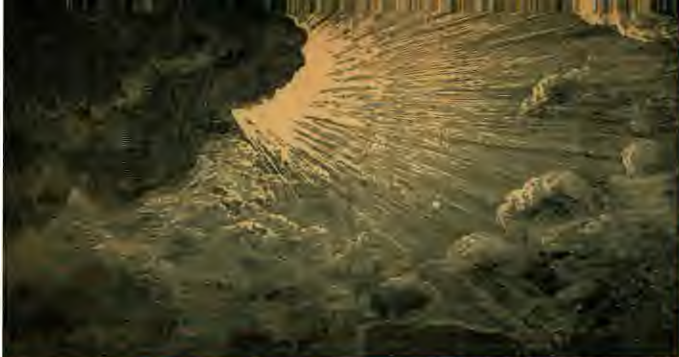


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



Lambert



COMING SUDDENLY!

*The Overwhelming Surprise
Soon to Overtake Mankind*

by LEON A. SMITH

OUR world, astronomers tell us, is moving through space at the rate of eighteen and one-half miles a second. This would seem to be a terrifying speed; but we are not conscious of any motion. For many centuries everybody believed the earth to be standing still.

Motion through space is not the only motion of our world; it is also moving through time. How fast is it moving there? and to what objective is it taking its inhabitants?

Inspired prophecy answers these queries by telling of a great day that is coming—"the day of the Lord," a judgment day, when the Almighty will rise up to put an end to rebellion against His government. That will mean the end of this world as now constituted; for here God's word is disregarded, His authority ignored, His law trampled underfoot daily by an impenitent race.

How rapidly are we nearing that day? Prophecy answers, "The great day of the Lord is near, it is near, and hasteth greatly." Zephaniah 1:14.

A feature of the destruction that comes by what is oftentimes termed an "act of God" is its suddenness. A bolt of lightning does its work in an instant; an earthquake destroys a city and its people in a moment of time.

Suddenness will feature the destruction that comes with the day of God. Of it the prophet Jeremiah wrote: "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." Jeremiah 4:20, 23-26.

Very striking are the words of the apostle Paul on this point: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thessalonians 5:2, 3.

Sodom and Gomorrah, upon which for their wickedness God rained fire and brimstone, as recorded in Genesis 19, met their fate so suddenly that not one of their inhabitants had a chance to escape when the fiery storm burst upon them. These cities are held up as a warning, the apostle Peter says, "unto those that after should live ungodly." 2 Peter 2:6.

That was in the long ago. But it is not necessary to look back to remote ages of the world to find examples equally forceful as a warning to those who live sinful lives in fancied security, and forget God. A very striking one has been set before the people of this generation.

Less than forty years ago, the city of Saint-Pierre, on the island of Martinique, was described as "one of the pleasanter and most flourishing of all the cities of the West Indies." It was spoken of among the inhabitants of the other islands as "a small Paris."

Some miles distant from the city a mountain of volcanic origin, Mount Pelée, rose four thousand feet into the air. As a volcano, it was apparently extinct. It was covered to the top with vegetation,

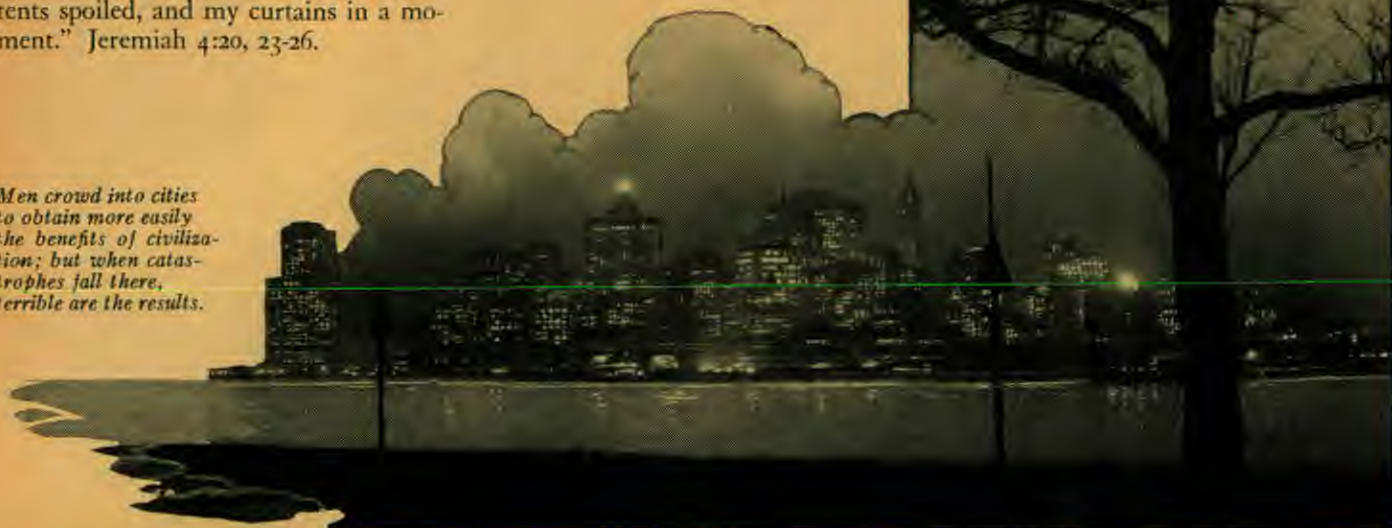
and a small lake had formed within its crater.

Early in 1902, however, it became evident that all was not as peaceful within the crater of Pelée as had been supposed. Rumbblings were heard, and it was reported that changes were going on within the mountain. On April 25 all doubt that Pelée was still alive was removed by a sudden eruption of smoke that darkened the city, accompanied by a shower of ashes. Believing themselves to be at a safe distance, however, the people of Saint-Pierre paid little attention to it.

On May 3 came another warning. A sudden eruption of mud and water from the volcano buried a sugar estate between the mountain and the city. People living around the base of Pelée began coming into Saint-Pierre for safety, and the population is said to have been increased by about five thousand thereby. May 7, a volcano on the neighboring island of St.

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*Men crowd into cities
to obtain more easily
the benefits of civiliza-
tion; but when catas-
trophes fall there,
terrible are the results.*





UNDERWOOD

In time of stress, with truer perspective will man distinguish between the trappings and the essentials of life.

ALL had gone well with the little coast-wise freighter until an angry wind stirred up the fury of the Atlantic Ocean. Then conditions rapidly went from bad to worse. First the cargo shifted, giving the vessel a dangerous list; then a terrific wave caught the ship when it was almost standing on its nose, and carried away its rudder, which resulted in an immediate SOS from the wireless, for both captain and crew knew that but a short distance in the direction the wind was blowing a rocky shore was waiting to receive them.

The captain did all he could. At his command the stern anchors were dropped, the engines were reversed to help relieve the strain on the sawing cables, and life belts were donned. The men staggered about their duties praying that the engines and anchors would not fail and that help would arrive in time.

After several hours of intense nervous strain came the rescue. Two big liners arrived. One placed itself to the windward to quiet the waves while the other removed officers and crew from the now half-submerged and hopelessly battered freighter.

What an increase in values had been brought about by the storm! Although the engines had cost but a few thousand dollars, you could not have bought them for a hundred thousand during the time they were helping to hold the vessel off the rocks. Anchors and cables that cost but a few dollars were worth thousands in the eyes of the crew. Life belts could not have been purchased with the Empire State Building. And as for the two-hundred-dollar radio—no multimillionaire in the world could have written a check big enough to buy it at the moment it began sending out its SOS for help.

