

SIGNS OF THE TIMES



TOPICAL

Will SCIENCE DESTROY US?

*Golden Age or Blood-Soaked Chaos?
Where Are We Going?*

by JAMES I. ROBISON



THIS is above all an age of scientific advancement and material development. This phenomenal progress should indicate that we are entering upon the golden age of civilization, when, having gained control of the forces of nature, we should now be able to use them to build up a new and better world order and to bring peace on earth and good will among men.

But what do we see? Has science brought to the world the peace that the hearts of men so long for in every land? No; instead, we see the nations destroying with the implements of science the very civilization science has built up.

George Gissing, an English scholar, foretold this very condition forty years ago when he wrote: "I hate and fear science because of my conviction that, for a long time to come, if not forever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life, all the beauty of the world; I see it restoring barbarism, under a mask of civilization; I see it darkening men's minds and hardening their hearts; I see it bringing a time of vast conflicts which will pale into insignificance 'the thousand wars of old,' and, as likely as not, will overwhelm all the laborious

advances of mankind in blood-drenched chaos. To rail against it is as idle as to quarrel with any other force of nature. For myself, I can hold apart and see as little as possible of the things I deem accursed. But I think of some dear to me, whose life will be lived in the hard and fierce new age."

George Gissing died before 1914, when his prediction was fulfilled in the World War. In later years in Ethiopia, in Spain, in China, and now in Poland, Finland, and western Europe, science has continued to advance "in blood-drenched chaos."

Other writers have seen this same danger. Thomas Love Peacock said: "Science is one thing and wisdom is another. Science is an edged tool with which men play like children, and cut their own fingers. . . . The day would fail if I should attempt to enumerate the evils which science has inflicted on mankind. I almost think that it is the

ultimate destiny of science to exterminate the human race."

This is unjust to true science, for it is not science or the scientist who is at fault; rather, the fault lies with evil men who have grasped the power that science has given them over the forces of nature, and have used it according to the ideas and methods of barbarism.

Thinking men have for many years foreseen the danger of world chaos and collapse as the result of the present world situation. The late Field Marshal Lord Allenby, as rector of Edinburgh University, made the following forecast of present events. Commenting on the fact that "we find the cleverest brains everywhere busily experimenting with new inventions for facilitating slaughter," and that noncombatants will not be safe in the next conflict, he declared that "the present social system will crumble in ruins. There will loom the dreadful menace of the Dark Ages, returning darker, universal in scope, long-lasting."

The Archbishop of Canterbury recently said: "God's judgment is upon the world for the neglect by all nations of the laws of His kingdom."

How true this is! Men have forgotten their Creator, and have turned from the God of heaven to worship at the shrine of gold and material progress. They

(Continued on page 14)



OUR COVER PICTURE

How delightfully peaceful is this charming scene in the old English village of Skidby, near Hull! Some day, when Christ has come, all the world will be at peace like this.

“*W*”

E Would SEE JESUS”

The Cry of Hungering Humanity

by J. L. TUCKER

“THERE were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.” John 12:20, 21.

As I write these words, I know that there are many who have the same longing in their hearts as had those Greeks of long ago. The greatest need of the human heart, the greatest need of a troubled soul, is to see Jesus and to know Him. The greatest business of every Christian is to represent Christ, to let the Christ-life be seen in him. We are to live so “that they that know us but do not know Him will want to know Him because they know us.”

To reveal Jesus to others is one of the primary objectives that God has in calling to our individual hearts. It is not only His purpose to save us, but He wants every saved person to let his light so shine before others that they will be attracted, not to the individual, but to the Christ that lives in that individual's heart.

Paul expressed the great responsibility, the great privilege, of the call of God in Galatians 1:15, 16: “But when it pleased God,” He “called me by His grace, to reveal His Son in me, that I might preach Him among the heathen.”

Here we find Paul declaring the objective of God's call. He says, He called me that I might reveal His Son in my life. Wherever Paul went, whatever he did, whatever he said, it was God's plan that he should represent Christ, that he should reveal His spirit of kindness, His spirit of helpfulness. He was to breathe encouragement, hopefulness. He was to lift up the fallen, share the burdens of others. He was to speak a word in season to him that was weary. He was to comfort troubled hearts. He was to give the oil of joy for the spirit of heaviness. He was to reveal Jesus.

Often we become so busy with the forms and activities of our church work that we forget the objective of it all—to reveal the Christ who can save to the uttermost.

“We would see Jesus” is the cry of hungering humanity. “We would see Jesus” is the cry of a perishing world. God's one answer today is to so purify and beautify the characters of His children that Christ can be seen in their lives. Christianity is a life. It is made

up of deeds—kindly deeds, helpful deeds, willing service, unstinted sacrifice.

Oh, the shame of so much of our pretense! What a world of hypocrisy God beholds. We have names that we live. We call ourselves Christians. But God says we are dead. We put forth much effort to attract men to ourselves, our poor, puny selves, when the world's aching heart is crying, “We would see Jesus.”

“We would see Jesus,” for the shadows lengthen

Across the little landscape of our life;
“We would see Jesus,” our weak faith to strengthen

For the last conflict in this mortal strife.

“We would see Jesus,” Rock of our salvation,
Whereon our feet were set with sovereign grace,

Not life, not death, with all their agitation,
Can thence remove us, gazing on His face.

“We would see Jesus;” other lights are paling,

Which for long years we did rejoice to see;

The blessings of this sinful world are failing;

We would not mourn them, in exchange for Thee.

“We would see Jesus,” this is all we're needing,—

Strength, joy, and willingness come with the sight;

We would see Jesus, dying, risen, pleading,
Soon to return and end this mortal night!

—Anna B. Warner.

A helpful story from faraway India forcefully illustrates how one may easily misrepresent Christ by not being as considerate of others as he should be.

There was in a certain town on the west coast of India a middle-aged college professor teaching in a government college. He was a learned man, and a Hindu by religion. In addition to his regular college work, he spent a great deal of time in the study of comparative religions. He became dissatisfied with Hinduism, and began looking for something better. He studied Mohammedanism, Buddhism, and other religions, but found no satisfaction in any of them.

About this time someone called his attention to the claims of Christianity, and gave him a copy of the New Testament. He became interested in this, and, in order to get to the bottom of things, began the translation of the New Testament from the original tongue into his own vernacular. When he came to the book of John, and found those wonderful truths of the incarnation of Christ in human flesh, and of His desire to live in the hearts and lives of men, he decided that he had at last found that for which he had been seeking. The message found in the Gospel filled the longing felt in his heart. He said, “I wonder if the experience taught here is genuine, or whether it is just another theory. If it is genuine, it is what I need, and is the thing that is wanted in India and the whole world.”

In order to satisfy his mind on this point, he determined to test it out. There was a Christian mission in the same town, and he decided to visit the place and have a talk

(Continued on page 11)



Does SABBATH- KEEPING Matter?



