was old enough to understand, I interested him in whatever I was doing. He soon loved to help, so it was easy to impress upon him that everybody should do his part. I showed him, little by little, that he and his daddy and I loved our home and enjoyed it, and that we must all work together to keep it going. And since there was a common income, we were all entitled to our share. I didn't say, 'Clean up the back yard, and I'll pay you.' He was taught that the cleaning of the back yard was his job. But a person who works should never have to beg, so Joe does not have to ask for money when he needs it. He has his regular allowance, just as I have mine, and he must live within it. I think it gives one a feeling of self-reliance and independence to have his own funds, however small."

"Well," Mrs. Deane said, "I have never given Tommie a regular allowance. I try to make him feel that he is earning the money he spends."

"I suppose it is just a matter of viewpoint," Mrs. Land replied, "but I like the allowance plan. While I want Joe to know that he is expected to work, still I want him to think that we are all three working together toward one single goal. I believe he does better work thinking he is doing it for 'our firm,' which includes himself, than he would if he were a mere laborer doing a job for me for pay."—*National Kindergarten Association*.



# The SEVEN LAST PLAGUES

*Upon Whom Will They Fall? Are They Coming Soon?*

by CARLYLE B. HAYNES

THE great cities of the earth leveled to the ground; a world-wide plague of disease; men everywhere blasted with the scorching heat of the sun; the rivers and seas of earth turned to blood; and a world-wide blackout of intense darkness. And then Armageddon—the last great battle which will bring an end to human history on this planet.

These are the things the Bible leads us to expect in the near future.

The final dealings of God with those who have broken His law and rejected His mercy are at hand. World distress, world war, world devastation, and world depopulation will be the ultimate results of man's rebellion against God.

The great threefold message of Revelation 14, to which we have been giving some attention, will be brought to a close in precisely the same way as that in which every similar message of mercy and truth has ended—by the punishment of those who have rejected it.

The rejection of the message of Noah brought about a world cataclysm and the destruction of those who refused to heed God's warning.

The refusal of Sodom and Gomorrah to heed the message sent to them by heavenly angels brought about the complete destruction of those cities.

Failure of Jerusalem to accept the messages of the prophets resulted in the subjugation of that city and the captivity of its inhabitants in Babylon.

Jerusalem's refusal to heed the message of Christ and His apostles resulted in its overthrow again by the Romans.

These messages of warning and instruction have carried both salvation and destruction with them—salvation to those who accept them; destruction to those who reject them.

So it is with the last great message of the gospel, the threefold message that calls for worship of the Creator, whose judgment hour is come, and warns against the apostate church and the beast and its image.

There is salvation in this last message for all who believe, and who keep the commandments of God; but there is destruction for those who reject.

This is plainly stated in the very terms of the message itself. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the

wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented." Revelation 14:9, 10.

"The wine of the wrath of God." "Poured out without mixture." "The wrath of God" is to come upon those who worship the beast and his image and who receive his mark, that is, those who reject the threefold message.

What is this wrath of God? Heed carefully the answer. "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15:1.

The unmixed wrath of God, something that men have never known before, is contained in the "seven last plagues." These will be visited upon a rebellious world which has refused God's final message of mercy.

But those who have obeyed that message will not be hurt by these plagues. Concerning them a thrilling description of triumph and victory is given. Read it in Revelation 15:2-4.

When the world has heard the threefold message, and rejected it, and every case has been decided, a decree of finality will go forth from heaven. You can read this decree in Revelation 22:11.

When this decree has been made, and the day of salvation has closed, and the Spirit of God has been withdrawn from the earth, then the seven last plagues will begin to fall upon men.

This will be the close of human probation. No man can be saved after these plagues begin to fall. The door of mercy will then be closed. The day of salvation will have ended. The day of the Lord will have begun.

And that day will not be a day of light and glory. It will be a day of darkness and gloom. Amos 5:18-20. It will be a day of wrath, of trouble, of distress, of punishment. Zephaniah 1:15-18.

That there is no salvation during the time of the plagues, and no man can then be saved, is clearly indicated in Revelation 15:8. No man is able during the seven plagues to enter into God's temple to avail himself of the merits of Christ.

The seven last plagues are in many respects similar to the plagues of Egypt. In one particular they are not like those ancient plagues; that is, they will contain no mixture of mercy.



Revelation tells us that the waters of earth will be turned to blood during the great plagues.

The first plague is described in Revelation 16:2—a fearful and grievous sore upon all who worship the beast and his image and receive his mark.

