

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



# The Flight of **TIME**



INTERNATIONAL

*This long-range bombing plane, rising from a rough sea off San Diego, California, cost a million dollars.*

## A Survey of World Events by the EDITOR



### "TERRIBLE COMPLEXITY"

**T**HIS was the headline given to the Foreign Affairs section of the *San Francisco Chronicle* on April 30, 1939. "Terrible Complexity!"

A few days later, on May 4, that sparkling columnist, Royce Brier, wrote: "Everything is in the utmost confusion. A hundred thoughts, surmises, crazy possibilities, crowd upon us."

The accuracy of these descriptions of the present world situation needs no emphasis. As news comes to us hour by hour over the radio, or in our news-

papers, or by letters from friends abroad, we all must sense something of the bewilderment so prevalent in every country today.

That some dreadful catastrophe is about to happen everybody is convinced, but how it will begin, and who will be involved, and what will result—these are the unanswered questions that strike terror to millions of hearts the world around.

All the rumors that precede a mighty war surge about us—rumors of troop movements, of battleships cleared for action, of gun crews in position, of fortresses manned. Rumors, too, of secret treaties and alliances, of strange new

weapons of destruction, of simmering revolution in enemy territory.

Propaganda of the old war-mongering type is being broadcast by several of the Great Powers. In such countries truth is at a discount, and whole populations are being deliberately misinformed. So subtle is this dissemination of false news that it seeps into the press of other lands, where liberty still exists, until the average individual finds it hard to know what to believe.

Bitter feelings have been aroused, national sensibilities offended, ancient antagonisms revived, so that reason and calm judgment have been dethroned and wild words are flying—provocative, challenging words, like those of angry children in a playground.

In such an atmosphere "terrible complexity" can only increase and confusion become worse confounded.

There are some writers and lecturers, of course, who pride themselves on their knowledge of the future and profess to be able to tell how present problems will resolve themselves. They claim to know what Mussolini will do next, and the future policy of the mystic of Berchtesgaden. But they know nothing. Their words are idle vaporings. The immediate future is so wrapped in obscurity that anything may happen and the most careful prognostication be falsified overnight.

In the midst of the quicksands of swiftly changing events there is, fortunately, one solid rock on which we may stand and view the days ahead.

*View of the spacious control room in the great Pan-American Flying Boat, "Yankee Clipper." This sky liner weighs 42 tons and has accommodations for 74 passengers.*

INTERNATIONAL



We refer to the Bible and its ability to eliminate all uncertainty from our minds, to renew our faith in God's guidance, and give us confidence in the ultimate triumph of righteousness and truth.

To illustrate our meaning we quote the Bible reference to the very state of affairs we are discussing here. Speaking of the events that would precede His second coming, Christ said: "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

This striking prediction does not go into detail; it does not give us any names of countries or of national leaders involved; but it does describe a state of affairs that will be unmistakable when it comes to pass.

This condition, we believe, is now with us. Truly, there have been many times of international trouble before, but never such unique problems as today. It was to this hour of "utmost confusion" and "terrible complexity" that the Saviour pointed as He scanned the centuries ahead.

Therefore with our feet planted firmly on the rock of God's word we can look forward into the future without dismay, or undue anxiety, knowing that "the Most High ruleth in the kingdom of men" and, with infinite patience and wisdom, is directing the course of history toward its stupendous climax at the glorious return of Christ.



#### SPIRITUAL MESSAGE NEEDED

**I**N recent issues we have noted the growing interest in religion to be observed in many unexpected places today.

The hills and valleys, it has been said, are filled with people "whose longing for religion is so great it is pathetic."

Broadway, we have been told, is turning to religious subjects for its plays to meet the spiritual hunger of the people.

And now Mr. De Mille, world-famous film producer, is reported as saying: "I feel that what is sorely needed at the present time is a picture with a great spiritual message."

Whether Mr. De Mille will be able to produce such a picture nobody knows, but his impression that such a picture is needed is another important indication of the changing attitude of the general public toward God. Hollywood, like Broadway, has long since learned that it pays to give the people what they

#### OUR COVER PICTURE

This week our cover picture shows some of Uncle Sam's Flying Cadets trying out their wings at Pensacola, Florida. In every nation today youth is taking to the air.

KEYSTONE

want. And now it has found that the people want religion.

They do. They are starving for it. They are weary of the dry husks of skepticism. They want to feed their souls on something other than bridge and cocktail parties. They want to find the one satisfying thing in life that has eluded them so long. And they will seek it in the theater, or the movies, or anywhere it may be offered them.

This revolution of thought, this amazing change of outlook toward spiritual things, presents to the church of Christ its greatest opportunity since Pentecost. God is pouring out His Spirit, as He promised, upon all flesh, preparing the way for the last and greatest promulgation of His message of love to men.



#### A TALE OF TAXES

**N**OBODY likes to talk about taxes, at least not until after they are paid, but a comparison between national taxes came to us the other day which affords a

significant side light on the present world situation.

In the United States a man with a wife and one child can receive as much as \$3,000 a year without paying any tax to the Federal Government.

In Great Britain the same man with the same income would pay \$177.50 in tax.

In Germany, however, he would pay considerably more. In that country, with its strong expansionist program, a man with a wife and one child earning only \$1,250 a year must pay the government \$110. If he has two children, the tax is \$100. If he has three children, it is reduced to \$90. Ninety dollars out of \$1,250 and a wife and three children to keep!

But that is not all. According to the Berlin correspondent of the *London Daily Mail*, "in addition, the German pays citizen tax, church tax, unemployment insurance, social insurance, super-tax on incomes of \$2,000 a year, and a capital tax of 1/2 per cent on a capital of \$2,500. There is also a defense tax in certain cases."

Quite evidently there is a price to be paid for vast rearmament programs, and it would appear that once more it is the little man who pays the bill.

How happy will be the day when in God's glorious new sinless world there will be no more strife among men, no more waste of human resources on the munitions of war, no more vast expenditures on unprofitable enterprises and,—no more taxes!

*Procession of conscripts in Rome bearing banners with the strange device, "Pacifists Are Detestable." These men were born in 1918-19, as the Great War closed.*





# Can MONEY SAVE US?

*Is Wealth Able to Solve Our Perplexing Problems?*

★ by FREDERICK C. GILBERT

IN delivering the opening address to the seventy-sixth Congress of the United States on January 4, 1939, the President made reference several times to the present estimated annual income of the country of sixty billion dollars, contending that it could reach eighty billion dollars.

Sixty billion dollars and eighty billion dollars are vast sums of money, so stupendous indeed that the ordinary mind cannot cope with the figures. If a person had to count one billion dollars with dollar bills at the rate of six each second, counting at the rate of ten hours each day, six days a week, fifty-two weeks a year, it would take him almost fifteen years. To count sixty billions, he would need to live as long as Methuselah. To count eighty billions, he would have to attain to the combined ages of Noah and Abraham.