Even the rudder that had been carried away would have increased in value a hundredfold if it could have been put back on the vessel in time to save the ship from being lost.

The most valued possessions of a vessel in a storm are a radio, a rudder, an engine, an anchor, and a knowledge of the dangers ahead. These possessions increase in value as the storm increases, and become priceless when the rocks are just ahead. *This accounts for my considering myself a multimillionaire today, even though my bank account may be ever so slender. I would not trade these safety factors for all the wealth of Wall Street; neither would anyone else who has learned what it really means to have trust in God during this stormy period of the world's history.*

Divine Help Always Available

What a comfort to be able to send out an SOS when one finds oneself on the verge of shipwreck! No matter how great the danger, the genuine Christian knows that his message for help reaches its destination instantly, and back to him comes the comforting reply: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." "Be strong and of a good courage, fear not, nor be afraid: . . . for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Genesis 28:15; Deuteronomy 31:6. How much it means to one's courage to know that help is available in every crisis!

No storm is great enough to carry away the rudder of a genuine Christian. He knows his objective, and he has the means of guiding himself straight to his

IN TIME OF STORM

*Spiritual Equipment
for Coming Emergencies*

by MURL VANCE

goal. "Thy word have I hid in mine heart, that I might not sin against Thee," declares David (Psalm 119:11); and the prophet Isaiah adds: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21. Such is the inestimable value of storing the mind with the word of God.

No matter how hard the Christian may be driven before the wind, his anchor will keep him steady, for he has laid hold "upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." Hebrews 6:18, 19. No catastrophe that can come to a human being—death of loved ones, loss of position, loss of property, and so forth—will be very serious as long as his anchor of hope in the future remains. Such a hope is invaluable to happiness and to mental and physical health.

How essential it is that every captain should know the dangers that lie between him and his destination! The Christian is the only voyager on the sea of life who can see a single inch beyond the prow of his vessel. Others may sense that there is danger, but they have not a single chart pointing out the future to them. While they are baffled by the present and mystified by the future, the Christian has the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

The Christian is not caught unprepared to meet untoward circumstances. He knows that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," and that there shall be "wars and rumors of wars." The Master says: "See that ye be not troubled: for all these things must come to pass,

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The CHRISTIAN and the LAW

Is He Absolved From Obedience? True Liberty Defined

by WALTER P. McLENNAN



SIR Walter Scott, during his last illness, asked his son-in-law to read to him out of the Book. "What book?" was the question, and the great man's reply was, "There is only one Book, the Bible."

What Sir Walter Scott said about the Bible can just as truly be said about that grand and glorious law that was spoken by the voice of God and written by the finger of God. The world has many laws, but only one that is applicable to all mankind. The universality of that law is suggested by the word "whosoever" in 1 John 3:4, where we read, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

The purpose of the moral law of God is, and always has been, to secure to all His creatures perfect happiness; therefore, it reveals the conditions of that happiness. It is not an arbitrary enactment, but a revelation of the best way to realize the purpose of our creation. Therefore it sets forth in its first table the relation that the creature should sustain to his Creator, and, in the second, the relation His creatures should sustain toward one another. And while it is true that the law is fulfilled in one word,—love (Galatians 5:14),—it is just as true that it takes many words with which to express it. For one to take the position that Christians are freed from obligation to obey the precepts of the moral law is tantamount to saying that Christians are absolved from loving God and their neighbors.

How often people say, "I am not concerned about the law of God. I know that I love God, and that is sufficient." Such overlook the fact that while love impels us to do right, it does not define what is right. Parents love their children; but that love does not enable them to know always what is best for their children. The Christian needs the law of God, not to compel him or to restrain

him, or to afflict him, but to inform him.

Some seem to think that law stands opposed to liberty, losing sight of the fact that "obedience to law is liberty, and that true liberty is not the right to live as we please, but the power to live as we ought."

It is a common moral principle that there can be liberty in action only when there is law for action. "Our highest liberty comes to us when we are under the control of law, and no soul can ever come to its highest and best estate unless it is dominated by some power higher, nobler, and grander than itself. The artist is never so free as when he is working within the restrictions and limitations of artistic law. The singer is never so free as when the voice in every way conforms to the laws of melody. The orator is never so free as when the powers of his eloquence conform to the laws of logic, the laws of rhetoric, and the laws of



When the man who has been apprehended by the law he has broken receives executive clemency, is he released from respecting that law? No!

effective expression. So in the higher realm of the moral law there is no freedom for a person unless he is an obedient servant of Almighty God. The only real liberty in God's universe is that which comes from doing God's will."

The great philosopher Kant once said: "There are two things in the universe which awe me: the glories of the heavens above, and the majesty of the moral law."

Many today in the church hold the belief that when a sinner becomes a Christian he is not under any obligation to obey the Ten Commandments. Several expressions in the Scriptures are made use of to sustain such an unwarranted position, and among them are the following: "Ye are not under the law, but under grace;" "Wherefore, my brethren, ye also are become dead to the law;" and "Christ is the end of the law."

"Under the Law"?

Let us briefly examine them in the order in which they appear. How often people quote the first, Romans 6:14, as an excuse for not keeping the Sabbath of the fourth commandment! They seem to take it for granted that the word "law" here is limited to that one commandment, for when you ask, "Is one under grace free to kill and to steal?" they seem shocked. And yet there is no other conclusion to which one can come, for the word "law" in this text certainly takes in all the commandments.

The phrase "under the law" is used by Paul in two ways; he uses it to mean "under the jurisdiction of the law," and "under the condemnation of the law." That this phrase in the text under consideration has the latter meaning is obvious from the fact that the reason he assigns as to why sin shall not have dominion over us is that we are not under the law. It is clear that the expressions, "sin shall not have dominion over you," and "ye are not under the law," are equivalent. Therefore if we were to interpret the expression, "Ye are not under the law," as meaning "not under its jurisdiction," we should be forced to conclude that God Himself was responsible for our being under the dominion of

sin. For was He not the One who placed man under the jurisdiction of the law? Therefore we know that such an interpretation is incorrect.

We might go still further and say that if God's placing man under the jurisdiction of the law brought him under the dominion of sin, then, according to the teaching that we are today under the jurisdiction of nine commandments, it would bring us under nine tenths of the dominion of sin. Therefore, we must conclude that the expression "under the law," here, does not refer to its jurisdiction, but rather to its condemnation. When so understood, all is plain.

The individual who accepts Christ as his personal Saviour comes from under the condemnation of the law, and enters under the grace of God. But such a glorious change does not give him liberty to violate God's holy law with impunity. Not at all; for, in the very next verse, Paul says: "What then? shall we sin [transgress the law, 1 John 3:4], because we are not under the law, but under grace? God forbid." The great deliverance that comes to the Christian is a deliverance from "condemnation" rather than from jurisdiction. This is clearly stated in Romans 8:1: "There is therefore now no *condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Vincent, in "Word Studies," volume 3, page xi, truly says: "Grace does not imply liberty to sin, but a change of masters, and a new obedience and service. Grace does not do away with God's holy law, but only with the false relation of the natural man to that law."