*Need We Observe Any Particular
Day in This Modern World?*

by
FREDERICK A. SPEARING

RECENTLY there appeared in the columns of the *Signs of the Times* an article entitled: "What Did Christ Teach Concerning the Sabbath?" This was read with evident interest by a gentleman who tells us he is a nonsubscriber. He writes as follows: "This is a most interesting article. I believe that neither Christ nor His disciples changed the Sabbath to Sunday, but I never knew that the Bible furnished such concrete evidence of that fact until I read your apt explanation of Matthew 24:20. Many people think that Jesus did make this change, and they are wrong."

We are glad that this paper has been of some help to this reader. Unfortunately he goes on to say that we "surely know that Christ does not require us to observe the Sabbath or to keep any other day holy, because through the Holy Spirit He caused Paul to say: 'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ.' Colossians 2:16, 17. In other words, Christians are not to be criticized in the observance of the Sabbath or of any holydays."

We entirely agree with the writer of the letter when he says that Christians should not be criticized as regards their beliefs. The apostle himself says: "Let no man therefore judge you" regarding such matters. But we cannot agree that our Lord is indifferent as to which day we should observe as the Sabbath, or as to whether we should observe any day at all. If this were the case, the fourth commandment, which says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God," would have no meaning. Also, all that the Bible has to say

concerning God's Sabbath would fall to the ground; and even the example of Christ in this matter would be of no value.

But does the apostle Paul refer to the seventh day of the week when he speaks of "an holyday," or of "the sabbath days"? It is evident that he does not, for he writes of things—feasts, festivals, and holydays—"which are a shadow of things to come." In no sense can the seventh-day Sabbath be termed a shadow. It was given at creation, long before the sacrificial laws of the Jews were in operation. God Himself rested on that day, blessed it, and sanctified it—set it apart—for all mankind and for all time. Genesis 2:1-3; Mark 2:27; Malachi 3:6. While the ceremonial laws, including the yearly sabbaths, came to an end at the cross, the law of ten commandments which God spoke, and which He wrote on the tables of stone, stands as long as time shall last. In fact, the principles of that law are everlasting. Leviticus 23; Matthew 27:51; Hebrews 8:3-5; Matthew 5:17, 18; Psalm 111:7, 8.

Moreover, Paul was an observer of the seventh day of the week, not as a Jew, but as the apostle to the Gentiles. We have no hint that he kept any other day, or that he taught the observance of any day other than the Sabbath of the fourth

We have no hint in Scripture that Paul, the apostle to the Gentiles, kept any day other than the Sabbath of the Decalogue.

commandment. Acts 13:14, 42-44; 16:13; 17:1, 2; 18:4, 11.

The writer of the letter quotes two other passages in support of his position that it does not matter whether we observe the Sabbath or not: Romans 14:5, 6 and John 20:19, 26. In the first of these we read: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

There is no reference whatever to the Sabbath in this passage. Indeed, the apostle does not mention the word in the whole chapter. Nor does he speak of the Sabbath in the entire epistle to the Romans. The reason is that there was never any question about Sabbath observance

(Continued on page 13)





"The Father of mercies, and the God of all comfort; who comforteth us in all our tribulation."

A Blessing for MOURNERS

by

LEONORA LACEY WARRINER

prophet;" Moses, Daniel, Isaiah, mourning for transgression; Christ, weeping over Jerusalem, and dying at last for the sin of the world.

Of Peter we read: "The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly."

How our hearts go out in sympathy to impetuous, boasting, lovable Peter, caught in his great moment of weakness as he followed his Master "afar off"! He repented sincerely and devoted his life to the service of his Master.

Surely a different mourning was Peter's from that of Judas, who found remorse too late to avert the tragedy that he had been instrumental in bringing about.

To the people who live in these latter days the message through the prophet Joel comes: "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God." Then comes the promise to the true mourner: "He is gracious and merciful, slow to anger, and of great kindness. . . . Who knoweth if He will return and repent, and leave a blessing behind Him?" Here again is a different mourning and weeping from that referred to as "the weeping and gnashing of teeth" of those who are finally cast into outer darkness.

Many beautiful promises are recorded in the word of God for those who truly mourn. Listen to a few of them: "They that sow in tears shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning." Psalms 126:

(Continued on page 7)

"Blessed are they that mourn: for they shall be comforted."

THIS mourning of which the Master spoke that day on the mountainside included all the personal sorrows and griefs that come to earth's children. It includes sorrow for sin and our sharing the griefs and disappointments of those around us.

Of all men most miserable are those who center their interest in themselves, and, magnifying every fancied slight, hug their personal sorrows to themselves. Such mourning brings no blessing or promise of comfort.

A touching story is told of Lincoln when the news reached him of the surrender of Lee. At once officials on the Northern side began to make elaborate preparations for a triumphal entrance into Richmond, but Lincoln immediately said, "There shall be no triumphal entry into Richmond; no demonstration just now."

Arriving at Richmond, he went on foot through the Southern capital and, finding his way to Jefferson Davis's room, went inside, telling the two officers with him to remain outside and leave him alone. The minutes sped by, and finally one of the men, overcome with curiosity as to what was going on, opened the door and looked in. There sat Lincoln, his head bowed on Mr. Davis's desk, his face in his hands and great tears running down his gaunt cheeks. W. H. Brown, telling the story, adds, "The angels of God never looked down

from the ramparts of heaven upon a holier scene than that. His great sympathetic heart saved the republic. That was the greatest victory of the Civil War; that settled the struggle; that bound the North and South together." Lincoln later said of himself, "I have not suffered *by* the South; I have suffered *with* the South." Like the Master whom he strove to follow, his great heart was broken over the sorrows and griefs of his people, and like Him too, he suffered a martyr's death.

We are bidden to "weep with them that weep," and Christ followed His own teaching when at the tomb of Lazarus. The simple record sums up the depth of the Master's loving sympathy for His friends in their sorrow, in the touching words, "Jesus wept."

Throughout the Scriptures are countless examples of the deep mourning and sorrow of prophet and priest over the sins and shortcomings of the professed people of God: the priests, weeping "between the porch and the altar;" David, penitent and heartbroken, weeping over his own great sin; Jeremiah, whose constant grief and lamentation over the wandering children of Israel caused him to become known as the "weeping



Did God Permit SIN?

If He Is All-Powerful, Could He Not Have Prevented It in the Beginning?

by CARLYLE B. HAYNES

THE big question which must have come to every mind that has been following these studies, and which is bound to force itself upon the mind of any candid searcher for truth as he faces the appalling disaster which sin has forced upon the world, is this: If God knew the end from the beginning,—knew what the result of sin would be if it were permitted to obtain a foothold in the earth,—why, then, did He allow it?

We are instructed that God loves His creatures even more than human parents love their children, and that He continually seeks to bring blessings into their lives and guard them against harm. Why, then, knowing as He did all that sin would mean, did He permit this flood tide of evil, sin, misery, anguish, disease, sorrow, and death to sweep over the world where He had placed the human race?