When this breaks out upon wicked men we will know that the day of probation has closed, that the day of the Lord has arrived, that other devastating plagues are about to fall, and that the end is very near. See Revelation 18:8.

The second plague is described in Revelation 16:3—a fearful visitation of divine wrath—blood everywhere.

The third plague is described in Revelation 16:4—an intensification of wretchedness, an accumulation of misery and distress, yet a most fitting punishment for those who have shed the blood of saints and martyrs. Now God gives them blood to drink. Revelation 16:5, 6, 7.

The fourth plague is described in Revelation 16:8, 9—punishment still intensified.

Added to the fever of the sores, with



nothing to drink but blood, the men who have rejected the mercy of God in His great closing message will be subjected to the scorching heat of the sun until they blaspheme God. Truly the way of the transgressor is hard!

The fifth plague is described in Revelation 16:10, 11—a great blackout! Darkness over the seat of the beast, and his kingdom full of darkness! Certainly a fit end for a system that has drawn a cloud of spiritual darkness over all the earth, and darkened the minds and souls of men everywhere.

Do not overlook the significance in these verses of the fact that those suffering from the sores of the first plague are still alive under the fifth plague. That throws significant light upon the duration of these plagues. They will happen within a short time—within the space of a year.

The sixth plague is described in Revelation 16:12-16—Armageddon! and the nations gathered there by the spirits of devils, which will issue forth out of the mouth of the dragon, of the beast, and of the false prophet, indicating clearly that religious as well as political issues will be involved at Armageddon. The dragon, paganism; the beast, Romanism; the false prophet, or the image of the beast, apostate Protestantism—all will be fighting against God at the last.

While this "battle of that great day of God Almighty" is in progress, the seventh angel pours out the final vial of wrath.

The description of the seventh plague will be found in Revelation 16:17-21. This closes the history of humanity, for God steps in to settle the affairs of the whole earth, and His long controversy with sin. The thunder of His wrath begins to play over the heads of the contending armies. A mighty earthquake, which has never been equaled in force and destructiveness in the history of the world, shakes the earth with fury. The cities of the earth are leveled to the ground. Hailstones, each weighing fifty pounds (the weight of a talent), beat and crush all the works of man to nothingness. The islands flee away, the mountains disappear, and men blaspheme God.

But what of God's people, the saints of Christ?

As the Israelites were protected from the plagues of Egypt, so God's people now will be saved from the seven last plagues.

The ninety-first psalm seems to have been written with this situation in mind. Read it now and be comforted. The people of God will be protected in the day of His wrath.

May you be among them. But to be among them it is necessary now to heed the admonition: "Seek ye the Lord, all

ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

## Will Christ Come?

(Continued from page 5)

ward they that are Christ's at His coming." 1 Corinthians 15:21-23.

The plan of God is to give a bodily resurrection to the saints who have passed from this life, and to give a change of body to the living saints, so that all the saints together shall ascend "to meet the Lord in the air."

"For our conversation is in heaven," says the apostle Paul, "whence also we look for the Saviour, . . . who shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:20, 21. Again He says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52. To complete the picture we read in 1 Thessalonians 4:16, 17: "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."

As the redeemed ascend to greet their Saviour and King they will hear the heartening words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," while the saints themselves will cry: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Matthew 25:34; Isaiah 25:9.

What a wealth of data the Bible provides by which one can answer with bold affirmation the question: "Will Christ come again?" There is but one climax to the Bible story, but one supreme event seen through all the narrative of God's dealings with man, and that is the return of a risen and triumphant Saviour when He shall come to take the scepter, and "the kingdoms of this world . . . become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

The late Dr. Brown once said that just as the starry systems revolve around the one polestar, so all the plans and activities, all the doctrines and teachings of the church rotate around, and center in, that culminating event—Jesus' return.

Again and again Jesus Himself referred to His return. If He was not speaking directly about the subject, He was doing it indirectly, through a parable. It was the one theme which encouraged the Saviour as He faced the anguish of Calvary. He looked forward to that day when He should "see of the travail of His soul," and be satisfied. So anxious was He that His people should rejoice in the hope of His return that even after all His careful teaching prior to His ascension, He sent two angels with a special message to the sorrowing disciples on Mount Olivet, as they gazed wistfully at the receding person of their ascending Lord. That message concerned the one theme—His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Later, when He gave His "revelation" to John on Patmos, His return and the issues connected therewith figured prominently, while in the closing chapter three times He repeated the significant phrase: "I come quickly." Every true Christian today will unite in the fervent reply: "Even so, come, Lord Jesus"—for "yet a little while, and He that shall come will come, and will not tarry."