But supposing the nation could reach the peak of annual wealth suggested by the President, would the people of the United States have their problems and perplexities all solved? Can money, stocks, bonds, or other negotiable securities save us from woes, trials, miseries, dust storms, epidemics, or death? No, indeed. There have been rich nations in the past, yet the grave, and the brood of sorrows that accompany it, are still with us. Peace, contentment, satisfaction, permanent tranquillity, freedom from disaster and bereavement, are not secured through earthly means. Sacred history describes the world's richest man, yet with all his fabulous wealth he did not find lasting satisfaction.

## *The Richest Man of All Time*

It is interesting to note that King David, Israel's outstanding poet, organizer, and sweet singer, was without doubt the richest man the world has ever known. The Scriptures describe his

wealth in the following language: "I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver." 1 Chronicles 22:14.



## *God's Love*

C. A. SMITH

I cannot soar away to heaven  
And in God's glory share;  
I cannot visit that blest land  
And see the wonders there;  
I cannot see our gracious God,  
Enthroned in light above;  
These glories all I cannot know,  
But, oh, I know His love!

In wondrous love He rescued me  
When I was lost in sin;  
In tender love He comes to me  
And gives me peace within  
Though trials press about my soul;  
And this one thing I know,  
He deals so graciously with me  
Because He loves me so.

I have not earned this gracious love—  
It is a gift to me;  
It is the Saviour's offering  
For sin that makes me free.  
I plead His blood, His righteousness,  
His sacrifice for me;  
For these the Father hears my prayer—  
These are my only plea.

And shall I not to Him be true  
And trust, whate'er may come?  
For well I know in tender love  
He's leading me toward home:  
I long for that blest land where love  
Shall rule from pole to pole,  
Where God's redeemed shall dwell in  
love  
While endless ages roll.

A talent of gold, Old Testament reckoning, equals \$29,085. One hundred thousand talents of gold equal \$2,908,500,000. A talent of silver equals \$1,940. A thousand thousand talents, or one million talents of silver, equal \$1,940,000,000. These two sums combined equal \$4,848,500,000. David, however, had other resources of wealth. He says, in addition to the huge sums he already had accumulated and was prepared to turn over to his son Solomon for the erection of the magnificent house of God, "Because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." 1 Chronicles 29:3, 4.

Three thousand talents of gold equal \$87,255,000; seven thousand talents of silver equal \$13,580,000. If these two latter sums are added to the foregoing amounts of gold and silver, we have the stupendous sum of \$4,949,335,000. This one man had accumulated in his brief lifetime nearly five billion dollars. He was a multibillionaire; and if wealth had the power to satisfy the heart, David should have enjoyed such peace.

## *The Only Certain Cure of All Ills*

We shall let this mighty prince of wealth tell his own story: "As for me," David says, "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

This monarch confessed publicly that his riches, fame, and worldly honor afforded him no lasting peace or satisfaction. Those gems and crowns and pearls and honors did not bring joy to his heart,

nor lasting contentment to his mind. Only one experience could bring to him what his soul desired—to behold the face of the Son of God in righteousness. When did the king of Israel expect to see the Lord in His glory? Let other scriptures answer: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 John 3:2.

A description of His appearance is found in the following words by the aged seer of Patmos: “I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revelation 19: 11-16.

This description of the Lord of glory harmonizes with the description of His advent given by King David himself in these words: “The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My-saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself.” Psalm 50:1-6.

Israel’s sweet singer longed to behold the lovely face of the spotless Son of God clothed in His glory and majesty. David knew, if only he were worthy to behold that pure and holy Person, when He would appear in the clouds of heaven to raise the dead and banish sorrow, that at that hour he would be in perfect peace.

King David had reasons for desiring the Lord to come the second time. To Israel’s monarch had been revealed most picturesque scenes of what would take place on that glorious occasion. He says: “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge

the earth: He shall judge the world with righteousness, and the people with His truth.” Psalm 96:11-13.

The thought of the advent of the Saviour filled the soul of this valiant man with eager anticipation. He was thrilled as he contemplated the experience he would enjoy on that occasion. He appealed to all objects, inanimate as well as

animate, to unite with him in praise because of it.

“Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell

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The Word of  
the Living  
God—9



by BERTHA  
UNRUH  
COOLEY

## The LIBERATING WORD

SIN and slavery are synonymous. No form of serfdom has ever known servitude so severe as that which Satan exacts of his servants. When man obeyed the voice of the serpent in the beginning, thereby disobeying the command of God, it resulted in the whole human race's being “sold under sin.” Bondage in some form is invariably woven into all human experience.

Into this world, which had become a vast prison house, came Jesus, the great Emancipator of men, to “proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. The great object of His mission was appropriately portrayed in His triumphal entry into Jerusalem. Contrary to the custom of earthly kings, who on similar occasions would have led a train of captives, Jesus was followed by a multitude, not of bondmen, but of freed men.

“Conquering kings their titles take  
From the foes they captive make;  
Jesus, by a nobler deed,  
From the thousands He hath freed.”

There is an innate love of liberty in every human heart, placed there by the Creator who made man a free moral being. It was His purpose that man should be untrammelled by any enslaving power. But disobedience to God meant submission to a power whose ruling principle is exactly the opposite of freedom.

In His great love and compassion, God had devised a plan by which man would not be left to suffer—except by his own volition—under the thralldom of sin. By accepting this plan he would be restored to the “glorious liberty of the children of God.”

“Thou shalt call His name Jesus: for He shall save His people from their sins.” Matthew 1:21. “Mighty to save,” He demonstrated His power to release the souls which were led captive by Satan at his will. At the sound of His voice the turbulent elements were hushed into peace, symbolic of His power to still into silence the mighty tides of sin that overwhelmed men’s spirits.

At His rebuke the demons fled from those whom they had controlled. His word brought relief from disease and release from the power of death. “Speak the word only,” they urged, and they knew that deliverance would come.

The snares of Satan are suited to every individual, and no human being has ever been immune to his sophistries. Whether they realize it or not, all have been bound by sin in some form. The most refined and cultured who would not stoop to the sins of the flesh may be held in bondage by the power of erroneous thought. The only hope for any soul is in Jesus, the great Liberator, of whom it is written, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. “If the Son therefore shall make you free, ye shall be free indeed.” “Ye shall know the truth, and the truth shall make you free.” John 8:36, 32. To all who come to Him He makes not only a positive declaration but an unfulfilling promise: “Sin shall not have dominion over you.” Romans 6:14. He can break the bonds of the grossest forms of slavery, for “thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.” Isaiah 49:25.

Today, as never before, the world is enslaved by sin. The picture is too apparent to require detailed delineation. But the darkest outlook often leads to the brightest prospects. So out of this generation, which has known the greatest enslavement, God will liberate a people who shall experience the fullest freedom from the bondage of sin. “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;” “and in their mouth was found no guile: for they are without fault before the throne of God.” Revelation 7:14; 14:5. Through the eternal ages they will be a living witness to the fact that the plan of salvation was a complete success; that the power of God was able to save to the uttermost.