Loyalty Required of the Pardoned

Let us illustrate the meaning of Romans 6:14. If one has been found guilty of having violated the law of the state and is later pardoned by the governor, he thereby comes under the grace of the governor. The court found that he merited a certain punishment, but for some reason the governor exercised grace,—unmerited favor,—and he received a freedom that he did not merit. But does that give him the right to go forth and violate the law again? If he again broke the law, and an officer arrested him, would he be released by saying, "I am not under the law, but under the grace of the governor"? Not at all.

Let us now study Romans 7:4-6: "Wherefore, my brethren, ye also are become dead to the law." Note that he does not say, "The law becomes dead," but, "Ye also are become dead to the law." How? Not by divine repeal, but "by the body of Christ," which expression refers to His vicarious death on the cross. 1 Peter 2:24. Now what was the relation of Christ's death to the law?

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HOW WILL Christ Come?

■
No Need for Misunderstanding

by DONALD F. HAYNES



"In like manner as ye have seen Him go into heaven."

OUR Lord warned against false theories regarding the manner of His second advent. "If they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24:26.

With His perfect vision of the future He saw that the souls of many would be in danger because of a failure properly to understand the exact nature of His coming.

And so it has turned out. Today there is widespread confusion as to the manner of His return. Yet the Scriptures are clear enough.

His coming will not be secret, but plainly visible to all. Notice these definite statements in the word:

"When Christ, who is our life, shall *appear*." Colossians 3:4.

"When the Chief Shepherd shall *appear*." 1 Peter 5:4.

"And now, little children, abide in Him; that, when He shall *appear*, we may have confidence." 1 John 2:28.

"We know that, when He shall *appear*, we shall be like Him; for we shall *see* Him." 1 John 3:2.

"They shall *see* the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

"Behold, He cometh with clouds; and every eye shall *see* Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

"The Lord Himself shall descend from heaven with a *shout*, with the *voice* of the Archangel, and with the *trump* of God." 1 Thessalonians 4:16.

Then we are told in Acts 1:11 that "this same Jesus . . . shall so come in like manner" as He ascended.

When the Scripture says "this same Jesus," it assures us of several vitally important matters. The returning Jesus will be the same One who was last seen on the Mount of Olives by the disciples. He will be the same Jesus that accomplished all the great facts of our salvation and redemption, the same Jesus in His

very nature, in His features, in His appearance. When He comes again, there will be no mistaking His identity.

So Jesus is coming, "this same Jesus." And every eye shall see Him. Men and women will be awakened from their careless dream of worldly joys and pleasures by the voice of the divine Son of God as it rolls around the earth, bringing to life the blessed dead, proclaiming the final conquest of sin, and calling all His people home to be with Him forevermore.

"Down the pathway of the glory-gilded skies the Lord of lords will come, His face shining like the sun in his strength, His form clothed with the glory and radiance of heavenly majesty, His voice as the sound of many waters, the keys of death and the grave hanging at His side, His head crowned with a halo before which the sun pales, His flowing robes more beautiful than the rainbow. He has gathered the finest clouds of the universe about Him, and with other clouds composed of myriads and myriads of angels the immortal Conqueror, the eternal King, comes to take to Himself His own. In a manner entirely befitting Him as Creator, Redeemer, Prophet, Priest, and King, He will be accompanied by a splendid retinue of shining seraphim. These brilliant bands will fill the glory-flashing skies from end to end. How magnificent will be the advancing pageantry of the skies! How sublime beyond all mortal comprehension will be the Lord Jesus when He 'shall be revealed from heaven with His mighty angels'!"—"The Return of Jesus," page 120.

Reader, in the face of these facts will you at this moment accept this same Jesus into your heart, renounce the world for His sake, give your all to Him in complete surrender, be born again by the regeneration of His Spirit, and through the days that remain look into those entreating and kindly eyes and say with all earnestness and sincerity, "Even so, come, Lord Jesus"?



God's Hand in NATURE

by

GEORGE McCREADY PRICE

OUR beliefs about the Power behind the natural world must of necessity have a very strong influence over our religious experience. This includes not alone our belief regarding the origin of things, but also our beliefs regarding the control that God now maintains over the works He has made. If we see in nature only a hard, pitiless machine, with the laws of nature ever grinding on in disregard of human cries for moral and spiritual help, how can we have any faith in prayer or in the Bible as a true revelation of God's will? On the other hand, if we see in all the phenomena of nature the evidences of our Father's care for His creatures, we shall gather new courage to meet life's trials and difficulties, and our spirits will be better able to believe in all the revelation that God has given us in the Holy Scriptures.

The Christian doctrine of "providence" means more than that God maintains all the universe in its orderly activities. It means that God is continuously and directly engaged in making the events of the material universe fulfill the original design with which He created it, and also that He is so ordering

these events that the needs and prayers of His people may be met and answered. All this, of course, the mechanical or mechanistic theory of the universe, as taught by the textbooks of physics and chemistry, tend to deny or to render incredible. But in the preceding articles of this series I have presented evidence to show that many of the most ordinary phenomena of nature are completely beyond the mechanical theories of science and indicate that God is actively engaged in the work of nature in such things as gravitation, and in electricity and radiation.

I have not in this series tried to deal with the phenomena of life and with such matters as instinct. Sometime in the future I may have something to present regarding the proofs of God's providential care, as shown by the behavior of the cells of both plants and animals, and also by the astonishing feats of instinct shown by the egg-laying habits of insects and by the migrations of fishes and birds.

These have always been hard puzzles for the skeptical or mechanistic theories of scientists to explain. They have trusted to the seemingly invariable laws of physics and chemistry as the stronghold of their theories, these views appearing to have received strong confirmation in the discovery of the conservation laws of matter and energy almost a century ago. These and other sweeping generalizations are now known to be only like statistical averages, and while true enough in their own way, they really do not touch the behavior of the electrons and other ultimate particles, which are quite unpredictable in their actions. Nor do these statistical averages have any bearing upon the free will of man, or even upon the choices that are made by all living things clear down to the amoeba and other unicellular forms of life.

A New Situation

Says Sir Arthur Eddington of Cambridge: "On the scientific side a new situation has arisen. It is a consequence of the advent of the quantum theory that physics is no longer pledged to a scheme of deterministic law. Determinism has dropped out altogether in the latest formulations of theoretical physics, and it is at least open to doubt whether it will ever be brought back."—"The Nature of the Physical World," pages 293, 294. (I have given the italics as I find them.)

On another page this same author gives us this enlightening remark: "It seems more likely that we must be content to admit a mixture of the knowable and the unknowable. This means a denial of determinism, because the data required for a prediction of the future will include the unknowable element of the past."—*Id.*, page 228.

Dr. A. H. Compton of the University of Chicago gives the choices of living things as additional factors of uncertainty, in the mechanistic view of the universe: "There is no reason from a consideration of the actions of living organisms to doubt the universal validity of the laws of physics; but these laws are insufficient to make possible an exact prediction of such actions. In so far as motives may be effective in determining the actions of living beings, the laws of physics, however well veri-

fication of the actions of living organisms to doubt the universal validity of the laws of physics; but these laws are insufficient to make possible an exact prediction of such actions. In so far as motives may be effective in determining the actions of living beings, the laws of physics, however well veri-



fied by experiment, must be considered as giving an incomplete account of nature."—*The Freedom of Man*, page 28.

The question of miracles naturally comes into any such discussion as this about natural law. But first, what do we mean by *miracles* or by *supernatural*?

Long ago David Hume (1711-1776) defined a miracle as a violation of natural law, or something contrary to natural law. In the closing decades of the nineteenth century T. H. Huxley, while not adopting the exact verbal statement of Hume, still dealt with these subjects in much the same way, or so as to preserve a sharp distinction between the natural and the supernatural.

