

# SIGNS OF THE TIMES







#### ONE SOURCE OF PEACE

**T**HE nerve strain of the present world conflict is becoming intolerable. It is almost more than the human system can endure.

The millions at the front, facing imminent death from fearsome tanks, low-flying bombing planes, flame throwers, and all the other terrifying weapons of modern warfare, must often find themselves near the breaking point; and the condition of the millions of refugees from all this frightfulness—homeless, hungry, and heartbroken—can be hardly less terrible.

Yet the fearful strain is not limited to them. It is bearing down with more or less severity upon us all. There is no

### A SURVEY OF WORLD EVENTS

by the EDITOR

one living today, no matter how far he may be from the actual scene of battle, who is not deeply concerned about the whole awful tragedy. The stakes are so high, the forces involved so tremendous, that everybody is watching the mighty struggle with bated breath and ever-increasing tension.

Day by day the newspapers proclaim their evil tidings in their boldest and blackest type. Hour by hour the radio blares out bulletin after bulletin like a never-ending knell of doom.

People have said to us: "I hate to turn on the radio nowadays. I am afraid of what dreadful calamity I may hear next. Yet something draws me to it. I have

INTERNATIONAL  
*In the mechanized warfare of today the struggle often resolves itself into a battle of tank and plane. This picture was taken at recent U. S. Army maneuvers.*

to listen. And then I can't sleep. I can't work. I just go on worrying and worrying, although I know it won't do any good."

Someone said the other day that his radio seemed to him like a lurking hyena waiting to shriek and pounce on him as soon as he touched it.

It is clear that if we are going to keep our mental balance through all this growing disorder and increasing frightfulness, we shall have to take something to steady our nerves.

And drinking won't do it, nor smoking, nor any of the drugs so commonly taken today. These much-advertised remedies will only deplete the physical resources and hasten the moment of collapse.

Moreover, the situation is so bad that no mere physical antidote can possibly be of any lasting benefit.

This is a case for spiritual treatment, for the healing of wounded souls with the Balm of Gilead.

We must find our way somehow to the source of peace. We must drag our poor parched selves to the bank of the river of life that flows from the throne of God.

We must start praying again, turning our eyes heavenward, seeking to glimpse the face of Him who lives from everlasting to everlasting, unchanged with the changing years. We must learn to cast our care upon Him, to trust Him, and to believe that He who guides the stars through space is watching over this world also, calmly working out His eternal purpose and doing all things well.

And we must start reading the Bible again, refreshing our fainting hearts with its wonderful promises of divine protection and the ultimate triumph of truth

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*This pathetic picture shows Belgian women and children taking tearful leave of their little homes as they flee before the heartless invaders of their country.*

NEWS OF THE DAY, INTERNATIONAL





and righteousness. We must study the great lines of prophecy once more, reassuring ourselves of God's foreknowledge, God's sovereignty, God's victory. We must trace once more the divine plan of the ages from Eden to Eden, from Paradise lost to Paradise regained.

So will peace come to us. So will the burden of care be lifted from our aching hearts. And only so shall we be able to stand the strain of these fearful times.



## WHAT THE BIBLE DOES

**S**OMEONE may say, it is all very well to laud the Bible in this way, but what good can a book do in a time like this? A book cannot stop the war or even a single bullet; nor can it feed the starving or mend the broken bodies of the wounded.

We grant that no book, not even the Bible, could perform services of this order. Nor was the Bible designed to do so. It was planned with other, and perhaps equally important, purposes in mind.

The Bible is a book of ideas and of ideals. It is a revelation of the mind of God to the mind of man. It is the voice of God speaking to the heart of man. It is deep calling unto deep, spirit unto spirit.

The Bible lifts man's thoughts above himself, above material things, above

## OUR COVER PICTURE

This beautiful photograph by H. W. Lambert is suggestive of the source of peace that is easily accessible to all. Quiet, reverent Bible study will go a long way toward keeping our hearts at rest in these troublous times.

human perplexities and calamities, above everything in this old world, and directs them to God. It suggests that we think God's thoughts, accept God's leadership, follow God's ways, and do God's will.