A difficult question. And as we approach its consideration, let us fall back upon our knowledge of the character of God. Whatever His purpose in permitting sin, let us be assured that it was a good purpose.

Even in this, as we look into the revelation which God has made regarding it, we shall come to realize that it contains only an additional demonstration of the unfailing love and justice of God for all His creatures.

At the very outset we must consider that in the beginning, before sin marred the universe, the angels of heaven were in a much more difficult position to judge what the outcome of sin would be than we are. They knew nothing of sin, while we have had a practical demonstration of evil and its consequences during the entire period of our lives. We know from experience that sin is an evil thing, and will result only in evil. The angels could

not know that, for they did not have any experience of sin. Sin had no existence in the original creation of God.

They were under a beneficent government. They knew that government to be good. But there was no way by which they could positively know that another form of government would not be better. There was no other form. There never had been.

They were free moral agents. They could choose to disobey God as well as choose to obey. Their thoughts were their own, and ranged the universe. They could not entirely suppress the searching, intriguing question as to what the results of disobedience would be.

They obeyed the law of God. But what if they should disobey? Such thoughts were put away as unworthy, no doubt; but there came a time when Lucifer determined to try it out.

He turned such thoughts over in his mind, cherishing them, permitting his mind to dwell long on them, until his desire for self-exaltation swept him from his moorings and out into open rebellion against God.

God could easily have destroyed Lucifer before his rebellion corrupted others. He was not taken by surprise. He knew what was going on. And He knew the outcome. But there were some things worse than rebellion. One of them was compulsory obedience.

It is plain that God perceived that in the sight of all the inhabitants of the universe it would be wise to permit the working out of a demonstration of what sin is, and what its results are bound to be. Only so could created intelligences have a foundation upon which to base a judgment which would enable them to decide rightly the issue between sin and righteousness, between obedience and disobedience.

They needed to have set before them an experiment which would make them see and understand that the principles of the kingdom of God were based upon love and mercy and justice, and that no better form of government is possible.

Until such a demonstration was made before the angels, it is plain there would

always be a tendency to experiment with sin. There was but one way for them ever really to know what the result of sin would be, and that was to permit such a demonstration of it before their own eyes as would forever convince them.

So when one of their number, Lucifer, began to question the justice of God, and the wisdom of the principles underlying His government, God did not destroy him out of hand. For the sake of the eternal happiness of all His creatures God permitted Lucifer to carry forward his work of rebellion. He permitted him fully to develop his plans, though the time came when it would have been folly to allow him to develop them in heaven itself. That would have involved more territory in the rebellion than was at all necessary in order to provide the demonstration which God had in mind. It would have involved all the worlds in the destruction which must inevitably come upon sin and sinners. Hence God

Self-exaltation led Satan into sin, and he, with his followers, was cast out of heaven. Immediate obliteration of the rebels would have caused some men to serve God from fear rather than love.



limited the field of Lucifer's operations by excluding him from heaven and casting him and his angels out into this earth.

When it became plain that there was no hope of saving Lucifer himself, instead of immediately destroying him God permitted him to continue his work of rebellion and thus demonstrate to the entire universe the righteousness and holiness and love of God.

It will assist us in understanding the wisdom of God in permitting Lucifer to continue his work if we consider the results which would have followed if God had taken the opposite course and destroyed him.

He could have done this, we know. But He did not do it. The failure to do it was not due to lack of power, but to wisdom which knew of a wiser course. To destroy Satan at once, while it would have checked one rebel, would not have destroyed the spirit of rebellion. It would have spread it.

If Lucifer had been destroyed out of hand, the remainder of God's creatures might have continued to obey God. But their motive in doing so would have changed from one of love to one of fear. Their service would have been based upon the fear of punishment if they did not render service. And in their hearts they would have been convinced that Lucifer's charges against God and His government were all supported and demonstrated to be true by the harshness of the punishment. The government of God would have appeared to them nothing less than a despotism.

No, that would not have destroyed the rebellion. Other angels would have arisen to lead their fellows in throwing off what would have been considered an intolerable yoke of bondage. Such are the operations of free moral agency.

And God does not desire the service of fear. He takes no pleasure in compulsory obedience. He is not a monster whose anger must be appeased. He delights in voluntary service, that service which is prompted by love. This is the only worship which is acceptable to Him.

It is a lesson big with meaning. God considered the fall of a race a lesser evil than compulsory obedience. That is a lesson which modern churchmen and modern rulers will do well to consider.

Thus in order to win voluntary service and allegiance on the part of all the created intelligences of the universe, God permitted Satan to continue in his course of rebellion, thus affording the entire universe a demonstration of His unchangeable love and righteousness.

And so this world became the lesson book of the universe. The rebellion against the government of God was confined here. Satan led his hosts of evil angels to this planet, and laid before them

his plans to strike a blow against the government of God by conquering the race which God was to bring into existence here. In this he succeeded. And this earth has been the theater of conflict between the forces of good and evil ever since.

The creatures of heaven and of other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, on this planet, where they have been given a view of its entire course, its terrible consequences, and its ultimate destruction.

When the controversy is finished, and sin is finally destroyed, all the created intelligences in the universe will have been profoundly convinced that God is just and true and merciful.

The inhabitants of this planet, the human race, were not utterly abandoned to their great foe. In the very beginning they were warned of the danger of his attacks. Had they stood firmly against his temptations they need never have been overthrown. Even after yielding to Satan, and thus becoming his lawful captives, they were assured of a great Deliverer who would break the power of sin in every soul who accepts Him.

No human being is left to cope with Satan alone. Each one has the assurance of help from God to overcome the devil. No one needs to be lost. God gives this promise to all: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even

the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:24, 25.

So there is hope for all. And in consequence of having been involved in this experience with sin upon this planet, the inhabitants of this world who accept the salvation provided for them through the Redeemer of the world will be highly exalted. They will occupy a higher station in the world to come than they would have occupied if sin had not entered the world. And the redeemed of the Lord are to constitute a special body-guard for King Immanuel when sin and sinners are no more and everything is made new.

Blessing for Mourners

(Continued from page 5)

5; 30:5. "Behold, I create new heavens and a new earth. . . . Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And the voice of weeping shall be no more heard in her, nor the voice of crying." Isaiah 65:17-19. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Again we read of Christ, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted; . . . to comfort all that mourn." "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Isaiah 61:1, 2; 66:13.

Truly, "Blessed are they that mourn: for they shall be comforted."

In that beautiful book, "Thoughts From the Mount of Blessing," we read: "The Lord has special grace for the mourner, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul, and becomes a healing balsam to those who sorrow. 'The Father of mercies, and the God of all comfort . . . comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.' 2 Corinthians 1:3, 4."

"When the day dawns,—that other long, long day,

When night beyond our ken has passed,
When home and rest are reached at last,—


I think, perchance, that we shall say,
The toil but makes more sweet the rest.