## COMING NEXT WEEK

in addition to the regular features:

WHAT "SALVATION" MEANS	L. A. Smith
BIBLE STORY PROVED TRUE	W. L. Emmerson
DID CHRIST ABOLISH THE LAW?	C. E. Grant
FAMINE STRIKES CHINA	R. H. Hartwell
MAMMOTHS BURIED BY THE FLOOD	T. G. Bunch
BOMBS IN THE NIGHT	H. F. De'Ath
ILL HEALTH AND ITS LESSONS	G. G. Lowry
HOME EDUCATION	Laura Gray
THE FATE OF GOD'S ENEMIES	C. B. Haynes
JUST SMILE!	Inez Brasier



## Before the Flood

(Continued from page 11)

methodological criticism employed in other departments of biology, has not yet been brought to bear against evolutionary speculation. There are indications, however, that this criticism will not now be long delayed."

The dissent from the evolutionary theory among scientists is growing in momentum every year as science arrays its facts from the research laboratory of nature. Dogmatic and cocksure statements in regard to the certainty of evolution are disappearing from the vocabulary of scientists. They are either becoming more cautious in their pronouncements, or are boldly denouncing the evolutionary hypothesis as being unscientific and untenable even as a theory. Christians not only have nothing to fear from the discoveries of modern science, but may confidently expect an ever-increasing array of evidence in support of the Scriptures of truth. Through the study of the two great volumes of revealed truth, the Bible and the book of nature, "ye shall know the truth, and the truth shall make you free."

## God's Law Stands

(Continued from page 7)

or, as the Moffatt translation puts it, "at the side of the ark." Note further that this book of the law, which was kept at the side of the ark, was to be a witness against them.

Now let us notice our text in Colossians 2:14-17 again. It says, "Blotting out the handwriting of ordinances that was against us." Now just what was it that was against us? According to our text in Deuteronomy 31:26 it was that which was contained in the book of the law which was in the side of the ark, for it was to be placed there "for a witness against thee."

Returning once more to our text in Colossians 2:14-17, we read again, "Blotting out the handwriting of ordinances that was against us. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

If our reasoning has been correct, that the Mosaic law contained instructions regarding meat offerings, drink offerings, new moons, and sabbath days other than the Sabbath of the fourth commandment, we ought to be able to find further evidence to that effect. Turn now to Leviticus 23:4-38. In verse 4 we read, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Note that verse 5 records the fourteenth day of the first

month as the Lord's Passover, and verses 6 and 7 record the fifteenth day of the first month as a holy convocation, and verse 8 records the twenty-first day as a holy convocation. In verse 13 is recorded a meat offering and a drink offering. Again in verse 24 the first day of the seventh month is called a sabbath day.

That this was not the seventh-day Sabbath is clear from the fact that it was a date sabbath which would rotate around the weekly cycle like our Christmas or Fourth of July of today. Again, in verse 27, the Day of Atonement, which came on the tenth day of the seventh month, is not only a holy convocation but, according to verse 32, it was a sabbath day. In verses 33 to 36 the other feast days and holy convocations are brought to view and then, in verse 37, these feasts and offerings, such as meat offerings, drink offerings, and burnt offerings, are again enumerated. Then follows verse 38, which says, "*Beside the Sabbaths of the Lord.*"

It ought to be clear to us that the sabbath days of Colossians 2:16, which are classed with meat offerings and drink offerings, are not the seventh-day Sabbath, but those ceremonial sabbath days which are "beside the Sabbaths of the Lord." That this has long been the belief of outstanding denominational teachers is evident from the following facts:

Mr. John Wesley, founder of Methodism, has this to say: "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. [Col. 2:14.] But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can

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be broken, which 'stands fast as the faithful witness in heaven.' The moral stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."

That the minister who confused the law of Moses and the law of God, and considered as abolished the law of God as well as the law of Moses, received no sanction or sympathy from John Wesley is plainly evident from this quotation taken from one of his sermons: "In the highest rank of the enemies of the gospel of Christ, are they who, openly and explicitly, 'judge the law,' itself, and 'speak evil of the law;' who teach men to break . . . not one only, whether of the least or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, 'What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. . . .' This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling Him that He understood not how to deliver the message on which He was sent. O Lord, lay not this sin to their charge. Father, forgive them; for they know not what they do!

"The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did, when he said, 'Hail, Master; and kissed Him.' And He may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying Him with a kiss to talk of His blood and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor indeed

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can anyone escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in anywise, the least of the commandments of God."—*Works of Wesley*, Sermon XXV, (7 vol. ed.) vol. 1, pp. 225, 226.