Thus does the Bible feed the soul of man; and who shall say that this is not as important as feeding his body? Surely to bring peace in time of trouble, comfort in the hour of sorrow, hope in a moment of despair, is as valuable a service, if not more so, than ministering to purely physical needs.

If one should doubt such teaching, let him turn to the Bible when everything about looks dark and foreboding and the future seems shrouded in impenetrable night. *Let him read, at such a time, such words as these:*

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah 41:10, 13.

*A bomber's-eye view of London. This aerial picture of a small section of the vast capital shows how extremely vulnerable it is to enemy planes.*

Or in a time of great weariness and discouragement, when life seems hardly worth living, let him read these heartening sentences:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:28-31.

Or in a time of overwhelming sorrow, when some tragic loss has brought a sense of utter hopelessness and despair, let him listen to these consoling cadences echoing from the heavenly homeland: "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.

If disaster threatens, let him claim the promise: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. And, if supplies run short, let him remember that "the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Psalm 33:18, 19.

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# DEATH—

## Friend or Enemy?

*Hope in the Hour of  
Sorrow*

by

EDWARD J. URQUHART

WE were talking of death, this Eastern philosopher and I. He admitted that he knew little of death, for Confucius had laid down the maxim: "I know little of life; how can I understand death?" And yet he repeated, "Death is beautiful!"

Was it not rest?—rest from toil to the worker? rest from worry to the parent? rest from pain to the sufferer? rest from responsibility to the financier? and rest from wounds to the soldier?

Was it not also peace?—peace after care and trouble? peace after turmoil and battle? peace after noise and confusion? peace that earth or the affairs of earth could not spoil? Yes, it was peace, sweet peace, lasting peace, and perfect peace after years of care, worry, and suffering.

Was not death also quietness?—quietness that the problems and vexations of life could not mar or disturb? quietness so ideal and so perfect that it stands unapproached in comparison with any relaxation that life can give, the living impart, or time bestow?

His statements seemed to be sincere, his philosophies seemed to be sound, and his conclusions justifiable. And yet, death *beautiful*? It seems not so to me. It was not beautiful to lay that little boy of ours in his coffin, smooth his pillow for the last time, and fold those lifeless hands for aye. It was not beautiful to see him being lowered slowly into the yawning grave, and to hear the hard, cold clods rattle down upon the coffin lid. Nor does that spot hold beauty as we visit it every seven years or so as we return to the homeland.



*Millions of men cut off in the prime of life—and to what profit? But the Christian has the promise of a better order: "The last enemy that shall be destroyed is death."*

No, death is not beautiful—it is tragic, horrid, and ugly. It comes as a robber, a fiend, a destroyer—the antithesis of all that is lovely and beautiful. No amount of reasoning or philosophy can make it otherwise. The Bible labels it an "enemy;" and so it ever has been, ever will be—man's worst and last and most dreadful enemy.

"The wages of sin is death." Romans 6:23. If you would know death and the aspect of death, study that statement. These two balance each other. Sin is death—death is sin. Death follows sin—is the climax of sin. Would you know the horror of sin? Look at death. Would you know the ugliness of death? Look at sin. "The wages of sin is death."

Ever since Eve plucked the forbidden fruit and Adam ate of the same, sin has rushed men onward to sin's finale—the pathway of sinful and sinning humanity "leads but to the grave." Thus, let me repeat, sin is as ugly as death; death is as horrible as sin.

And yet sin is not all hopelessness, and death is not all despair; "for as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Those texts put sin in a new light and death in a new setting. There are two kinds of death; there are also two kinds of resurrection. To those who die in hope, justified by faith in the blood of Christ, death is not so terrible as it is to those who die without hope. While death is temporary to each, the resurrection is different to each. One is resurrected to die no more, and the other is resurrected unto the second death—everlasting death. "Blessed and holy is he that hath part in

the first resurrection: on such the second death hath no power." Revelation 20:6.