A Distinction That Is Arbitrary

But the Duke of Argyll, in replying to this contention of Huxley's, gave the following enlightening remarks, showing that the distinction between the natural and the supernatural is largely arbitrary and artificial: "This antithesis is absolutely unknown to the literature both of the Old Testament and the New. It is equally unknown to science and also to philosophy. The Bible knows nothing of what men now call 'the supernatural.' It regards all 'natural processes' as the work of a Divine Being. Professor Huxley asserts or implies that this is erroneous, and that wherever we can trace the operation of natural causes we must exclude all idea of a divine origin or direction.

"I venture to assert, on the contrary, that this is very bad science, and still worse philosophy. Physical science has nothing to do with anything else than 'processes' and physical causes. When it pretends to deny the derivation from or the direction of these by a Supreme Mind, it goes outside its province. It does more. It contradicts the universal testimony and consciousness of mankind as evinced in the very structure of all human speech. Professor Huxley himself, in spite of a continuous effort, has vainly tried to eliminate the language of design, of purpose, and of adaptation from his description of biological structures and functions.

"The sacred writers have dealt with this aspect of nature almost exclusively. But they have never even tried to eliminate the idea of physical processes. Both are to them equally 'natural.' The vicious and unphilosophical distinction between 'natural' and 'supernatural' is absolutely unknown to them."—*Letter to "The Times," London, Feb. 8, 1892.*

From all this it should be evident that we cannot draw any sharp distinction between miracles and God's ordinary operations of what we term "natural law." This may be largely because we do not know enough to make a proper distinc-

tion, certainly we do not know the limits of "natural law." But it is also true that the same event may be regarded as a special providential use of natural law, or as a miracle, according to whether we consider it from God's point of view or from ours. We might even say that everything that God does for His distressed people is "natural" from His point of view, while everything that He does may well be looked upon as "supernatural" to us.



NEWS FLASHES

Pointed Paragraphs of World Interest

by W. L. EMMERSON

⊕ **JAPAN NEEDS GOLD** In order to secure supplies of gold for foreign payments the Japanese authorities have invented the slogan, "Let's sell our gold to the Government." They have also ordered a national census of articles made of gold.

⊕ **LIBYAN COLONISTS** Another 20,000 Italian farmers will cross over to Libya in October to operate 1,800 new farms under Marshal Balbo's immigration scheme. Eight villages are being built to accommodate them.

⊕ **NEW GERMAN CRUISER** Germany's latest 10,000-ton cruiser, the "Lützow," has a speed of thirty-two knots, and is armed with eight nine-inch guns, twelve four-inch guns, and twelve torpedo tubes, as well as three seaplanes and catapulting equipment.

⊕ **NEED TO STARTLE** "We are failing," writes the bishop of Southampton in the *Church Times*, "because the brand of religion we are offering to perplexed young men and women does not ring true, does not startle them enough, because it is not sufficiently stamped with the mark of the supernatural."

⊕ **DESERT WAYS** In order to strengthen lines of communication in the Near East vast new desert highways are planned or are under construction in Egypt and between Egypt and Palestine. One will traverse almost the entire length of Egypt from north to south. Two will connect the Upper Nile with ports on the Red Sea, and still another will join Ismailia and El'Auja across the Sinai Peninsula.

⊕ **TREATING SYMPTOMS** Rearmament, says Mr. E. Graham Howe, in "The Open Way," "cannot avert war permanently, for it is a negative remedy, . . . the real remedy is positive and constructive. . . . If the interval is not used for that purpose, it has failed to achieve anything lasting; it has postponed but not solved its problem. It may even prove an added danger if it has blinded us with an illusory sense of security and false prosperity."

There is one more very important point that we should always bear in mind when considering such terms as "gravitation," "chemical affinity," or even such a term as "light" or "radiant energy." These are abstractions, or constructs of the mind, and are not entities or objective realities. And there is a constant tendency of the human mind, a very dangerous tendency, to regard these inventions of the mind as having a true

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⊕ **NEW STRATEGIC BASE** Turkey plans to convert Alexandretta, recently ceded to her by France, into a naval base to re-enforce her defenses in the Eastern Mediterranean.

⊕ **BALANCE OF POWER RETURNS** "The failure of the League and of regional pacts, such as Locarno," says Professor Cammaerts in "The Keystone of Europe," "has brought back the balance of power," which, he asserts, is "the vault of European political architecture."

⊕ **NOBLE IDEAL** "When I set out to write and, as I hoped, to make money by writing," declared Mr. P. G. Wodehouse, the noted writer, "I resolved never to write a line which in my judgment could not be read in the circle of any family. It is a great satisfaction to me to know that I have succeeded as a writer, and that I have made money by my writing without ever departing from my resolve."

⊕ **"PARTNERS IN SLAUGHTER"** The New York *Churchman* uses this term in an article indicting the United States as an abettor of Japanese aggression. "It is conservatively estimated," it states, "that during the years 1937 and 1938, the United States shipped to Japan \$300,000,000 worth of essential war material," including "3,286,669 gross tons of scrap iron, 45 per cent of our total world export of this commodity." "We furnished—and are still furnishing," it continues, "more than one half of Japan's war materials."

⊕ **OLD STANDARDS GONE** "Over a large part of the world," declared Lord Halifax in a speech before the Royal Institute of International Affairs, "the old standards of conduct and of ordinary human decency, which man had laboriously built up, are being set aside. Things are being done today which we can hardly read without amazement, so alien are they to our conception of how men should deal with their fellow men. Rules of conduct between nations are overridden with the same callous indifference as rules of conduct between man and man."

THE word "millennium" is not found in the Bible. It is made up of two Latin words, "mille" meaning one thousand and "annus" meaning year, and is commonly applied to the thousand-year period mentioned six times in the twentieth chapter of Revelation.

"Millennium" suggests many interesting questions to our minds, questions that have been puzzling men for centuries. How and when will the millennium begin? What events will precede that thousand-year period? What will be the condition of the earth? Where will Satan be chained? Where will the righteous be? Will the wicked have a second chance?

There are those who teach that we are living in the millennium now, but that Satan has not been completely chained as yet. Others tell us that sinners will be given a second chance, and that the power of Satan will be removed so that they will have to be good. Still others say that during the millennium the righteous will be in heaven and that the wicked will be left upon the earth to be preached to by the ministers for a thousand years. Then, too, there are many who teach that there will be universal peace on earth during the millennium, that Christ will reign, and that the vast majority of all ages will be saved.

What Does the Bible Teach?

This all sounds very interesting, but how much of it is true? What does the word of God say? In Matthew 7:13-23 I read these words: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. . . . Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

A sad fact is brought to our attention here. Many professed religionists are going to be sadly disillusioned in that great day. Why? Because they were more concerned about their beliefs than they were about the truth.

In Luke 17:26-30 we have a description of the sad state of human affairs before Christ comes. We read, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat,



*Inspiration has given us
all evil shall gather innu*

The Truth About **The MILLENNIUM**

What It Is, and When It Will Come

they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Instead of peace in the last days we find trouble, debauchery, gluttony, and a total disregard for God's law. The apostle Paul says in 2 Timothy 3:13, speaking of "the last days" of human history, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." And yet, in spite of this straightforward evidence, we are told by some religious leaders that the world will gradually get better and better and that the millennium will naturally roll around.