THE threat of appeal to Caesar weakened the determination of Pilate to release Jesus and defend Him from the fury of the mob. He again began to parley with the Jews. Seating himself on the judgment seat in front of the praetorium, Pilate pointed to Jesus and in bitter irony said to the Jews, "Behold your King!" The answer of the mob was a unanimous demand that He be crucified. "They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away." John 19:14-16.

In their desperation, the Jews were willing to acknowledge what they had always vehemently denied, that Caesar was their only king. This was a virtual abandonment of the Messianic hope. In yielding to the clamor of the mob, Pilate proved his complete unfitness to act in the capacity of a Roman judge. The following well-established rule of Roman law was doubtless known to Pilate: "The idle clamor of the populace is not to be regarded, when they call for a guilty man to be acquitted, or an innocent one to be condemned."—*Law 12, Code de Poenis*. "Poor mockery of a ruler! Set by the Eternal to do right on earth, and afraid to do it; told so by his own bosom; strong enough in his legions, and in the truth itself, to have saved the Innocent One, and kept his own soul—he could only think of the apparently expedient. Type of the politician of all ages, who forgets that only the right is the strong or wise."—*Geikie's "Life of Christ,"* page 767.

### *Public Opinion Is Fickle*

Another of the four evangelists thus describes the final effort of Pilate to argue with the mob and the methods by which they forced him to acquiesce to their demands: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified." Matthew 27:22-26.



## The Sentence of the UNJUST JUDGE

*Twenty-first article in the series on the closing events in the life of Jesus of Nazareth*

by TAYLOR G. BUNCH

Giovanni Rosadi said regarding this scene: "'Crucify Him!' was the last, unanimous, most piercing cry of the people, causing uproar in court. Not a single discordant voice was raised amidst the multitudinous clamor; not a word of protest disturbed the mighty concord of anger and reviling; not the faintest echo of the late hosannas, which had rung with wonder, fervor, and devotion, and which had surrounded and exalted to the highest pitch of triumph the bearer of good tidings on His entry into the holy city. Where were the throngs of the hopeful and believing, who had fol-

lowed His beckoning as a finger pointing toward the breaking dawn of truth and regeneration? Where were they, and what thinking and why silent? . . . And the multitudes of disciples and enthusiasts who had scattered sweet-scented boughs and joyous utterances along the road to Sion—where were they, what thinking and why silent? Not a remembrance, not a sigh, not a word of the great glory so lately His."—*"The Trial of Jesus,"* pages 267, 268.

How fickle is popular public opinion! How quickly the glad hosannas of the applauding multitude changed to the

mad cry, "Crucify Him, crucify Him." It seems that the more ardent and universal the acclamation, the more wild and unanimous the denunciation when the tables begin to turn. Horace Greeley on his deathbed truthfully said: "Fame is vapor; popularity is an accident; riches take wings; they who cheer today may curse tomorrow. One thing endures—character." Jesus had the one thing that endures, and the passing centuries of time have enhanced rather than diminished His glory.

As a last resort Pilate sought to escape the responsibility of his gross injustice by the performance of a theatrical act. To wash the hands of all responsibility in a matter had long been a custom among the Jews. See Deuteronomy 21:6, 7; Psalms 26:6; 73:13. The custom was also not unknown to the Romans. "Not daring, in his weakness, to play the man, and do right, Pilate was yet determined that even those at a distance, who might not hear his disavowal of any willing share in the condemnation of Christ, should be made to see it. To wash the hands in water is a natural symbol, so expressive of repudiation of responsibility, that it had been adopted by Jews and heathen alike."—*Geikie's "Life of Christ,"* page 767.

One writer declares that all the water of the Mediterranean could not have been sufficient to wash away the guilt of the Roman governor. He who had repeatedly declared Jesus to be innocent and then sent Him to the cross has gone down in history as "The Unjust Judge."

### The Sentence of Death

"They were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required." Luke 23:23, 24. "Thus ended the most memorable act of injustice recorded in history. At every stage of the trial, whether before Caiaphas or Pilate, the prisoner conducted Himself with that commanding dignity and majesty so well worthy of His origin, mission, and destiny. His sublime deportment at times caused His judges to marvel greatly. And through it all He stood alone. His friends and followers had deserted Him in His hour of greatest need. Single-handed and unaided, the Galilean peasant had bared His breast and brow to the combined authority, to the insults and outrages, of both Jerusalem and Rome."—*"The Trial of Jesus,"* Chandler, vol. 2, p. 139. Through the prophet Isaiah, more than six centuries before, Christ had described this experience in the words: "I have trodden the winepress alone; and of the people there was none with Me." Isaiah 63:3. His

great popularity had vanished, and He was left alone.

It is the verdict of mankind that the sentence of death that sent Jesus to the cross after He had so many times been declared innocent was nothing short of judicial murder. The previously quoted legal authority says: "The pages of human history present no stronger case of judicial murder than the trial and crucifixion of Jesus of Nazareth, for the simple reason that all forms of law were outraged and trampled underfoot in the proceedings instituted against Him. The errors were so numerous and the proceedings so flagrant that many have doubted the existence of a trial."—*Id.*, page 216. The noted Italian advocate says that "the governor did not summon a single witness, did not verify any evidence, did not set before himself any investigation as to innocence or guilt, nay, he was satisfied as to the innocence

of the prisoner, and yet decided in favor of guilt and condemnation."—*"The Trial of Jesus,"* Rosadi, pages 236, 237.

Giovanni Rosadi sums up this greatest travesty on justice as follows: "Thus ended the trial before the praetorium. But the name of trial is ill-befitting to the chain of wild, savage, and disorderly proceedings which followed one another from early morning. Jesus was now condemned. That He was tried cannot be said, for who were His judges and when did they judge Him? Not they of the Sanhedrin, for they had not the power, nor did they claim it. Not by the Roman magistrate in the praetorium, who heard no single word of evidence, sought not a single proof, weighed not a single pleading, observed not a single form. Were one to forget the place of the proceedings, a Roman tribunal, were one to forget the date, some eight centuries after

(Continued on page 14)



## NEWS FLASHES

POINTED PARAGRAPHS  
OF WORLD INTEREST

by W. L. Emerson

♣ **INDIA'S NEW ROADS** It is stated that the Indian Government intends, during the next three or four years, to construct 25,000 miles of new roads.

♣ **CONTROL OF MINERALS** "Britain and the United States control about three quarters of the world's mineral industries, and own about two thirds of them," stated Sir Thomas Holland at a recent meeting of the Geographical Association.

♣ **JAPAN'S RAIL PLAN** The Japanese Railway Minister, Mr. Takahashi Yumoto, has advocated the building of a trans-Asian "anti-Comintern" railway connecting Tokyo and Berlin. This could be accomplished by linking the present railhead at Paotow with Bagdad across Chinese Turkestan, Afghanistan, and Persia if Japanese control could be pushed eastward so as to dominate Turkestan.