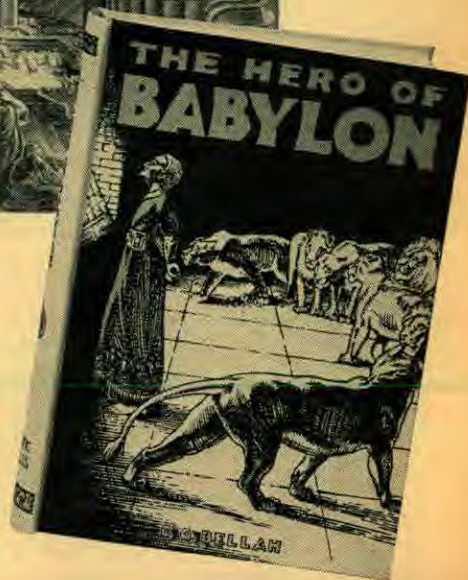
It is clear from the Scriptures that the children of Israel had mingled many heathen customs with their worship, and the Lord gave them at Sinai definite instructions concerning the sacrificial service. After the completion of the tabernacle, He communicated with Moses from the cloud of glory above the mercy seat and gave him full directions concerning the system of offerings, and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was preserved in the ark.

As has already been stated, there are many today who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its feast days, its meat offerings, its drink offerings, and its ceremonial sabbath days which were "beside the Sabbaths of the Lord" was to be observed by the Hebrews until type met antitype in the death of Christ. As one writer has said, "With the great sacrifice offered upon Calvary, ended that system of offerings which had for four thousand years pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease."

It was this ceremonial law of Moses, and not the law of God, for which the church at Antioch contended with Paul. We read in Acts 15:5: "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them [the Gentiles], and to command them to keep the law of Moses." This Paul denied, but on the other hand we find him declaring the law of God to be "holy, and just, and good" (Romans 7:12); and that these words were spoken with the Ten Commandment law in mind is evident from verse 7, where he says, "I had not known lust, except the law had said, Thou shalt not covet," and this command is one of the ten. No, the Ten Commandment law is not ceremonial and was not abolished or nailed to the cross.



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# Are We Traveling a Dead-End Road?

TWO-MINUTE  
MESSAGE

by  
C. L. PADDOCK



KEYSTONE

RECENTLY as I was about to drive onto a certain street in the city of Toronto, I noticed a conspicuous sign, "This is a dead-end street." In other words, it would not take me through. If I entered, I would come to a stopping place where I could go no farther. I have also seen dead-end roads out in the country districts. I usually avoid them.

Is life a dead-end road? Is death the end of existence? Is the grave the doorway into heaven, or hell, or purgatory? Will you or I live again, or does this life end it all—in other words, are we on a dead-end street? We leave our loved ones in the cemetery after death. Is there any hope that we shall see them again?

It has been estimated that every hour of the day five thousand people pass out of this life, leaving behind broken hearts and homes. To every family, in every age, and in every country on the globe, comes the monster of grief and sorrow. And whether you and I think about it or not, we too must go this way.

No one has ever returned from this realm of mystery and silence. Some who have died, promised before death to send messages back to their loved ones. Though these loved ones have waited long, no messages have come. Man has made a great many wonderful discoveries, but his explorations have not taken him beyond the grave. He has tried, but in vain.

God has not left us in darkness on this subject of life after death. It is not a dead-end road. God says death is but a sleep. In Psalm 13:3 we read, "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." In First Thessalonians 4:13 Paul says, "I would not have you to be ignorant, brethren, concern-

ing them which are asleep, that ye sorrow not, even as others which have no hope."

Is there to be an awakening from this sleep? Will you and I live again, or shall we sleep on and on throughout eternity? The Bible does not leave us in doubt here, but Paul continues: "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." Verses 16, 17.

No, this life is not a dead-end road. The grave is a quiet resting place where we sleep for a time until the resurrection morning. We might take pleasure in the thought that our loved ones who have died are enjoying the bliss of heaven. However, it wouldn't be very pleasant for us to think that they might not be there, but that they are in an ever-burning hell.

After the resurrection from the grave, we shall be rewarded according to our works—the deeds done here on earth. We could hardly expect to serve the devil all our lives here, and then be sent to heaven to live with God throughout eternity. That would not be reasonable, would it? On the other hand, if we live for God here, we shall live with Him in the hereafter. After the resurrection we may dwell with Him in that land He has gone to prepare for us as promised in John 14:1-4.

How thankful we should be that God did not leave us in darkness about this unknown land, about life after death. There is abundant proof in the Bible that we shall live again. Life is not a dead-end road.