Events of the Millennium

Now let us note carefully certain events in their chronological order that the Bible declares are to take place before, during, and after the millennium. The apostle Paul says 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."

In this connection you will notice that two great events occur simultaneously. The righteous dead are resurrected and given eternal life, and the righteous living are translated.

Jesus makes clear to us in John 14:1-3 that when He comes again He will take His people immediately to heaven. We read: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." And what will they do in heaven? John says in Revelation 20:4: "I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years."

So much for the righteous. When Jesus comes, they are taken to heaven, and there they sit upon thrones of judgment, and reign with Christ a thousand years. But what happens to the wicked who are alive when the Saviour comes? The answer is, They will be stricken dead by the glory of His appearing.



Picture of the occasion when the promoter of hosts of warriors against God's "beloved city."

NIUM

by
F. CHESTER CARRIER
 (Broadcast over WIBC)

In Matthew 28:1-4 we learn that the soldiers guarding the tomb of Christ fell as dead men because one angel revealed his glory to them for a moment. But when Christ comes, all the angels in their revealed glory will come with Him. "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." Matthew 25:31. And John says: "Every eye shall see Him." Revelation 1:7. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

David says: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

Paul describes the destruction of the wicked in these words: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 2:8; 1:7, 8. Jeremiah states: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:32, 33.

In other words, the glory reflected by the Saviour and the angels will be the consuming fire that shall bring death to the wicked. But is this the end of the wicked? No, for Revelation 20:5 says: "The rest of the dead lived not again until the thousand years were finished."

Simultaneously with the translation of the righteous and the destruction of the unrighteous, a terrible earthquake will take place, comparable to no other; the cities will be destroyed, mountains and islands will be moved out of their places, and the earth will become an awful desolation.

In Isaiah 24:1, 3, 22 we read: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly despoiled: for the Lord hath spoken this word." "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Again in Jeremiah 4:23-27 we have a remarkable description of the earth as it will be during the millennium: "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and

all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

Satan Chained

In Revelation 20:1-3 we find that Satan will be chained upon this old earth at that time. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." For a thousand years Satan and his angels will wander over the desolate earth, thinking of the punishment that will be theirs when that period of time shall be fulfilled. The chain here is a chain of circumstances in that he has no one to tempt.

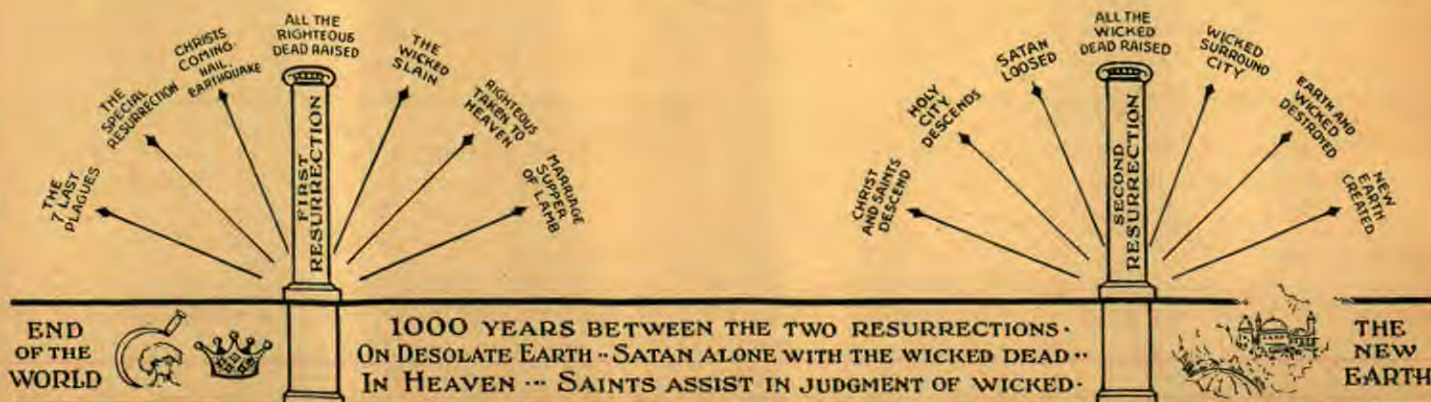
Now let us review briefly:

Jesus comes, the righteous are taken to heaven, the wicked are destroyed, the earth is made desolate. Here Satan remains for a thousand years. Now you can see why there will be no conversions during the millennium. The righteous are in heaven, and the wicked are dead upon the earth. This situation will obtain for a thousand years.

Close of the Millennium

Now let us notice what takes place at the close of the thousand years. In Revelation 20:5 we read: "The rest of the dead lived not again until the thousand years were finished." So we find that the first event at the close of the millennium is the coming to life of the wicked. They come forth with all the marks of sin upon them, to find Satan ready to lead them, for Revelation 20:7 says: "When the thousand years are expired, Satan shall be loosed out of his prison."

His chain is broken in that he now



has men to deceive and to lead once more. What a picture—the wicked standing beside their chosen leader ready for the last great rebellion against God! They look up and behold the holy city, the New Jerusalem, which comes down “from God out of heaven, prepared as a bride adorned for her husband.” Revelation

21:2. Within it are the redeemed of all ages.

Satan stirs up his followers, the “number of whom is as the sand of the sea,” and together they march to the assault of the city. “They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:

and fire came down from God out of heaven, and devoured them.” Revelation 20:9.

Here is the climax of sin and rebellion. Fire, that terrible agency of destruction, devours them. “And death and hell were cast into the lake of fire. This is the second death.” “The wages of sin is death.” Revelation 20:14; Romans 6:23. The wicked will be reduced to ashes. There will be various degrees of punishment, but it will end with the eternal obliteration of sin and sinners.

“Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Malachi 4:1-3.

This final event leads us to the next topic in this series, “Where will the saved spend eternity, in heaven or on the earth?” which we shall consider next week.

Don't SMASH Your Home

by
MARTHA E. WARNER



AGAIN I want to call the attention of mothers to the fact that homemaking is a great and important work, and one that calls for all the best in women; all the tact, skill, patience, love, and education that they possess if they would succeed in making their home a place where husband and children are content to dwell.

While the husband and wife should work shoulder to shoulder in the building of the home, the larger part of the work and the training of the children falls to the lot of the wife. In her hands she holds the power to guard sacredly the family unit or ruthlessly to break it down.

Marriage vows are binding. “For better or for worse until death do us part” means more than a rehearsal of words. Women should think seriously before they break up a home.

A little four-year-old girl confided to a friend: “My mother says she doesn't like my daddy any more; so she's gone away—away, 'way off!” Then, with a catch in her throat and a great longing in her baby voice, she said: “I wish I could see my mother!”

Apparently this young mother had everything her heart could wish—a good home, the best of furniture and labor-saving devices, a talented young husband, and a dear baby girl. But now she has left all. What reason or excuse she had for leaving I do not know, but I do know she has left the training of her child to strangers' hands; and, oh, it is so unfair to the child!

Too much cannot be said against this divorce evil that is weakening and breaking up our homes. And what does it give in return? Nothing but sorrow and heartache. It tears down, but it does not build up. If it succeeds in destroying our home life, then the downfall of the nation will inevitably follow.

In line with this thought are the words

of S. D. Gordon: “A father and mother living together with their children, tender in love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents and governors, legislators, educators, and clergymen can do in making a strong nation. And that is a ‘more’ that can be replaced by nothing else. True strength can come to a nation only as the genius of the home pervades the whole inner life of the people.”