And sorrow was not spent in vain
If patient strength be learned through pain;


And we shall see His way was best."

Flashlines

by W. L. EMMERSON

 **ALMOST CRIMELESS** Paris today is said to be an almost crimeless city. Since September, crime statistics reveal a drop in indictable offenses of no less than 97 per cent.

 **"TRAMPLED GARDEN"** "The condition of the world is a bitter reflection on our boasted civilization," declared the Rev. Richard Pyke in a recent message to the Methodist Church, of which he is the president. "The pillars have been thrown down. Liberty, truth, and compassion have been ruthlessly destroyed. Europe resembles a garden that has been trampled down by furious beasts."

 **MORE BEER** The president of the Master Brewers' Association of America, Mr. George Sippel, is rejoicing that United States beer consumption will soon again reach the peak consumption of twenty-five years ago. One of the reasons for the steady increase, he believes, is that "more women are drinking beer than ever before."

GIANT cantilever cranes swung out over the cascading rapids; workmen seeming no larger than pygmies stood on steel girders; Gargantuan mixers prepared concrete for the largest feat of engineering in the world.

The Grand Coulee Dam in the state of Washington will contain 22,500,000 tons of concrete when it is completed. This is the largest of the government's reclamation projects in the Northwest, which, when finished, will make possible the irrigation of more than 1,200,000 acres of arid land. The desert will blossom with fertile farms as the Columbia River gives its water to the thirsty soil.

The Bureau of Reclamation considers the region the best undeveloped region in the nation; but as one drives across the desert of sagebrush he wonders if it can be created into a garden. However, the doubts may be dispelled when he goes to many other valleys in the West and sees the proof of arid regions that have bloomed when water reached the parched earth. The nation's President visualizes the new farms in the Grand Coulee region as places where men and women who have been cheated in their hopes may start life anew.

This marvel of modern engineering and rehabilitation is worthy of recognition, but it sinks into insignificance when compared with the reclamation work that is being completed for the world. When we survey our globe, we realize that the earth is waxing old, that many of the natural resources are being depleted by man. We look upon human beings in physical degeneracy, moral instability, and spiritual bankruptcy.

GOD'S RECLAMATION

As World War II claims nation after nation, thoughtful observers are asking how much of our civilization can be salvaged when the maelstrom is past. The war of 1914-18 wrought chaos from which humanity has not yet recovered. What will the peoples of earth face when another armistice comes? Will we whirl down to ultimate ruin—a lost world?

In all sincerity we must declare that we see no human way out of the debacle of twentieth-century civilization. It is certain that—

"the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkening plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash by night."

There must be a divine reclamation, and the word of God reveals that the plan of salvation was made to meet the emergency of a lost world. At a council in heaven the Father and His Son pledged themselves to reclaim humanity if sin brought havoc to this earth. John declares that Jesus Christ was "the Lamb slain from the foundation of the world." Revelation 13:8.

The arch of salvation contains the key-

stone text of eternal promise: "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. To insure man's restoration, the Father was willing to offer the great gift of the universe to redeem sinners—His only Son.

But one asks, "Why could not an angel of glory fulfill the pledge of reclamation?" Only the One who had created this world, only the One who had formed man from the dust of the ground could restore a doomed world. The God who loves truth and hates sin must exact the wages of sin, even if it demands the sacrifice of the Son of God.

In the perfection of divine creation the new earth awaited Adam and Eve. Dominion over the earth and the lower animals was entrusted to them on condition that they prove faithful stewards. But Eve chose to obey the voice of Satan, and Adam followed his wife in disregarding the commands of God. A curse was pronounced upon the sinners; but with the malediction there came a blessed promise. The Seed of the woman would, according to the word, bruise the serpent's head. Genesis 3:15. Thus the first prophecy was given that a Redeemer should overcome sin and destroy it.

Many theologians have depicted God as a cruel and vindictive ruler. Throughout the Middle Ages God was represented as a stern judge and a fierce avenger of wrong. It is true that God hates sin and longs to destroy it, but He loves the sinner. The Father is anxious to give all for the salvation of His creatures. The Lord is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. That is God's design; but He allows human beings to have free will and the power of choice, and if they refuse salvation they do so of their own volition.

Reclaiming a sin-cursed planet was the mission of Jesus Christ when He stooped to take the form of humanity in the manger at Bethlehem. Pagan civilization had sunk into the mire of vice until every species of evil contaminated life. In this dark hour God sent forth His Son. The miracle of redemption is seen in the lives of men and women who were reclaimed by the power of God through Jesus Christ. The repentant sinner could hear the words, "Thy sins are forgiven." Disease and death that stalked through the world were defeated in the

Disease and death were defeated in the presence of the Messiah.



N PROJECT

*His Plans for a
Sin-Scarred World*



by

MERLIN L. NEFF

presence of the Messiah. Yet divinity was hidden by the humanity in God's Son. Jesus Christ took upon Himself human weakness, the tendency toward sin, that He might prove Himself a brother to all men. "He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:16, 17.

It is vital for every Christian to know that Jesus Christ might have sinned. The Master was not beyond the clutches of temptation. The Heaven-sent Gift could have been eternally lost and the doom of humanity would have been eternally sealed. Jesus Christ knew the pull of evil. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:18. Or again we read that Jesus "was in all points tempted like as we are, yet without sin." Hebrews 4:15.

In the years of Christ's ministry there was little heed given to the value of a human being. The Roman Empire had arisen in power over the bodies of millions of its enemies. In our enlightened era the worth of a human life is still pitifully meager. During the World War men became calloused to death. Dictators climbed to glory at the sacrifice of the individual. But Jesus Christ placed a divine value upon the human soul. "Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save."

Upon the victory of the Son of God rested the hope of reclaiming this world and all its inhabitants. If He would go through this life without sin, if He would conquer the temptations which brought defeat to our first parents, we might be restored to the family of heaven.



Water pouring from canyon wall valves (used for overflow) of Boulder Dam, one of man's great reclamation projects.

Therefore the Master toiled alone through the ways of men, despised and rejected, a Man of Sorrows who knew the suffering and anguish of the sinner. And when He had lived a perfect life, He gave Himself on the cross. How inestimable is the value that the heavenly Father places upon the sinner. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

Our world is not without a divine plan; its destiny is certain and the reclamation is sure. But the wages of sin must be met by death. Romans 6:23. Therefore the Saviour paid the ransom; He received the wages which we should have collected for our iniquity. The plan of God was fulfilled; yet the law was not abolished. Instead of being destroyed, it was established as a just and righteous rule for the universe. It was forever demonstrated that the precepts of God could be obeyed. If the law could have been changed, there would have been an amendment which did not demand the death penalty, and the Son of God would not have died. But the Father could not change the law of His universe, and so its claims were met by the Man of Galilee.