Thus while "the wages of sin is death," and while there is no escape from that divine fiat, nevertheless God has provided a substitute death. Thus "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9.

All who accept this substitute death die but once, "for 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. Firm in the belief of the certainty of this promise, we hear the apostle Paul, near the end of his earthly pilgrimage, exclaiming: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8.

Again we have the assurance, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21.

Thus he who appropriates the death of Christ by faith, and by the grace provided through that faith dies to sin here and now, will find death but a sleep—a sleep awaiting the resurrection; "for 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

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*Miracles Made Easy*

# THE FAITH WE NEED

by W. T. BARTLETT

"THE apostles said unto the Lord, Increase our faith." Luke 17:5. Most Christians think they are following a good example when they also pray as did the disciples: "Increase our faith."

What led the disciples to present this request to the Lord?

Jesus had been teaching them to forgive any brother who had wronged them and repented. Even if the same transgressor should wrong them again, they were to forgive him again on repentance. If he offended them seven times in one day, they were to be ready to forgive the seventh time.

To the disciples this seemed rather difficult. Peter could imagine himself forgiving a man once, and, perhaps, by a great stretch of good nature, forgiving him again if necessary; but if a man needed forgiveness more than twice, it would be very hard to believe that he was sincere in his repentance. He doubtless felt that it would take much more faith in human nature than he was capable of to believe that a man who had wronged him seven times in one day was sincere in saying that he had repented. The Saviour's standard of forgiving grace required them to forgive just as generously on the seventh occasion as on the first. In His teaching on this subject He did not stop at seven times, even in one day; His teaching was that if a man sinned against another seven times in one day and repented seven times, and kept this up for seventy days on end, the one sinned against was to be as ready to forgive at the four hundred ninetyeth time as he was at the first.

This exceedingly forgiving spirit seemed to Peter to go beyond all that was humanly possible. How could he keep on believing in the sincerity of a repentance that could relapse as many as four hundred ninety times? Of course, God needed just such a quality of forgiveness if He were to go on loving His human creatures; but Peter felt that he, personally, would need a great deal more faith in human nature than he possessed, in order to forgive on such a scale. That is why he and the other disciples on this occasion said to the Lord, "Increase our faith."

How many times would Peter's faith need to be increased? Seventyfold at least, according to his own estimate of what his faith was equal to.

Is that what the disciples had in mind when they requested that their faith be increased? They knew that even the seventyfold would not bring them up to the Master's standard. If their faith broke down at the four hundred ninetyeth time, it would not be His kind of faith, and He would not be satisfied.

What do we ourselves mean when we pray: "Lord, increase our faith"? Do we want our faith doubled? Do we feel that that is about the extent of our need? or have we estimated that we need three times as much faith as we have at the present time to meet requirements? If

it is a fact that we need seven times as much as we have, or perhaps seventy times, then what we have at the present time cannot be worth much, and it might be better for us to discard it altogether and set out on fresh lines.

That seems to be the Lord's suggestion to His disciples. His answer to them indicates that, in His judgment, it would not be worth while for the disciples to get more of the kind of faith they already had. They should seek for a genuine faith—a faith that does not need to be increased, of which the smallest possible quantity would produce the largest imaginable results.

Jesus takes a very small measure—a grain of mustard seed, which is the smallest of all seeds, and says that that would be the right amount so far as quantity is concerned. If you have that, you will not need to pray for it to be increased. With that quantity of true faith you will be able to do anything you ever need to do.

Then Jesus employs another measure to suggest how much can be done with a tiny grain of the right kind of faith. You could, for instance, speak to a sycamine tree that was firmly grounded in the soil, and tell it to pull itself up by the roots; then you could command it to walk out into the sea and root itself there. This kind of miracle sounds rather extravagant. The tree is in its right place, rooted in the soil; it could render some useful service there. But it would be altogether contrary to nature for a tree to root itself in the sea; and, even if it could, it would not be of any use there. Christ's illustration seems somewhat violent. It represents not only a natural impossibility, but a practical absurdity. No one will ever be under the necessity of demonstrating such a power as this; it exceeds all limits of likelihood and reason.