In homemaking, shadows are bound to come that will strengthen us and make us successful wives and mothers if we will let them. Temptations vanish when we start counting our blessings.

The woman who shirks the duties of homemaking, and escapes from them through the aid of the divorce court, displays a weakness of character, and receives on her soul a blight from which she will never recover.

I know of no secret formula for a successful marriage, no royal road to happiness, for men and women are not angels, and are not immune to temptations. But I would entreat all who are tempted by easy divorce laws not to give up their hope for wedded happiness too impatiently. Think things over!

Remember there is a give and take in marriage, and the need for a plentiful supply of common sense; a need of a strong will and a determination to hold fast to each other; a need to bear and forbear; and a need of trust in the Lord. With His help we can make a success of homemaking.

Home means love and joy and faith and peace; and it's all ours for the taking. We may live in a rented house, but we can own our home. That was the sentiment of a friend's heart as she stood viewing the ashes of the place that had sheltered her; and it was that which gave her the courage to say, “A house can burn, but not a home!”

In Time of Storm

(Continued from page 3)

but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. . . . And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” 2 Timothy 3:13; Matthew 24:6-13. The dangers that to the average person are a sign of impending doom, to the Christian are the waymarks indicating that the journey is almost over, the port is just ahead.

Indeed, genuine Christianity—not hypocrisy or fanaticism—is the most valuable possession that a human being can have, and it becomes increasingly valuable as the storm increases, as the ship of civilization disintegrates beneath our feet; yet it is a possession that may be obtained just as easily by the pauper as by the millionaire—perhaps even more easily. All anyone needs to do to have it is to lift his eyes to Jesus, and make full surrender of heart and life to Him. Then, studying the word of God with an open mind, and translating its holy principles into his daily living, he will obtain a peace, happiness, and a steadfast faith no storm can ever destroy.

“It is not the reasonableness of religion that needs demonstration, but the reality.”



THE FRUIT OF THE SPIRIT

IS JOY

by
LEONORA LACEY
WARRINER

OF THE nine graces spoken of in the sixth chapter of Galatians, second on the list comes joy. Joy is "the happiness of love. It is love exulting. It is love taking a view of all its treasures, and surrounding itself with bliss without foreboding. God's promises appear so strong, so solid, so substantial; more so than the rocks and the everlasting hills."

As you read your Bible, take your pencil and mark each verse in which occur the words, joy, joyful, glad, gladness, and rejoice, rejoicing. You will be surprised to find how many times they are mentioned. And yet some Christians go through life as if it were a sin to be happy and joyful; they keep on sorrowing for their sins, afraid to open their hearts to the glorious grace of joy that should flood them. Christians should be the happiest people on earth.

And why shouldn't the child of God be joyful? Not only has he every reason for being glad in the present, but the future is full of joy for him. Paul wrote to Timothy, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy 4:8. David, with heart overflowing with happiness, could sing: "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11. Isaiah, looking forward to the future state, declared, "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11.

That is the kind of joy we want to cultivate here in this world, filled as it is with fear, death, and destruction—a joy that is "fullness of joy," an "everlasting joy" that will carry us safely through the sorrows and trials of this life on into the glorious gladness of the life to come.

Hilarity is not joy; noisy merriment is not true happiness. "Having a good time" usually means an aftermath of regret and often physical discomfort. Position, wealth, power, all fail to bring true and lasting happiness. Too often we hear of men and women, possessing all these

things, who are so far from having joy in their hearts that they take their own lives.

What, then, is the secret of that true joy which makes God's servants to "sing for joy of heart" as did Paul and Silas when they were suffering from physical violence and imprisonment?

From a far-off morning on Bethlehem's hills come the "good tidings of great joy, which shall be to all people." Luke 2:10. In the heralding of the birth of the Saviour, who is Christ the Lord, lies the only hope of true and lasting joy to a lost and sorrowing world. He is the One who by His Spirit fills us each with the grace of joy, the first outblossoming of love.

Dwight L. Moody wrote: "I think there is a difference between happiness and joy. Happiness is caused by things which happen around me and circumstances will mar it, but joy flows right on through trouble; joy flows on through

Beaten and bound, yet "Paul and Silas prayed, and sang praises unto God."



the dark; joy flows in the night as well as in the day; joy flows all through opposition and persecution; it flows right along, for it is an unceasing fountain bubbling up in the heart; a secret spring which the world cannot see and knows nothing about. The Lord gives His people perfect joy when they walk in obedience to Him."

Jeremiah expressed this last thought when he wrote: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord." That is one thing we must do if we want to possess this grace of joy—study prayerfully the words of God; absorb them, as did Jeremiah, until their life-giving principles become part of our very being. We must stay close by the side of Him in whose presence is fullness of joy, and at whose right hand there are pleasures forevermore.

In the Near East the vine is the symbol of joy, the thing that makes glad the heart of man. This fact adds significance to the words of Christ after He had given to His disciples the parable of the vine and the branches. Having explained that He is the vine and we are the branches and that only by abiding in Him can we bring forth fruit, He said: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." There it is again, "fullness of joy;" and the same conditions for its possession are given—"in Thy presence," and "abide in Me."

Henry Drummond, commenting on this parable, said, "He, Christ, would tell them why He had spoken it. It was to tell them how to get joy. . . . It was a purpose and deliberate communication of His secret of happiness. . . . Christ was 'the true vine.' Here, then, is the ultimate source of joy. Through whatever media it reaches us, all true joy and gladness find their source in Christ. . . . Partly, . . . joy lay in mere constant living in Christ's presence, with all that that implied of peace, of shelter, and of love; partly in the influence of that life upon mind and character and will; and partly in the inspiration to live and work for others, with all that that brings of self-rid-

dance and joy in other's gain. All these, in different ways and at different times, are sources of pure happiness. . . . There is no mystery about happiness whatever. Put in the right ingredients, and it must come out. He that abideth in Him will bring forth much fruit; and bringing forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ. The surest proof that all this is a plain matter of cause and effect is that men may try every other conceivable way of finding happiness, and they will fail. Only the right cause in each case can produce the right effect."—*Addresses,* pages 129-133.

"Spirit of our God, descending
 Fill our hearts with heavenly joy;
 Pleasure that can never cloy;
 Thus provided,
 Pardoned, guided,
 Nothing can our peace destroy."

The Christian and Law

(Continued from page 5)

It met the penalty of the broken law. And when we by faith accept Christ as our personal Saviour, we become dead to the law, judicially speaking, even as the woman through the death of her husband became dead judicially to the law of marriage. How plain are these verses when understood judicially! In the light of our findings let us read verses 5 and 6. "When we were in the flesh [married to the old nature], the motions of sins, which were [condemned] by the law, did work in our members to bring forth fruit unto death. But now we are delivered [judicially] from the law, being dead [by the body of Christ, verse 4] to that wherein we were held; that we should serve in newness of spirit [or life, Romans 6:4], and not [merely] in the oldness of the letter." You will observe that I used the marginal reading "being dead to that." This is correct, for the Greek word from which "being dead" is rendered is plural, and could not refer to the law.