The plan was accomplished, and now it rests with human beings to accept or reject salvation. Our "Elder Brother" has ascended into the heavens to make intercession for us. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 4:14.

The desert of the sinful life is worthless unless the Water of Life comes to it. When the soul receives this blessed gift, it is transformed and the individual will produce the fruit of the Spirit of God, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This is the culmination of God's reclamation project for the souls of men. The plan must be accepted, however, by man's free will. Christ's invitation is, "Come." He has made the plan secure for every sinner who will accept it. Heaven asks us to accept the reclamation by faith. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

While our generation is terrorized with bombing planes, while we prepare

(Continued on page 11)



Round the World With the Gospel

AFRICA CHANGES

by W. McCLEMENTS

*Superintendent, Nigerian Union
Mission, Seventh-day Adventists*

A TRANSFORMATION, spreading with amazing rapidity, is taking place in Africa. It is thrilling to witness the changes and developments in sections of this great continent just awakening from centuries of slumber and anxious to come into stride with the so-called civilized nations of the world.

Twenty years ago Nigeria was practically without roads except for the winding bush paths over which generation after generation has traveled. Today one finds splendid highways radiating in many directions from all the large towns and centers of civilization and commerce. These roads are crowded with heavy trucks plying to and fro, and groaning under their loads of raw materials—oils, palm kernels, cocoa, hides, cotton, valuable timbers, etc.—which the great nations are so anxious to secure. In return for these products large quantities of imported goods are taken back to the remotest villages of the hinterland. Pleasure cars travel along these highways at sixty miles an hour, conveying their African owners on urgent business errands, to social functions, or on everyday activities. I well remember when it was considered quite an ordinary event to start off on foot to visit churches thirty or forty miles away in the bush. Now we expect to do the same trip in thirty or forty minutes by car.

The landscape too is changing. Instead of the old squalid villages with broken-down, grass-roofed houses, new towns and villages are springing up on properly surveyed land, with neat, well-constructed sanitary dwellings.

No longer is the African satisfied with his little fire or a wick of twisted cotton placed in an earthen dish with a little palm oil, to give him light. He now sells some of his surplus crops in the village market and uses the proceeds to purchase a kerosene lamp, quite frequently a pressure one, imported from Europe, America, or Japan. He

can likewise supply himself with foreign garments, made especially to suit his needs and purse, or, if he wishes, bicycles, sewing machines, and tools of many varieties, all of which contribute to a new order of life back in the interior.

Interesting as these material changes may be from the standpoint of the economist or social reformer, the most striking and fundamental change to be noticed is the transformation of the lives and characters of those who come under the saving power of the Lord Jesus Christ. Men and women who in blindness and superstition have served idols of wood, clay, and stone, and have been guilty of the foulest deeds of heathenism, are today clean, honest, happy Christians. They are establishing Christian homes in the midst of prevailing darkness. Intelligent students of the Scriptures, they are giving themselves to the preaching of the word of God, which they have found able to make even the ignorant and often degraded heathen wise unto salvation.

Since missionaries brought the gospel message to these heathen lands of Africa, the whole aspect of life for millions of men and women has been completely changed. Education has been carried on for a long time—mostly by the mission-

aries, but of late years by the various governments as well. African men, many of outstanding ability, have devoted themselves to the cause of education. Christian schools for boys and girls—still far too few—have been established at much expense and labor. It is regrettable that some of these institutions are not so definitely evangelical and loyal to the Bible as they were some years ago. Nevertheless Christianity has taken deep root and is transforming the whole country.

With the spread of education the printing press has been wielding an ever-increasing influence on the minds of the Africans. Even in rural areas the villagers are becoming alive to the great issues at stake in the world at the present time. A few weeks ago when passing through a village in a remote district we saw the chief and his leading men sitting at their usual rendezvous. Drawing up to salute them, we found that they were listening attentively while one of their number, who understood English, read and explained the news out of the latest papers from Lagos. This is indicative of the general interest taken by the people of Africa in local and world affairs. Since the outbreak of war the British Government is supplying many districts with newsheets, free, so that the people may be kept intelligently informed on the course of events in Europe.

The radio, too, is playing its part in linking up the native people with the outside world.

A few decades ago the rate of exchange in London or Wall Street did not seriously affect their lives. They were unaware of such things. Now it is different. What happens in New York or London has speedy repercussions in Nigeria. Prices of produce fluctuate daily, and it is difficult for the indigenous population to believe that it is



Even the natives among primitive surroundings appreciate such modern conveniences as the very useful sewing machine.

not all due to the machinations of the white man who wants to cheat him!

The unsettled state of affairs in Europe during the last year or two has reflected adversely on business along the west coast of Africa, and consequently the financial side of our mission activities has been affected. Church funds have diminished, and projects for the opening of mission schools have been left in abeyance. Some struggling churches have been compelled to close down existing schools for a time. But African believers are to be admired for their tenacity of purpose,—in Africa we are always “trying,”—and we know that these schools will reopen just as soon as the native people can raise the necessary funds.

Now that war has broken out in Europe, the minds of the people are deeply exercised. Some, it is true, consider the war to be the “white man’s palaver” and hope that it may bring greater demands for their produce. The more thoughtful abhor the thought of ever becoming subject to any power that might deny them the freedom which they now enjoy to develop along lines in harmony with their own ideals and religious convictions. Others ask, “Is this Christianity? Did not these very countries that are at war today bring us the Christian teaching that it is wrong to fight and hate one another and that we should live at peace with each other?” They are bewildered as they think of the changes in Africa and the national hatreds and war in Europe. It leads them to wonder whether Christianity is the true foundation after all.

It is at such a time as this that Africa stands in need of consecrated, godly men and women to preach and live the gospel message for these last days—the message that calls men to fear God and worship Him. Wherever that message is being preached in Africa, it is winning men and women who are no longer left in a quandary about the changes taking place around them, or the dreadful wars afar off. They are not shaken, because they have planted their feet on the foundation that stands sure. Events taking place are confirming the Scriptures, and they know that soon the greatest of all events will take place—the finishing of the gospel commission and the coming of Christ for those who are prepared to meet Him.

God’s Reclamation

(Continued from page 9)

bombproof shelters or read of ravaged cities and slaughtered old men, women, and little children, there is courage in the words of Paul. The apostle first depicts the man and woman who have no hope, and are “without God in the world.” Then he changes the picture, and we see the Redeemer. “But now in

Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace.” Ephesians 2:12-14. Oh that those words might be blazed upon the neon signs of every nation, that they might be announced over every radio station! “He is our peace.”

For a generation tossed by doubt, despair, and sin there is a reclamation. Jesus, our peace, fulfills the plan for every life that yields itself to Him. The end of man’s path without Him is only a question mark. But the road back to heaven was made sure by the Pioneer of Life, who went up the crags of Golgotha to an ignominious death. The same Jesus who created this world and who formed man in the image of God will reclaim that which has been lost. The Messiah takes the *if* out of *life*. We are lifted from a plaxet that is plunging to ruin to “new heavens and a new earth, wherein dwelleth righteousness.” This will be the completed reclamation project carried out through the infinite love of God.