♣ **LOST OUR WAY** "We all have lost our way in the confusion of these times," declared Lord Snell, commenting on the absorption of the Czech State into the German Reich, "and perhaps all of us have too much subordinated spiritual values to material and temporary considerations. We might, both as individuals and as a nation, have to rebuild from the depths."

♣ **PAPACY AND PEACE** "A grave mistake would be made by anyone who would regard the papacy as simply a peace-loving religious institution," says Mr. J. W. Poynter, in the *British Weekly*. "It is also a dictatorial, political-minded power, which has always regarded war as a legitimate method of attaining aims it considers useful for the church."

♣ **TOWER'S FIFTIETH BIRTHDAY** In March the Eiffel Tower in Paris, France, celebrated its fiftieth birthday. It was originally built as the "clou"—the object of chief attraction—of the 1889 Exhibition. It is 984 feet high, and made up of 15,000 separate pieces of steel secured together by 2,500,000 rivets, the whole structure weighing 7,000 metric tons. While still the tallest building in Europe, it is overtopped in the United States by the Empire State Building and the Chrysler Building.

♣ **WORLD AND THE PAPAL CORONATION** According to the *Universe*, "a more numerous, more varied, and more representative" gathering witnessed the coronation of Pope Pius XII, "than ever before in the history of Rome and the papacy. Forty nations were represented, and more than fifty members of royal families were accorded special places of honor."

♣ **MORAL ARMAMENT** "We must arm our children morally at the same age as totalitarians arm their children with guns," asserts Dr. Marie Montessori.



It is significant that disturbances of nature are in this age increasing in number and severity.

# NATURE VOICES AND

# WAR

*Do earthquakes, cyclones, droughts have a message for us?*

by ASHLEY G. EMMETT

**S**ICK under the curse of sin, creation groans and tosses in pain, voicing her warning of the approaching end of all things.

When at creation God in six days molded with His own hands—

“Each little flower that opens,  
Each little bird that sings, . . .  
The purple-headed mountain,  
The river running by,  
The sunset and the morning  
That brighten up the sky.”

He saw that everything He had made was “very good.” Genesis 1:31. Not a discordant note was there in the symphony of the Creator’s masterpiece. God’s work was perfect. Deuteronomy 32:4. Harmony prevailed until sin entered Eden.

Then, with moral transgression, discords appeared. God said: “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee.” Genesis 3:17, 18. Nature, animate and inanimate, now was to be less compliant to man’s will, and this, be it noted, is for his good.

While nature since has sometimes appeared to behave like a runaway steed, its reins have remained in God’s hands, its strange phenomena being intended to impress man with the reality of the consequences of sin. Thus, while “the whole creation,” suffering with the disease of sin, “groaneth and travaileth in pain together until now” (Romans 8:22), yet “fire, and hail; snow, and vapors; stormy wind,” are, nevertheless, the messengers of God, “fulfilling His word.” Psalm 148:8.

On many occasions strange upheavals in nature have served as omens, judgments, and warnings throughout the

ages. Whenever transgression on the part of nations or of individuals has reached its zenith, nature has raised its voice in protest.

In the antediluvian days, for instance, when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,” He said to Noah: “I, even I, do bring a flood of waters upon the earth.” Read Genesis 6:5-17. Nature, apparently on rampage, was God’s response to man’s transgression.

About four hundred fifty years later, when God saw that the sins of Sodom and Gomorrah were “very grievous” (Genesis 18:20), He used fire and brimstone to turn “the cities of Sodom and Gomorrah into ashes, . . . making them an ensample unto those that after should live ungodly.” 2 Peter 2:6.

Still later, in the days of the Egyptian oppression, God nine times used the forces of nature—pestilences and plagues—to turn hard Pharaoh’s heart. But it was all in vain. The tenth plague, followed by the destruction in the Red Sea, came as a mighty judgment on the impenitent Egyptians.

Again, centuries later, when Ahab, king of Israel, apostatized, “the heaven was shut up three years and six months;” and the resulting drought, according to Christ’s own words, brought famine “throughout all the land.” See Luke 4:25. Again and again from Ahab’s time until Israel went into captivity as a result of incorrigible transgression, did God use natural phenomena in His endeavors to turn His people from their evil ways.

Because “swearing, and lying, and killing, and stealing, and committing adultery” prevail, “therefore shall the land

mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven,” God warned. Hosea 4:1-3. Behind the unnatural behavior of the elements, it was God who had “a controversy with the inhabitants of the land, because there” was “no truth, nor mercy, nor knowledge of God in the land.”

Isaiah confirmed Hosea’s verdict with the inspired interpretation: “The earth mourneth and fadeth away, . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isaiah 24:4-6.

Christ indicated that in the days prior to His coming, when moral laxity would prevail in society “as it was in the days of Noah” and “as it was in the days of Lot,” there would be “great earthquakes . . . in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” Luke 17:26-30; 21:11. The elements, seemingly amuck, would be intended as signs from heaven to a godless age.

Individuals who are involved today in cyclonic destructions, floods, and disasters by land, sea, and air are not “sinners above all” others because they suffer such things. God alone can read the heart,





# ING

and  
oday?



and He alone can interpret to each soul the experiences that come to him; rather, such calamities are intended to arouse those who hear of them to heed the Saviour's warning, "Except ye repent, ye shall all likewise perish." Read Luke 13:1-5. The minor catastrophes serve "for an example" of the final punishment of the wicked, so near at hand.

It is significant that disturbances of

nature are increasing in number and severity in this age. For instance, while from 1000 to 1900 A. D. there were only thirty-six earthquakes of serious note, from 1905 to 1923 A. D., the earth suffered eighteen major quakes. In 1933 there were eighteen major earthquakes in more than ten different countries. Truly the earth waxes "old like a garment."

Again, some of the greatest scourges of history have occurred in the opening years of the twentieth century. The devastating Chinese famine, following the Great War, left in its wake thirteen million destitute, and from one to three million dead. The postwar Russian famine is described by the explorer Nansen as "the most appalling" in the "recorded history of man." The 1918-1919 influenza epidemic accounted for the loss of twelve million lives in India alone. Twenty million died in all countries. On September 1, 1923, "the greatest single disaster since the Flood" swept two hundred thousand persons into eternity in a few seconds, when the Japanese earthquake destroyed more than three thousand square miles of one of the most densely populated areas on the globe.

The death rattles of nature will be accompanied by an ever-increasing number of fatalities by land, sea, and air. God knows that when His judgments "are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26:9. A loving Father pleads with messages from the spoken and the written word, and also "with pestilence and with blood." "Thus will I magnify Myself," He adds. He purposes that He shall "be known in the eyes of many nations, and they shall know that I am the Lord." Ezekiel 38:22, 23.