In this connection the following quotation is well worthy of consideration, which is taken from pages 93 and 94 of "St. Paul's Teaching on Sanctification," by the well-known commentator, Rev. James Morrison, D. D.: "In our English Version, King James's, the law does seem unfortunately to be represented as dead. But in the original Greek, as is acknowledged by all enlightened critics, without exception, it is not the law that is represented as dead. It is believers in Jesus. The true translation of the apostle's expression is given in the margin of our English Bibles, 'But now we are delivered from the law, being dead to that wherein we were held,' that is, *having*



The Living Word

ASHLEY H. DOWNS

The Book of books—none other in its class;
 Its source divine, and none can it surpass.
 Its words are living words, in which we find
 Eternal hope held out to lost mankind.
 God's Holy Book to lead man to the right
 While on his path it sheds its holy light.
 The only word that lifts man from sin's mire
 To purity of life and motives higher.

How different are the changing books of man,
 Which substitute so oft their human plan!
 They soon become quite obsolete, disused;
 Their ideas once held great are soon refused.
 Man has no power real life to generate;
 The things he makes are dead, inanimate.
 Yet puny man, with mind more puny still,
 Against the Infinite has placed his will.

Soon man shall stand shamefacedly to hear
 That living word, which he would not revere,
 Pronounce in thunderous tones the judgment
 hour;
 All mouths are stopped before that mighty
 power.
 O heart so filled with vanity and pride,
 Submit to God; no more His word deride.
 Throw wide the door that He may dwell
 within,
 And there shall be no room found there for
 sin.

died and being dead to the law. It is believers in Jesus who have died; not the law."

We come now to our last reference, which is Romans 10:4: "Christ is the end of the law for righteousness to everyone that believeth." The word "end," if used as a verb, may mean to abolish, but as a noun it would here imply an aim or object. If in this verse it has the significance of "abolishing," then we have a contradiction between this verse and Romans 3:31, where we are informed that faith in Christ establishes

the law. And Christ Himself definitely taught that He came not to destroy the law. Matthew 5:17. When a law is abolished, it is abolished to all alike, both to the criminal and to the law-abiding citizen. And so if the word "end" here is used in the sense of abolish, the law would be abolished to the unbeliever as well as to the believer. But the text confines the matter to believers. However, when we understand the word to mean "aim" or "object," as in James 5:11; 1 Peter 1:9; and 1 Timothy 1:5, all is plain. We are not told that Christ was the end of the law, but that He is "the end of the law for righteousness" to the believer. There is a continuing relationship between Christ and the law, which could not be if the law had ceased to exist. The law demands righteousness, and that righteousness is obtainable in Christ only, and is limited to those who believe, for He is "The Lord our Righteousness." Jeremiah 23:6. We are made righteous by His obedience. Romans 5:19. And He fulfills the righteousness of the law in us. Romans 8:3, 4. The Syriac and other translations use the word "aim" here instead of "end."

And so we conclude, as set forth by the *Sunday School Times* of May 30, 1931, that as Christians "we are saved not because we have kept the law but in order to keep the law."

I Thank Thee

O CHRIST, we bring to Thee our fear-filled souls. We would have freedom from all fear. We know that fear should have no place in the heart of a follower of Thine. So take all fear from within me. And may no dread of the morrow scare away the rest from my heart. And may Thy will be to me the guard that shall make me unafraid, knowing that every moment Thy will guards and protects. What can now make me afraid? Nothing! I thank Thee. I thank Thee. Amen.—*E. Stanley Jones.*



COMING Next Week

in addition to the regular features:

Pioneering With the Gospel	A. R. Ogden
Why Jesus Is Coming Again	Donald F. Haynes
Genesis and Science	H. W. Clark
Where Will the Saved Spend Eternity?	F. Chester Carrier
The Fruit of the Spirit Is—Peace	Leonora Lacey Warriner
The Search After God	Merlin L. Neff
Half Hours With the Bible	R. Allan Anderson
Wonderful Saviour	A. R. Bell



It is not by education or personal improvement that man is rescued from sin and made a new creature.

WHAT IS SIN?

And What Can We Do About It?

by
GEORGE W. WELLS

SIN is a terrible reality. It is a tremendous evil. The whole human family is stricken with this awful malady, "for all have sinned, and come short of the glory of God." Romans 3:23. Sin is paralyzing and ruinous in its effect. It debauches, corrupts, and demoralizes each soul who does not seek and find deliverance from its dominion and power. The Scriptures declare that "sin is the transgression of the law," and that "all unrighteousness is sin." 1 John 3:4; 5:17. Sin, therefore, is primarily an offense against God. Consequently, no one but the Supreme Being could deal with it, and provide a remedy.

Man of himself cannot cope with sin. The only way of escape from the woes, worries, and power of sin is for man to become one with the Christ of Calvary. He paid the penalty for transgression and sin. He supplies the needs of every sin-sick soul. "The Lord hath laid on Him the iniquity of us all." He hath borne "our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." Isaiah 53:6; 1 Peter 2:24.

How far-reaching, deep-seated, and terrible is sin! Think of the price Heaven paid because man transgressed God's holy and unchangeable law! The

only way of deliverance from the ravages of sin is provided at infinite cost to the Father and the Son. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Oh, how our hearts should respond to the gift of God's love! How quickly we should accept His word of promise, enter each avenue of truth, and grasp every opportunity extended for salvation and deliverance from sin. True love for God will move the heart to respond to His call, renounce sin in the life, and joyfully obey. "He that hath My commandments, and keepeth them, he it is that loveth Me." John 14:21.

Man has no power of his own to free himself from the sin-nature; but when he craves deliverance from Satan's power, and in his great need and in living faith cries out for strength, he will be invigorated with the energy of the Spirit of God, and victory over sin will be won. God says, "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." "I will also save you from all your uncleannesses." Ezekiel 37:27, 29.

This age is famous for surface work.

Many do not distinguish between pure gold and mere glitter. When we deal with eternal values, we should keep in mind that our sin-nature cannot be overcome or dealt with in a careless and indifferent manner. It cannot be disposed of by being ashamed of it, by making resolutions and vows, or by breaking off a few or many bad habits. It is not by culture, education, or personal improvement that man is made a new creature, rescued from sin and fitted for heaven.

The "old man," the "carnal mind," "the works of the flesh," are terms used in the Scriptures to represent the sin-nature. Sin is not to be petted or excused. The change called for in connection with Christian practice and experience is not merely a reformation of life and action, but a transformation of heart and character. To attain to the divine standard, one must give due heed to the scriptural requirement that says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

Knowledge Powerless to Save

Knowledge may be of high value, but apart from Christ it does not enable one to stand against the wiles of Satan, or to meet the problem of sin. Knowledge does not furnish power to obey God. The human heart has been so contaminated with sin and darkened by its terrible influence that by his own efforts man cannot possibly change it. Education, culture, training, environment, association, and the exercise of the will may have their part in producing a well-ordered life, but these and all other human aids come far short of reaching the springs of life and freeing the soul ensnared by Satan.

Christ alone can take away sin and fashion anew the heart and life. He "gave Himself for our sins, that He might deliver us," that "He might redeem us from all iniquity." Oh, what unmerited grace! "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Galatians 1:4; Titus 2:14; Romans 6:1, 2. If man is to conquer on the side of righteousness and escape the way of sin, self must be crucified, not justified. We all need a living connection with the Source of all power. With faith in Christ we shall find abundant provision to overcome every sinful trait, every temptation to evil.

As God watches our struggles, His ear is quick to catch our cry, that in the hour of need we may be sustained by His mercy and strengthened by His grace.—
J. Muir Kelly.

Coming Suddenly!

(Continued from page 2)

Vincent burst into violent eruption; but still the people of Saint-Pierre were not greatly alarmed. The governor of the island with a retinue had come to the city to look over the situation and to reassure the people.