“We Would See Jesus”

(Continued from page 8)

with the missionary in charge. Before going to the missionary, however, he changed his clothes and dressed himself as a poor beggar. When he came into the mission compound, he found only servants about the place, as it was just then breakfast time. He asked the servants for something to eat, but they gave him nothing and tried to drive him away. He refused to leave, and asked to see the master of the house. They told him that this was impossible, as the master was a very great man, and could not be seen by such as he.

In the meantime the missionary himself came out and wanted to know what the excitement was about. When they told him that the beggar refused to go away, he threw a few cents to him and

ordered him to move on. The man, however, still lingered about the place. After telling him two or three times to leave, without any effect, the missionary took his cane and chased him away. The man went back to his home with an unfortunate impression regarding Christianity.

That night there was a social function of some sort in the town, and both these men, being leading men of the place, were invited. After a little time the host introduced the various guests to each other. The minister was very gracious and affable as he was introduced to the different men. Finally he was introduced to the college professor, and expressed himself as being very much pleased for the opportunity of meeting him. The professor told him that they had met before, but the missionary could not recall having met him. Then the professor told him of the morning’s experience, and of the impression that it had left upon his mind. “I have come to the conclusion,” he said, “that Christianity, though very beautiful, is simply another theory, which is not lived up to even by those who teach it.”

Oh, the tragedy of those professing Christians who will go for hours and days forgetting that they are the representatives of Christ—that they were called to reveal Him. Think of the loss for eternity of those who sought help and came to us in an hour when self was on the throne of our hearts and Christ could not be seen. A perishing world needs Jesus. The crying need of our homes, of our churches, is Jesus. Will you not, dear reader, so yield your heart and life to Christ Jesus, be so possessed with His spirit that with Paul you can say, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20.



NEWSGRAMS

By BENJAMIN MAXSON

NOTES AND QUOTES FROM FAR AND NEAR

Propaganda a Disappointment

Propaganda in the present war is “a distinct disappointment to the students of propaganda,” says Prof. Ralph H. Lutz of Stanford University, one of the outstanding historians of the World War and author of several studies of World War propaganda. “One reason for the disappointment of propaganda in the present war,” he says, “is that ‘name-calling’ had been so thoroughly developed by early summer that it lost its effectiveness as the crisis heightened. The people have become so well-conditioned that enemy propaganda is ineffective.”

Eat Potatoes

“Some women are afraid to eat potatoes because they think they are fattening,” remarks Sir John Orr, expert on nutrition, in giving advice to Britishers. “This is nonsense; one pound of bread and butter is more fattening than four pounds of potatoes. If you think you are too fat, cut out the bread and butter, and eat potatoes and vegetables. In a time of threatened food shortage, the potato is by far the most important crop, because, in addition to its special health value, it gives the highest yield of food per acre. An acre of potatoes gives twice as much food as an acre of wheat.”



COUNTERFEIT DEATH!

Seventh in a series tracing the rise of many un-Biblical doctrines and practices still held by Christian churches.

by MURL VANCE

TWO temples stand facing each other on opposite sides of the street. One contains a sacred serpent and has a tall spire reaching far into the sky to catch the first rays of the rising, and the last rays of the setting, sun. We enter, and we see around the wall the burial urns of the great departed. A worshiper enters and mumbles a prayer first to the dead, then for the dead. We recognize at once that we are in a temple of the ancient devil worshippers of Babylon or of one of the nations that secured its religion from Babylon.

We enter the second church, having a similar or perhaps an identical appearance on the outside, and look around. Through an open window we see the white markers standing over the tombs of the departed—perhaps we even find the dead buried in crypts in the same building with us. No sacred serpent is in sight, but numerous solar symbols decorating the windows, walls, and altars are significant to one who knows the origin of sun worship. A worshiper enters and mumbles a prayer to a dead "saint" or for the soul of one of his deceased loved ones. Amazed, we ask the identity of the church in which we find ourselves, and are informed that we are in a Christian church of the twentieth century. Can anyone blame us for standing in bewilderment, wondering?

When God made man, as we shall presently see from the Scriptures, He had no intention of making an indestructible, divine being out of him. But the master counterfeiter, the evil one who from the beginning has attempted to destroy every vestige of divine worship, had a plan which from the very first had a powerful appeal to man's pride. He would place man on a level with God, making him believe that he was immortal and worthy of worship by his fellow men if he lived an outwardly exemplary life, or if he became a ruler.

In ancient Babylon we find that the dead were deified and worshiped, some of the great even being deified and prayed to during life. Every Babylonian temple, declares Jastrow, had its offerings of food and water for the dead, just as did also later Egyptian temples and most of the modern temples of pagan religions. In Egypt every man who passed by a tomb, if he had any religious feeling whatsoever, paused and recited the established formula, "A thousand jugs of beer, a thousand loaves of bread, a thousand head of cattle, a thousand ducks, for the soul of M or N," the worshiper believing that the mention of the food would make it a reality for the deceased.

The Babylonians, declares Sayce, believed in the immortality of a conscious soul and prayed that their monarchs should "live forever in the land of the silver sky." Wailing for the dead was a common custom.

The Egyptians taught and believed that at death their Pharaoh, or earthly incarnation of Ra, the sun-god, ascended to and became identified with the sun. A passage from a monument concerning Amenemhet I declares that at death he "flew to the sky and was united with the sun, the body of the god was merged with him who made him." The king was given the title "great god," the standard title of the sun-god.

The boat of Ra passes into the west. The Egyptians taught that at night the sun passed through the caverns of the underworld and woke the dead to life.



At night the sun was supposed to pass through the caverns of the underworld and wake the dead to life. Declares one tomb inscription to the sun-god: "Thou hearest the cry of him who is in the coffin. Thou raisest up those who are lying on their sides. . . . Thou shinest forth for those who are in darkness, those who are in the caverns rejoice."

This belief that the dead lived on and were intimately associated with the sun-god led to ancestor worship. One Egyptian officer lost his wife, and upon falling ill he was told by a magician that his sickness was being caused by the work of his dear departed; thereupon he addressed a long and pathetic letter to her, concluding it with, "What evil have I done thee that I am now in such misery? What have I done to thee that now thou layest hands on me?"—"The Religion of the Ancient Egyptians," by George Steindorff, page 120.

This cult of the dead, declares Alan W. Shorter on page 129 of "An Introduction to Egyptian Religion," "exists to some extent in all religions, whether it be the ancestor worship among the African tribes or prayers for the faithful departed in the Christian church." We

must say, however, that there is no cult for the dead in the religion of anyone who believes and follows the teachings of the Scriptures.