The present convulsions of creation will culminate in "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Revelation 16:18. In this upheaval "every mountain and island" will be "moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man," will



Through the lowering skies of these troublous days there shine bright rays from the prophecies of God's word—gleams of that glorious event, Christ's return.

hide "themselves in the dens and in the rocks of the mountains," saying, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:14-17.

God, "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9), desires that men should take note of earth's final throes. With reverence and godly fear should we prepare for that day when the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and "the earth also and the works that are therein shall be burned up;" for we "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

The final judgments of God are inevitable, since God "hath appointed a day, in the which He will judge the world." Acts 17:31.

In the dark jungles of Africa a tyrannical native chief who had defied the British authorities learned that a gunboat was coming up the river to punish him for his oppressions. So he killed the runner who had brought the news, and meted out the same fate day after day to all who brought warning of approaching justice. But that foolish disregard did not delay the day of retribution.

We, too, may treat the message of impending judgment with contempt. We may do despite to every overture of mercy. We may stifle conscience, and scoff at the living ambassadors of God. Nature's voice, too, we may not heed. But the day of judgment will arrive nevertheless. Those who are wise will make their peace with the coming King before it is too late.

## Unload Your Cares

A VERY beautiful thought is brought out by the French translation of 1 Peter 5:7, where our version reads: "Casting all your care upon Him; for He careth for you." The word "casting" is translated "unload." Have you not found, many times, the cares of life too heavy to lift? Have you not felt that they were crushing you with their weight? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axles that then, with a slight pressure on the back of the cart, it would tip up and the whole load would slide off to the ground, and the horse would trot away with a light step. You do not have to take Him up; just take out the little pin of your endeavors to help matters, and then, with your hands of faith and committal, tip up the big load, and then run on, for He takes care of you.—"Christian Union Herald."





*Thankful for the Africans' ambition, the teacher may take advantage of it to lead into a higher experience.*

# AFRICA AWAKES

*Civilization Comes to the Dark Continent  
The Supreme Opportunity Before the Church*

by SPENCER G. C. MAXWELL  
Nairobi, Kenya Colony, East Africa

WHAT is that you hear? "A, ba, cha. A, ba, cha." Yes, it is a school—a "bush" school. Do you want to go inside? Mind your head! The door was not gauged for tall white people. Who built this place? Oh, the chief built it some time ago, and then sent an earnest plea to the missionary to give them a teacher.

When there was enough money, the teacher came with a blackboard and some chalk. The teacher had very little training himself. His mission had no training school. He was just a boy who had learned rapidly. The pupils were told to buy slates. Some could do this, and some could not. However, let us look inside the building.

Here are adults, men of thirty years and over, trying to read; women, with crying babies on their arms, endeavoring to write; boys and girls of all ages. What a mixture! Yes, they all want to read. They want to know about God in heaven and Jesus Christ.

No, there are no desks in a "bush" school, no writing books. The pupils sit on stools or logs of wood. The slate is held on the left arm. Letters, words, sentences, sums, appear on the blackboard. Some make progress, some do not.

Civilization has come to the Dark Continent. The sleep of centuries has been broken. New, strange forces are moving the placid child of nature. Tribal customs, which once held the black peoples together, are fast breaking down. Africa finds herself adrift on an unknown sea. A restlessness is stirring the ranks of her youth. No longer is the young man content to herd his father's cattle. No longer is the young girl satisfied with the monotonous village routine. The white man flashes by in his motor car. The airplane roars overhead. A member of the village community

goes away to work. After a year or two he returns with wonderful tales of great ships; giant trains; shops filled with clothes, and with such unheard-of things as bicycles and phonographs. The village is astir. The returned member has become rich. He has presents for all. Surely the new world is good. When he leaves again, many of the young men accompany him.

Yes, Africa is on the move today. "Give us schools!" is the cry on every hand.

"Open to us the white man's secret. Let us also be wise and rich."

From east to west of the great continent it is the same. It is heard in all the churches. The young people are astir. They will not remain in ignorance. They will not be content with the type of school they had years ago. The third standard will no longer satisfy them. They are willing to help pay for their education. Let us thank God for these signs of ambition and take advantage of



## The Death Dance

by

MARY J. VINE  
Elele, Nigeria

All night the tom-toms roll, wave upon wave,  
And pipes ring out, and drums reverberate,  
And through the soughing trees we hear the tread

Of stamping feet. And now a fiendish yell  
Doth split the air. And now the screech  
Of thousand raucous voices. We feel the throb;

The very ground vibrates. 'Tis surely not on earth,  
God's pleasant earth, that such uproar prevails;  
'Tis pandemonium.

Yet no, 'tis here, here midst these whispering palms,  
Where fireflies flit amid the mango leaves,  
Where night birds softly call, and cool night breezes blow  
On throbbing, feverous brows.

But not for those the glistening, silvered leaves,  
The soft night spells, the starry hosts above.  
These are the ways of Life; those dance with Death.  
Heaven bids "Look up;" their passions drag below.

"We supplicate," they cry, "the lord of hell,  
Who sends us death, and sickness, and distress.  
God is too mighty, too remote, to know  
Our helpless terror, and our dreadful fate."

Therefore they dance, thinking to ward off death—

Old men and maids, and children old in sin,  
And women, withered, gnarled before their time—  
While fiends by myriads hem them in.

'Tis night, and it is black—how black it is

None but the lost ones feel. But we who see the stars,  
And trust the love of God, know what they miss.

Let us not from our duty turn away.

On us a burden lies, for us a path shines clear—

Who seems so far from them, to bring Him near.  
Himself He gave, can we ourselves give less,  
When souls are dying in such bitterness?



it to lead Africa into a fuller, higher experience.

This cry is being answered today by governments in all parts of Africa. A wider education, largely free, is being offered. Primary and secondary schools are appearing, culminating in two colleges, one in the east and one in the west—universities in embryo.

The church of Christ must plan for a strong educational advance in its missions. It is not just book knowledge that we need to give the African Christians, but an education that educates; in other words, an education that teaches the students the dignity of labor, that gives them character, that will help them to work for their own people; an education that will help them to realize that souls are of more value than money.

### Christian Homes Needed

We need to purchase land and erect buildings for such training schools. We need more young men and young women educators from the homeland to give the right mold to this new life. It will mean money, and money means sacrifice. But it also means souls won to the everlasting kingdom.

We should give our young men a true Christian training to meet these new times. Whether we use them as evangelists, teachers, hospital helpers, colporteurs, or in other kinds of work, they must be trained in a complete knowledge of God's message for this time, trained to win souls.

We must train the Christian girls to take their places as suitable wives for young men in their future work. Nothing will build up the work of God in Africa more than girls' schools. Every mission station should have a girls' school. The girls everywhere are calling for this.

A mighty battle is on today for the souls of Africa. Islam presses in from the north and the east. Racial discontent stirs the south. A godless civilization pours in at every port. Our time of opportunity is short. We must prepare the people to meet the new conditions. We must educate them to know the perils of these days. Will you not help meet the need?