May 8 dawned fair and peaceful, and nothing indicated that the day of doom for the city and its inhabitants had arrived. It was a fete day; stores and shops were closed, and the people were preparing to spend the coming hours in a joyous and carefree manner. The day was still young, and there was nothing to mar its serenity. Clocks found afterward indicated the hour as 7:52.

Then, without a moment's warning, came the cataclysm. The top of Mount Pelée literally blew off, its side toward Saint-Pierre appears to have split open, and a deluge of flaming gas, burning lava, and superheated steam came directly upon the city. The force of the explosion crumpled walls and buildings, and the noise was heard hundreds of miles away. The whole city was aflame in an instant, and but one of its inhabitants escaped to tell what had happened. The sole survivor was a prisoner in an underground dungeon. Thus perished, it is stated, thirty thousand people.

How eloquently, could they come back from their fiery graves, might the inhabitants of Saint-Pierre or of Sodom speak to the world-lovers of today, living in careless disregard of moral and spiritual truth and with no thought of God and eternity!

The giant forces of nature, let loose in fire and flood, earthquake and hurricane, reveal how puny is the boasted power of man, and add their warning to that of fulfilling prophecy, of man's need of a refuge from coming destruction. But few heeded the warning.

"The heedless multitude, with careless mien,
And senses drowned in pleasures and in gain,
See not a thousand tokens of the end;
The voice of Heaven speaks to them in vain."

The crisis is stealing silently upon the world. The sun rises and sets, the activities of life continue their accustomed

rounds, the temples of business and of pleasure are thronged, men are planning for the future as if the present order of things were to go on forever; but silently and swiftly our world is approaching the great decisive day. That day will come upon the world as unexpectedly as the day of doom came upon Saint-Pierre; it will come as an overwhelming surprise. Hence the warning admonition is given us, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. Not "get ready," but "be ready;" "lest coming suddenly, He find you sleeping." Mark 13:36.

God's Hand in Nature

(Continued from page 7)

reality in the world outside the mind, when they are only constructs or fictions, with absolutely no existence apart from the mind that creates them or harbors them. This *reifying of the abstract*, or treating abstract ideas as if they were real, is a very dangerous fallacy, and is the source of much confusion in our thinking. Prof. A. N. Whitehead of Harvard calls it the fallacy of *misplaced concreteness*. Certainly we should all try to get ourselves out of the habit of treating such terms as "gravitation" or "chemical affinity" as entities or objective realities.

Even such a universally used term as "light" seems to be in the same category. Just what do we mean by light? Do we ever have any experience of light apart from *objects lighted or illuminated*?

Light is defined as radiant energy, or luminous energy, or as that which acts upon the eye to cause sight. But the following from one of the foremost of modern physicists is helpful in showing that most of us have been treating light as an entity, whereas it does not seem to be anything of the kind. "The most elementary examination of what light means in terms of direct experience shows that we never experience light itself, but our experience deals only with things lighted. This fundamental fact is never modified by the most complicated or refined physical experiments that have ever been devised; from the point of view of operations, light means

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nothing more than *things lighted*. . . . Hence from the point of view of operations it is meaningless or trivial to ascribe physical reality to light in intermediate space, and light as a thing traveling must be recognized to be a pure invention."—*"The Logic of Modern Physics," P. W. Bridgman, pages 151-153.*

A similar acknowledgment is made by another eminent physicist, Louis Trenchard More, in his recent monumental life of Sir Isaac Newton: "The best efforts for two centuries have not advanced our knowledge of the nature of light one step; in essence, light is still nothing to us but light."—*"Isaac Newton," page 121.*

I hope that my nonscientific readers will not look upon all this discussion as either pedantic or as mere quibbling about words. The entire purpose of this article, and of those which have preceded it in this series, is to remove wrong ideas about the events in the natural world around us that have long been taught in the name of science. During nearly forty years I have been engaged in writing books and articles against the popular evolution theory and in behalf of a literal creation; but I consider it is fully as important for us to have correct views about God's direct agency in managing His universe now as to have correct views about how He made the universe in the first place.

And if this and the preceding articles have succeeded in giving my readers clearer and more correct ideas about the perpetual loving care of the great Jehovah for the creatures He has made, I shall have succeeded in my purpose.

To Empty Church Pews

THE quickest way to decrease the attendance in any congregation is to preach economics and current events and sociology. People are sated with these things throughout the week. Ministers, even in mediocre locations, have no difficulty with the problem of church attendance, winter or summer, if they preach the Bible and especially emphasize the fact that Jesus Christ, the Lord of glory, died

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as a God-appointed sacrifice for our sins. The true gospel is interesting because it bears the stamp of divine originality. —Dr. J. H. McComb, quoted in "Presbyterian."

Jesus

JESUS! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength.

Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires.

Jesus! at the mention of whose name every knee shall bow and every tongue confess.

Jesus! our power.

Jesus! our righteousness, our sanctification, our redemption.

Jesus! our Elder Brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the mount of God. Thy name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exulting, adoring songs around the throne of God.—George W. Bethune.

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THE BEST THINGS

by

GRENVILLE KLEISER

THE BEST THINGS ARE NOT REMOTE AND INACCESSIBLE. They are near you, within your grasp, and ever available. The best times, in an earthly sense, are not in the dim future, but here and now in the living present. The best opportunities are not reserved in some distant place, but are within your reach right where you are today; indeed, opportunity is knocking at your door right now. You have but to reach out and grasp it. All that is good and fine and noble in life is now available to you. You will no longer suffer from self-limitation, doubt, and discouragement, once you have fully realized how much has been provided for you. Today earnestly resolve to claim these priceless gifts and opportunities and to use them for your largest unfoldment.

* * * * *

IGNORANCE IS A PROLIFIC CAUSE OF PREJUDICE. What we do not understand, we are inclined to disbelieve. When we want a thing to be true, we formulate all the available reasons for such a conclusion, and deliberately close our minds to opposite views. We are supersensitive about our opinions, and are loath to acknowledge when we are wrong. Opinions once formed take tenacious hold of the mind and are not easily dislodged, however erroneous they may be. The only sure course for the lover of truth is to throw the doors of his mind wide open to receive all the possible light upon any subject in question. Breadth and liberality of mind can be secured only in this way. Prejudice always shuts the door, but truth seeks an open field and no favors.

SELF-APPROBATION IS A SUBTLE FOE TO PROGRESS. Men who flatter and eulogize you most may be rendering you the least service. The natural inclination to excuse to yourself your own errors is a serious hindrance to growth in sound judgment. Men who are fickle, vacillating, and fainthearted do not win honor and distinction in the great race of life. The race is not to the swift only, but to the brave, intelligent, and efficient. While it is well for you to have full confidence in your powers and possibilities, deeming nothing within reason too high for your aspiration, you should know how to appraise your personal resources accurately. A right estimate of your abilities will contribute materially to your progress toward a useful and successful life.

* * * * *

TO EVERY PROBLEM THERE IS ALREADY A SOLUTION, whether you know it or not. To every sum in mathematics there is already a correct answer, whether the mathematician has found it or not. Correct answers to all mathematical problems have always existed; and therefore, while you may discover the right answers, you cannot possibly create them. It is obvious from this that your principal work in the pursuit of any branch of knowledge is not so much to create as to recognize, realize, and appropriate. It should be encouraging to you to know that if you are now confronted by any kind of problem, personal or otherwise, there is a way to solve it, and you will find the way as quickly and as surely as you apply to it the principles of divine truth.