Ancestor worship and veneration has its roots in the belief that at death man becomes a higher being, a spirit which can make contact with God Himself. In almost every book on Christian religion and in almost every funeral sermon one hears of the "immortal soul" of man. Yet nowhere does such an expression occur in the Scriptures. On the contrary, we are told in 1 Timothy 6:16 that God only has immortality. Nowhere does the Bible teach that man lives on in a conscious state after death.

In the Genesis record of the creation of man (Genesis 2:7) we learn that God formed man out of the dust of the earth and that He breathed into his nos-

trills the breath of life. This breath of life is also called in the Scriptures the spirit of God, "spirit" in such cases being almost invariably translated in the Old Testament from the Hebrew "ruach," meaning wind or breath; in the New Testament the word translated "spirit" is from the Greek "pneuma," whose primary meaning is air or breath (compare our English word pneumatic). Thus we find Job speaking of the "spirit of God" "in my nostrils." Job 27:3.

Since dust plus the breath or spirit of life causes man to become a living soul, as is stated in Genesis 2:7, it seems reasonable that if the breath of life leaves the dust, the soul would cease to exist. In other words man is a soul, he does not have a soul in the strictest sense. Mathematically, if dust plus breath equals a soul, a soul minus its breath equals dust.

The Scriptures emphatically teach that consciousness ceases at death. Note these texts: "For that which befalleth the sons of men befalleth beasts: . . . as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "The dead praise not the Lord, neither any that go down into silence." Psalms 146:4; 115:17. "For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6.

In spite of this array of scriptural evidence, however, prayers to and for the dead continue in the Christian church, and spiritism thrives on the teaching that man lives on after death. So great is the pride of man that he would believe himself a deity after death, if he cannot be one before. Man would rather believe the report of the witch of Endor or distort a parable teaching that riches do not take one to heaven than to believe a dozen clear-cut scriptures dealing with the status of man after death.

Indeed the prophet Jeremiah knew whereof he spoke when he declared that all the nations had gone mad over Babylon's wine. Jeremiah 51:7. And indeed he had good reason for his warning for the people of God to flee out of the midst of her. Verse 45. In this as in other cases of the doctrines of the ancient demon worshipers, one has his choice of honoring the master counterfeiter by accepting his doctrines, or honoring his God by accepting His teachings. Most certainly a man cannot honor the one by accepting the beliefs and practices of the other. The division between the genuine and the counterfeit is always clear-cut and plain for him who desires to study and believe his Bible.

Sabbathkeeping

(Continued from page 4)

in apostolic times. All Christians, whether of Jewish or Gentile origin, kept the seventh day of the week, the day that is now called Saturday. None of them kept the first day, now known as Sunday. What, then, did the apostle have in mind? Perhaps the following verses will help in answering this question: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have be-



An Egyptian king offering wine to Osiris—in reality to the dead. The rays at the knee of the king, the cross with a handle, and the falcon head are all signs of sun worship.

stowed upon you labor in vain." Galatians 4:10, 11.

Various fasts and festivals were observed by the Jews. In connection with these observances, certain days were regarded as sacred. But with the advent of Christ these observances were to come to an end. Yet some Jews who had accepted the Christian faith found it hard to give up entirely what they had believed for so long. They still clung to the observance of certain "special" days.

The class mentioned in Galatians 4 was rather different. It was made up of those who obstinately refused to accept the counsel of the apostle. They not only kept up the observance of days and months and years, but insisted that others should do the same, and went so far as to teach that these observances

were necessary to salvation. Acts 15:1, 5. No wonder Paul felt that he had bestowed on them labor in vain.

The last scripture quoted by our correspondent is John 20:19, 26. These verses read: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

The suggestion is rightly made that the disciples met at "irregular intervals or whenever the opportunity presented itself, for prayer and worship;" but that they were assembled for that purpose on the day of our Lord's resurrection is quite contrary to Scripture, as the following verses show: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them. . . . And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:9-14.

Three times in these verses we are told that the disciples did not believe that Christ had risen from the dead. How, then, could they have assembled on that first day of the week in honor of an event they did not believe had taken place? Someone will perhaps ask: "Why were they there on that resurrection day?" The answer is that that upper room was where they abode. Acts 1:13. Actually, the eleven were taking their evening meal when Jesus appeared to them.

COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

- | | |
|---|------------------------|
| The Place of Refuge | Leon A. Smith |
| Goodness Will Win | Leonora Lacey Warriner |
| Blackout of Christianity | Carlyle B. Haynes |
| Why God Made Us Free | Merlin L. Neff |
| Debtors to a World in Need | H. G. Woodward |
| The Counterfeit Destruction of the Wicked | Murl Vance |
| Knotgrass | Inez Brasier |



The record in John 20 tells us that Thomas was absent when Jesus came to the disciples. For his sake, the Master came again, not this time on the first day of the week, but "after eight days," which would mean on the second or the third day of the week, that is, on the Monday or the Tuesday.

Our correspondent closes his letter with the words: "It does not matter to Christ whether or not any day is kept sacred."

If this really were the case, why did the Lord say, "Remember the Sabbath day, to keep it holy"? Is not the Sabbath a part of God's unchangeable law? And is not the transgression of that law said to be sin? We read: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

The Pharisees accused Jesus of being a Sabbathbreaker, and, therefore, a sinner. John 9:16, 24. We know Him as a sinless Saviour. Speaking of our Lord, the psalmist said: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

Does it matter whether we keep God's commands? Does it matter whether or not we keep holy the Sabbath? Jesus answers: "If ye love Me, keep My commandments." John 14:15.

John the revelator says: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Writing of the earth made new, the prophet Isaiah tells us that all flesh are to come to worship before the Lord from Sabbath to Sabbath. Isaiah 66:22, 23. Can we do better than commence its observance now?

Will Science Destroy?

(Continued from page 2)

have become too confident of their own attainments. Heedless of divine warnings, they have for decades been building their hopes for the future on the shifting sands of human reason and inventive genius. Without God, they have been trying to build a superstructure of international trade, credit, and good will upon the frail foundations of materialism and human wisdom. And with what result? The wisest men of the age are beginning to know in their hearts that they have failed—something is missing, something is wrong with our age and with life.

Oh, the travesty of it all! We see men today, backed by a century of scientific development, using all their ingenuity in devising new and more deadly instruments of destruction. There are the new mechanized army units, the modern tanks, the great bombing planes, the anti-aircraft guns, the impregnable fortresses

on land and the floating fortresses at sea, all devised in this enlightened modern age for only one purpose—to facilitate slaughter and to destroy men's works.

And now even in spite of the efforts of able statesmen who worked to the last minute to preserve peace, the winds of violence have burst forth; the great war machines have come into action.

What is the mischievous power that has seized the nations of the world, and is thrusting them on to destruction? The prophet John draws aside the veil, and answers the question. Nineteen hundred years ago he saw that just before the coming of the Lord evil influences would be at work among the nations to prepare them for the last great conflict. He said that "spirits of devils" would "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.