Jesus Christ will introduce His saints into the sphere of eternal rest and joy. There is a recompense of reward. The languid eye of the suffering saint is turned to no merely negative heaven. It kindles into eloquent brightness as it gazes on the inheritance incorruptible and the crown radiant with immortal glory. We have to do with the faithfulness, Christ with the crowning. Long endurance on our part will not tarnish the promised diadem.—*Joseph Parker.*



## No Saviour but Christ

A. R. BELL

A VOICE speaks to us out of the Sacred Page, saying, "Beside Me there is no savior." Isaiah 43:11.

Says this Saviour: "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

The Saviour takes your scarlet sins, and mine, and plunges them into His own crimson blood, and, lo, the miracle—they become "as white as snow"!

That is not all. He says, "I . . . will not remember thy sins." Isaiah 43:25. The Lord will forget your sins, but He will not forget you. Listen while He speaks again: "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:14-16.

As long as the prints of the nails are in His hands, you may rest assured that He will remember you. He says again, "O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isaiah 44:21, 22. His great loving heart reaches out after us with a yearning beyond human comprehension.

Our wonderful Saviour has redeemed us. We had sold ourselves for nought, and He redeemed us "without money." Isaiah 52:3. In 1 Corinthians 6:20 the apostle Paul tells us, "Ye are bought with a price." And what a price! "Behold the cross, and the Victim uplifted upon it. Look at His feet and His hands, fastened with spikes to the tree." "All men have been bought with this infinite price." The whole treasury of heaven was poured into this world when the Son of God became your ransom and mine upon Calvary's cross. He was the price paid for our redemption. "Beside Me there is no savior." He it is who calls, "Return unto Me; for I have redeemed thee."

We must be careful not to lose sight of sin's exceeding sinfulness; let us not regard it lightly. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10.

Shall we not, remembering His words, "Beside Me there is no savior," continually plead:

"Live out Thy life within me,  
O Jesus, King of kings!  
Be Thou Thyself the answer  
To all my questionings;  
Live out Thy life within me,  
In all things have Thy way!  
I, the transparent medium  
Thy glory to display."

## The Creator's Sabbath

HAD man never sinned, the world today would be filled with sinless inhabitants all keeping the seventh-day Sabbath set apart in sinless Eden. Genesis 2:1-3. There would have been no death or sorrow, for these came as a result of sin. Romans 5:12.

Centuries later, God made the promise to Israel, just before they were carried away captive into Babylon, that if they would keep the Sabbath in sincerity and truth, the city of Jerusalem would never be destroyed, and the Jewish people would always remain in their own land under their own king instead of being scattered and oppressed by other nations. Think of what it would mean today to have a whole nation of people over in Palestine blessed and protected by the Lord for keeping the seventh day as the Sabbath! Read the promise God made to them as recorded in Jeremiah 17:24-26, and contrast it with their present condition.

Sabbathkeeping means more than many people seem to understand. One cannot "remember the Sabbath day" with the idea of being in a condition to keep it "holy" without refraining from every sinful thought and act during the week. Such Sabbathkeeping is what God meant when He made the promise to Israel on condition of its observance. This is what He means when He says, "It is a sign between Me and you; . . . that ye may know that I am the Lord; that doth sanctify you." Exodus 31:13-17.

Jeremiah reminds us that there are many false gods and religions, but just one "true" and "living God," who is the Creator. Jeremiah 10:10-12. In these days when the vast majority of earth's teeming millions are in the darkness of heathen idolatry, and the more enlightened nations are turning to new forms of paganism by way of evolution and atheism, the Creator's Sabbath remains as a standing rebuke to worldwide apostasy.

There is not a word in Scripture to indicate that Sunday, which before Christ was always dedicated to heathen idolatry, has since Christ become the Sabbath, or Lord's day. Why should Jesus set aside His own Sabbath, which He Himself blessed at creation, and adopt a day so long connected with the grossest of false worship? For years there has been published an offer of \$1,000 for any Scripture proof for Sundaykeeping. It has never been claimed, for there is no such proof in the Bible. Sunday observance became entrenched during the Dark Ages along with other traditions.

The Creator's Sabbath will be kept by the redeemed in the new earth. Isaiah 66:22, 23. Shall we not honor Him by keeping it now? I. A. CRANE.



# The WORLD We Have to Conquer

by H. F. DE'ATH

**T**HE apostle Paul has much to say about the resurrection of Christ, and a good deal about the second advent of Christ; but Christ crucified seems to be his special theme. "God forbid," he wrote to the Galatians, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

Now what world was that to which Paul had become dead, as it were, through the cross of Christ? Was it the world of humanity? No, indeed; for that was the world Christ loved and died for. That is the world His followers must love and labor for; to hold aloof from that world would be to deny the faith.

Was it, then, the political world to which Paul was crucified? Hardly; for no living human being can rightly ignore the political world. As long as we are in the world we owe certain obligations to Caesar. The Christian may take a restricted or subordinate interest in politics; but an interest of some sort he is almost bound to take. Daniel, an outstanding Old Testament example of loyalty to God, could not free himself from the political world. As prime minister of Babylon, he was called to direct the policies of a vast pagan empire; and he did it to the glory of God. Paul himself was politically minded enough to declare his Roman citizenship as a protest against unlawful treatment by the authorities. Thus he saved himself from at least one flogging.

The business world—are we to become dead to that? We cannot, even if we would. All the while we pay rent and taxes and rates or possess property we are inextricably bound up with the business world.

Nor can we ignore the economic world, except at our own peril. If we do not study to live within our income and lay out our slender means to the best advantage, we shall certainly bring reproach upon ourselves, upon our loved

ones, and upon the cause of Christ.

What about the domestic or social world? Are we to become dead to that? While there are some who, professedly for the kingdom of heaven's sake, remain single and aloof from society, the vast majority must inevitably live a normal life among their fellows. They marry and rear families. He who elects to do this must consistently live up to the legitimate demands and obligations of home and society. It is at home that Christianity begins. There character is largely molded, and there men and women prepare themselves for useful places in society. The family is God's first circle of society, and no man or

woman can truly represent Christ in the world who habitually fails to be what he or she ought to be at home.

None of these particular worlds is in the mind of Paul when he says he has become crucified unto the world. To what world, then, is he referring?

The apostle John exhorts us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." What does he mean by the world? In the very next verse he tells us: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.



This mural painting is to be seen in New York. The lesson referred to in the inscription is the teaching of Christ and His followers that the Christian must conquer excessive desire and wrongful indulgence.

Evidently, the world that the Christian must conquer is the world of lust, of excessive desire and indulgence of body, mind, and heart. Legitimate desires there certainly are in each of these three realms; but beyond these the Christian cannot go if he would escape "the corruption that is in the world through lust." 2 Peter 1:4.