The late Mr. Ramsay MacDonald, commenting on the evil influences that were pushing the nations into ever-increasing armaments, said: "It would seem as if they were all bewitched, or laboring under some doom imposed upon them by devils. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces." Mr. MacDonald recognized the very agencies that the prophet foresaw nineteen centuries ago.

The Marquis of Salisbury, in almost his last speech, cried out: "For years public opinion was in favor of a pacific policy; but now that state of opinion has passed away. The tide has turned; and who am I, and who are we, that we should attempt to stem the tide? . . . We are in the presence of forces far larger than we can wield."

God Himself has declared that before our Saviour shall return to the earth to save His people, He will bring upon the world the judgment that Heaven has decreed. Jeremiah 25:29-32.

But even though the judgments of God are in the land, He does not leave us without hope. At this very time He

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sends us this message: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

The Lord is calling to a lost world, "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.

Above all the tumult of the world the God of heaven still rules. His mercy and His truth stand enthroned today in the hearts of thousands of His children; and, though men may be filled with doubt and despair, we may know that the trouble now coming upon the world is but an omen of a soon-coming Saviour.

And it is only the coming of Christ that can bring to an end the reign of sin and war. As the day draws near, we hear the promise of the Lord: "Surely I come quickly. Amen." And our hearts respond: "Even so, come [quickly], Lord Jesus." Revelation 22:20.

Events happening in the world today show that the time of His coming is drawing very near. Though wars may surround us, we need not be dismayed, for the promises of God are sure. He has said: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

So today, in the midst of fearful foreboding on the part of the world, as they see the "time of trouble, such as never was since there was a nation even to that same time" closing in about them, the child of God may rest assured that he will be delivered if his name "shall be found written in the book." Daniel 12:1. Having made our peace with God, we may then rest in confidence, for in that great day when He shall appear in the clouds of heaven, we shall be able to look up and say at His coming: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

SIGNS OF THE TIMES



HISTORY'S CROWDED CLIMAX

by
ARTHUR S. MAXWELL

NO ONE can view the present disordered state of world affairs without wondering what it all means, and whither the swift tide of events may be carrying us. Has this extraordinary situation any special significance? Is it by chance that so many momentous happenings are taking place in our time? Is it by chance that disaster piles upon disaster, tragedy upon tragedy? Is it by chance that our years are crowded with epoch-making events of the first magnitude? Are all these tumultuous upheavals but another phase in the troubled course of human relationships, or are they the predicted evidences of history's crowded climax?

Questions like these are in many minds today. Can they be answered? We believe they can, for prophecy speaks to our time. How complete is this revelation, and how tremendous are its consequences, it is the purpose of this book to demonstrate.

12 BRILLIANT CHAPTERS

- Crisis of the Ages**
- Riding Out the Storm**
- Time's Strangest Paradox**
- A World Gone Mad**
- Scramble for Power**
- Ripening Grapes of Wrath**
- Tidal Wave of Lawlessness**
- Search for Security**
- Revival of Religion**
- Christianity's Last Stand**
- Sudden Change Coming**
- Happier Days Ahead**

The Outstanding BOOK of the YEAR

A BOOK With a MESSAGE of HOPE

As a sample of the beautiful and effective way the author brings comfort and assurance out of the turmoil of today, notice the following paragraphs from the chapter—

SEARCH FOR SECURITY

"With so much lawlessness in the world, with so many of the old ramparts of civilization undermined or demolished, with the nations scrambling for power, and with the grapes of wrath fast ripening, it is no wonder that all sense of security has departed."

And near the close of the same chapter we read:

"In such an hour of universal peril and multiplying fears, when the foundations of our civilization have dissolved and the whole rickety structure is tumbling down about our ears, happy is the man who learns to put his trust in the living God. Indeed, the only safe place left in the seething maelstrom of world-wide turmoil and

confusion is 'the secret place of the Most High.' He who dwells there 'shall abide under the shadow of the Almighty.' Ps. 91:1."

So amid all the furor of this crowded climax of history, let us seek rest and quietness of soul in the Lord. Let us commit our whole life unto Him, trust Him to lead and guide us every step of the way.

27

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There were necessary lessons of faith and obedience that Israel must learn.

TWO-MINUTE
MESSAGE

The RIGHT WAY

by SANFORD T. WHITMAN

"HE led them forth by the right way, that they might go to a city of habitation." Psalm 107:7.

There are two ways from Egypt to Canaan—the geographical way and the spiritual way. When the hosts of Israel set out for the Promised Land, they were physically capable of traveling the geographical way in a matter of days. But for them the spiritual way was longer. There were unsuspected weaknesses to be discovered and strengthened. There were impurities from which they must be cleansed. There were necessary lessons of faith and obedience that they must learn.

And so the way from Egypt to Canaan, while geographically short, was spiritually long. Yet the wilderness way was still "the right way." He who led them that way did so knowingly and purposefully. He wished to lead His people forth from Egypt in spirit as well as in body.

So it has been in every age; and so it is today. Our way from Egypt to Canaan may be geographically short, but spiritually long. It may be that for us the wilderness way, with all its difficulties and privations and the loneliness of its solitary places, is the best way. It may seem to be an endless way, a needlessly hard way, and our traveling of it may appear to be without purpose. We may be tempted to complain, to rebel, to despair. We may wonder why we

are so often in perplexity as to which way to turn, and why the way we would take is so often hedged up.

Then, when "the pillar of cloud" has moved forward, and we have passed along the way and look back to the place of decision, we see God's wisdom and our folly; and from the revelation we are led to exclaim, as did Jeremiah: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23.

Pilgrims of wilderness journeyings, lift up your heads! Fix your eyes upon the pillar of cloud above you, remembering that He who leads you ever has your eternal interest at heart. In every trial and distress, lift up your eyes to the promise of God: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

The kindness of God. The peace of the Eternal One. These blessings are priceless above the riches of earth. Yet they are more certain than the everlasting hills.

Through every ill and affliction that may befall, we have the assurance of divine, infinitely wise, and infinitely loving leadership. He who of old led forth the hosts of Israel by "the right way," will direct His people no less faith-

fully and no less purposefully today. Now, as then, His leading may be through the harsh and lonely places of the wilderness; but this is only because He wishes to separate us from Egypt in spirit as well as in body.

The cloud above us is not moving treacherously nor drifting in helplessness or indecision. Its destination is the land that is called day. Patiently, unerringly, day by day, it moves toward its destination. One day, and that not far distant, it will come to the borders of the heavenly Canaan.

In that day the wilderness will have been crossed, the long and wearisome journey ended. In that day those who have followed the cloud of His leading will not only have arrived at the borders of the heavenly Canaan, but will be spiritually prepared to cross over and possess the land of their inheritance.

And, as they stand there, looking with happy eyes upon the splendors of the land of eternal habitations, there is extended to them the fullness of that marvelous invitation: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Such is the hope, the comfort, and the beauty of the promise.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Psalm 107:8.