We often speak of the pleasures of the world as though pleasure were peculiar to the world, but foreign to the church. In the main, the pleasures of the world are the pleasures of all mankind. Life and health, food and drink, sunshine, music, and singing, laughter and fun, home and family life, social life, radio, motoring, are pleasures common to the whole human family. With the Christian, however, all these pleasures find their proper form, place, and degree according to the grace that operates in his heart. And the measure of grace that operates in his heart is conditioned by the measure of surrender he has made of his life to God.

"Eating and drinking, marrying and giving in marriage" were wrong before the Flood because men and women were slaves to them. They thought of nothing but indulging the desires of the flesh; hence the admonition in view of the Master's return: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

The cares of this life we must all shoulder. So heavy are they that they will crush our spirit if we fail to seek the aid of Him who says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. Beyond a certain legitimate carrying of our responsibilities, there is an excessive carefulness that destroys peace and trust in our heavenly Father; this is sin.

### The Way of Victory

How, then, can we keep within the limits of legitimate desires? How can we escape the charge, "Lovers of pleasures more than lovers of God," which is brought against this latter-day world of humanity? See 2 Timothy 3:1-5. How are we to escape the tyranny of earthly pleasure and earthly care?

What was it that inspired the apostle Paul to become crucified to this world of sinful lust? It was the cross of Christ. He gloried in it. Why? Because on the cross Jesus achieved complete self-crucifixion, full self-surrender to God. The cross, therefore, must ever stand as both the symbol and the source of that power by which men may overcome the world of sinful, selfish desires. And this overcoming power may be ours in the measure that we submit ourselves to that cross

and so catch the healing stream that flows from Calvary. While it is true that there is life in a look at the Crucified One, one look will not save us unless it inspires us to look and look again and keep on looking.

The struggle of the believer has been described as a race against the world, the flesh, and the devil. This race demands patience and endurance, in which we are sustained by the One who has finished it gloriously. Hence the need of constantly "looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

In our crucified Lord are embodied the three essentials of salvation—faith, hope, and love. "The cross was Christ's effort to show men what sin is and what it does. It is also the appeal of love in its strongest form. The cross of Christ

stands athwart the road to sin. If men would but stop and look at that, and listen to Christ, the road to the far country would lose all its glamour. No man with his eyes open can pass under the shadow of the cross and go on taking the way to hell."

Are we looking unto Jesus and learning of Him through the sacred record of His life and teaching, and through the experiences of life that illustrate and bring home to us the meaning of the cross? If so, then we are experiencing a salvation that is living and present, a salvation that alone confirms all past experience in the things of redemption, and alone guarantees that complete and eternal salvation of body, mind, and spirit at the second appearing of Jesus in power and glory.

EVERY man goes down to his grave carrying in his clutched hands only that which he has given away.—Rousseau.



## The TWO MASTERS

Bible Comparisons and Contrasts—12

by

CHARLES G. BELLAH

THERE are two masters and two classes of servants. All serve one master, but none can serve two. "No man can serve two masters. . . . Ye cannot serve God and mammon." Matthew 6:24. No man can sail under two different flags at the same time. Neither can he ride two horses going in opposite directions. One cannot play on both sides of a game at once, nor run with the hare and hunt with the hounds.

The text does not say that one *ought* not, *may* not, or even *must* not serve two masters; but that no man *can* serve two masters. It is impossible to serve God and mammon. A divided heart means a divided life.

The tree yields fruit "after his kind." Genesis 1:12. The scrub oak cannot produce Bartlett pears. Neither does the apple tree bear apricots. We cannot always distinguish the kind of tree by the bark. But we can discern the variety of tree by the fruit. He that is led by the Spirit will bear the fruit of the Spirit. Galatians 5:22, 23. On the other hand, the man with a selfish heart will surely bring forth a harvest of selfishness.

In Elijah's day Israel vainly tried to serve both God and Baal at the same time. But the stern prophet of the desert said to them, "If the Lord be God, fol-

low Him: but if Baal, then follow him." 1 Kings 18:21. He also said, "How long halt ye between two opinions?"

When tests come, we may be able to tell who is a man's master. When a dog follows two men going down the street together, you cannot tell which is the owner. But let the men part company, then you may know.

God calls every man one way. Mammon calls men the other way. And every man will follow his master, going one way or the other. It is difficult to have the smile of the world and also the "Well done" of Christ.

Every man will be loyal to one of two masters. He will serve either God or mammon. He cannot hold on to God with one hand and on to mammon with the other. Neither can he have an altar to God and an altar to Baal standing side by side.

Achan tried to serve two masters, and at last had a heap of stones piled over him. Joshua 7:24-26. Judas tried it, and ended with a rope about his neck. Matthew 27:5. Ananias and Sapphira tried it, and were carried out and buried side by side. Acts 5:1-10.

A man has two feet, two hands, two eyes, two ears, but only one heart. That cannot be divided. To attempt it means spiritual death.



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

EDITOR . . . ARTHUR S. MAXWELL

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# THE PATTERN

by MATTIE J. ATKINSON

**D**ID you ever make a dress? If you have, you know how much depends on following a pattern. First you choose it by the picture, next you study dimensions and the procedure you are to follow before cutting the garment. Unless you are a skilled seamstress, you often consult the pattern and its directions as the dress progresses until you have the finished product.

Sometimes a pattern is difficult to follow—it is necessary to take time to study it. Perhaps the dress does not hang straight, or some defect in the making is manifest. Then we go back and observe the pattern, study it, correct our mistake. Often it is necessary to rip out a part of the dress, to readjust it, remeasure it according to the pattern.

Nearly every attainment or goal in life is reached by following a pattern. The architect and his blueprint with every detail specified for the completion of a building, the artist with his model or landscape before him, the college education with its definite curriculum requirements laid down for a profession—all indicate the importance of a pattern if orderly results are to be obtained.

How disastrous would be the house if the architect did not follow the blueprint! Doors would not fit, windows would be askew and floors sagging—why? He did not observe his pattern.

In Hawthorne's story, "The Great Stone Face," the small boy, Ernest, went often to look upon the face above him on the mountain. He contemplated it—the noble features, the expression of grandeur yet tenderness, a face of kind-

ness and affection toward all mankind. He envisioned the man whose characteristics would cause his face to resemble the one engraved in the mountain by centuries of storm. He thought often upon it, until unconsciously within him the picture of the face was established as a pattern, which he inevitably followed, gradually growing into the person whom the people later recognized and acclaimed as the replica of the Great Stone Face.

In the Old Testament we find that Moses went up alone into the mount to receive from God the pattern for the tabernacle. We read that the Lord said to Moses, "See . . . that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5.

As God called Moses apart, He also calls us apart to consider the pattern our lives are to follow—to consider how to build our tabernacle of life. Christ, the pattern of wholesome, happy, victorious living, is before us.

In Ezekiel 43:10 we find these words: "Let them measure the pattern." And we, too, if we desire to develop Christian character, and depict it to the world, must take time to study the "word," and to measure our pattern.

What pattern do we follow? Are we living in haphazard fashion, without a definite objective or plan before us? Are we tossed about by every influence in the world about us? Are we victims of false suggestions from those we contact? Or are we steadfastly, day by day, taking time for meditation and prayer?

We must envision and hold in mind

the picture we wish to bring forth in our lives. Inevitably, as night follows day, we will grow more and more into the likeness of our pattern—the Christ.

## Can Money Save Us?

(Continued from page 5)

therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Psalm 98:5-9.

Wealth with its glamour had no appeal to Israel's sweet singer when he beheld the vision of God's glorious plan for mankind. Oh, hasten, coming day of peace and gladness, when earth once more shall be filled with peace and beauty, when all signs of the curse of sin shall be swept away!

## The Unjust Sentence

(Continued from page 7)

the foundation of the city of Rome that had no childhood, Rome, the teacher of law to civilized mankind—one might imagine that one was present at some primitive trial taking place before the curule throne of one of the first Roman kings without the slightest guarantee of even the most grotesque ritual forms. But at the time when these things took place, the law-giving genius of Rome had reached, in the organization of its criminal tribunals, the highest pinnacle of civilization."—*Id.*, page 288.

Prophecy declared that Jesus would be "brought as a lamb to the slaughter." Isaiah 53:7. It was therefore predicted long before that His death would be a *slaughter* rather than the execution of a legal sentence. The apostle Peter, on the day of Pentecost, told the Jews that they were guilty of the murder of the Son of God. He said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. On a later occasion Peter and the other apostles said to the

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Jews: "The God of our fathers raised up Jesus, whom ye *slaw* and hanged on a tree." Acts 5:30. The angelic host and the multitudes of the redeemed will sing throughout all eternity of "the Lamb that was *slain*." See Revelation 5:9, 12.

Not only is it the judgment of the world that Jesus was *slain* rather than executed, but modern advocates who have carefully reviewed the case have also declared that the crucifixion of Jesus constituted *murder*. Rosadi said: "There was neither inscription nor even definition of the charge; the crime was not formally declared; no appropriate legal enactment was applied; there was no hearing of witnesses; there was no proof of a criminal act; there was nothing said in justification or explanation of the sentence. There was in fact no sentence; the prisoner was merely handed over by a motion of the hand of His accusers, in open contrast to the proclamation of the judge who had declared the innocence of the Accused and had then washed his hands of the matter. *Jesus of Nazareth was not condemned, but He was slain. His martyrdom was no miscarriage of justice, it was murder.*" (Italics mine.) —*Id.* page 294. Thus was Isaiah 59:14-16 completely and strikingly fulfilled.

You cannot limit or humanize modern warfare. What is the difference between throwing five hundred babies into a fire and throwing fire from airplanes on five hundred babies? There is none. Yet people who abhor the idea of doing the former, approve the doing of the latter. —*Captain P. Mumford.*

## COMING Next Week

in addition to the regular features:

New Men for a New World

Clifford A. Reeves

The Re-creating Word

Bertha Unruh Cooley

Christ Is Crucified . Taylor G. Bunch

The Promise of Dynamic Power

Roy F. Cottrell

America Looks to Rome

Charles S. Longacre

The Crowning Virtue of the Cross

H. F. De'Ath

The Two Roads . Charles G. Bellah

Where Can We Find Security?

Elva Zachrison

# The TRUTH About SPINACH



SOBELMAN



**Mother:** "Johnnie, you must eat your spinach or you won't get any piel"

**Johnnie:** "Why do I have to eat this old spinach, mom?"

**Mother:** "Because it is good for you."

**Johnnie:** "Yes, I know it is good for me, but why?"



Johnnie's last question was too much for his mother. She didn't know the answer. Do you?

If you want to know the real truth about spinach, read the June issue of "Health." Esther L. Gardner, a graduate dietitian and a teacher of dietetics, tells just what spinach contains that makes it good for the human system.

She also turns the spinach over and looks at the other side—says it is overrated. In addition, she gives eight delicious spinach recipes.

But we must not tell you the whole story—read the June "Health."



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TWO-MINUTE  
MESSAGE



*Men risk their lives  
for the thrill of  
reaching heights  
attained by few.*

## TAKING A CHANCE

by

GREG C. ROBINSON

How often we hear the expression, "I'll take a chance!" and how often there is a sad sequel! Occasionally the desired result is obtained by taking the risk; but the strong liability of failure is a factor worth serious consideration.

An ardent, youthful enthusiast in mountain climbing decided to make a solo midwinter ascent of a high western peak. Old mountaineers warned of the dangers involved; but the youth was determined to take a chance.

When he failed to return after a reasonable time had elapsed, a party of seasoned guides began a search for him. An airplane encircled the mountain top to aid in locating the youth. The observer in the plane sighted a dark object lying on the snow field above the timber line, and communicated with the ground party. When they reached the designated spot, they found the object of their search. He had taken a chance for the last time.

A small boy in tattered clothes was selling papers on a busy street corner in a large city when a prospective customer came up and began searching for a coin to pay for one. Suddenly the man looked down at the little fellow and said: "I'll toss you for the paper, five cents to nothing."

This meant that if the boy won in the toss of the coin, he would get five cents for the paper instead of the customary three cents; but, if he lost, he would get nothing for the paper, which the man would have. The little fellow did not answer.

Again the man spoke: "I'll toss you ten cents to nothing for the paper." No answer from the boy.

"I'll toss you twenty-five cents to nothing." Still no answer.

"I'll toss you one dollar to nothing for the paper."

The boy drew back the extended paper and turned away, saying, "I can't afford to take a chance."

The man's heart was touched; and, following the little

fellow, he pressed a generous gift into the small hand. Passers-by, who had gathered, were similarly affected.

Whatever hidden reason that little boy may have had for refusing to take a chance, his decision is well worth our thoughtful consideration.

Dear reader, are you "taking a chance" today? Are you considering something that is accompanied by a grave risk, not only of temporal loss, but, also, of that which is of infinitely more value—your soul's eternal welfare? Are you turning a deaf ear to the counsel of those who sense the danger of the "chance" you are taking? Or, do you, like the little newsboy, feel that the risk of losing that which is eminently worth while and enduring is too great to "take a chance"?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Have you surrendered your soul into the Hand that controls the universe? Have you committed your all into the keeping of Him who guides the planets, suns, systems, and universes of interstellar space in their ceaseless, orderly flight in their appointed orbits, and whose infinite wisdom and power is promised to you to help you to live for Him?

There is a long, testing climb to the heights of the heavenly Canaan, with dangers on every hand. There is only one safe trail to follow in the climb up the rugged steep. But there is an experienced Guide who knows every inch of the way; and He has promised to guide everyone who will submit to His wisdom, and will let Him lead in the safe path. Psalms 25:9; 32:8; Isaiah 58:11. He will never desert you when you come to a dangerous part of the trail, but will support you in the slippery places. Hebrews 13:5, 6; Psalms 35:22; 37:30, 31. There is no such thing as "taking a chance" when you have such a Guide.