Why does the Saviour use such an extraordinary illustration? Because He wishes us to understand that with the smallest conceivable quantity

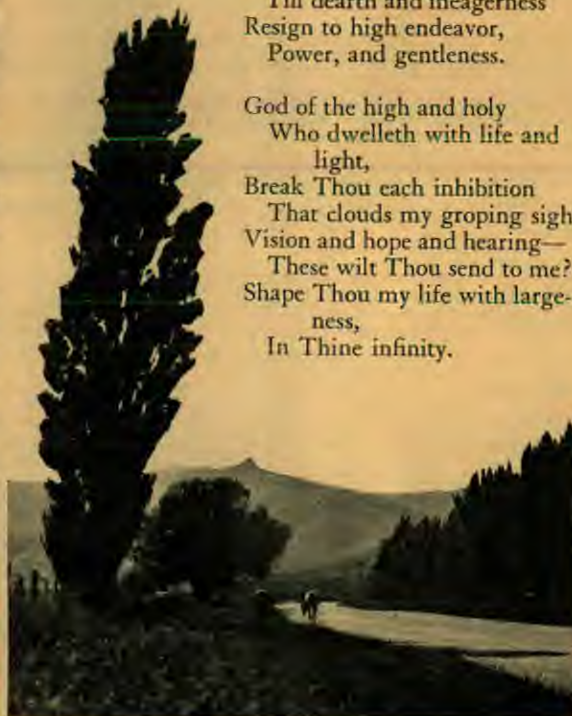
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## God of the OPEN SPACES

by  
MAE  
COLE  
KUHN

God of the open spaces,  
Hilltop and plain and sea,  
Build Thou my life with  
largeness,  
By Thine infinity;  
Give me to grow in spirit  
Till dearth and meagerness  
Resign to high endeavor,  
Power, and gentleness.

God of the high and holy  
Who dwelleth with life and  
light,  
Break Thou each inhibition  
That clouds my groping sight;  
Vision and hope and hearing—  
These wilt Thou send to me?  
Shape Thou my life with large-  
ness,  
In Thine infinity.





ARE YOU

# DISCOURAGED?

by JOHN L. TUCKER

**Y**OU say you are discouraged? Has somebody disappointed you? Have you had reverses in business? Has your health failed? Has your dearest earthly tie been severed by the cruel hand of death? Have you tried and failed in living the victorious life? Have the cares of life seemed to overwhelm you? Does everything seem to go wrong?

Discouragement is one of the devil's most successful methods of keeping men and women from the joys of fellowship with God.

There is an old story that tells of an announcement "that the devil was going out of business, and would offer all his tools for sale to whoever would pay his price.

"On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and priced higher than any of them.

"Someone asked the devil what it was. 'That's discouragement,' was the reply.

"Why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others; and, when once inside, I can use him in whatever way suits me best. It is much worn because I use it with nearly everybody, since very few persons yet know it belongs to me."

"It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it, and is still using it."

Yes, discouragement is the most-used tool of our worst enemy. When we listen to the voice of discouragement, we are listening to the voice of Satan—and he is noted for his untruthfulness. In fact, we have been told that "he is a liar, and the father of it." John 8:44.

You say, "But my trouble is no lie; it's

real." That we grant, for it is in accord with human experience and the teachings of Holy Scripture that "man that is born of a woman is of few days, and full of trouble." Job 14:1. Every soul from Adam to you has had his troubles. God had one Son without sin; but of the millions of earth none have been without trouble and trial.

Satan takes that trial and distorts it. He will not abide "in the truth." He magnifies the trouble, the disappointment, the heartache. He causes it to fill our whole vision, to consume our entire thought. With the artful manipulating of this tool, "discouragement," the sun in our sky ceases to shine, the flowers in our garden cease to bloom, and the birds cease to sing. Fear, haunting fear, grips us like a vise; and "fear hath torment." 1 John 4:18. Oh, the needless anguish! Oh, if we would but lend our ears and our eyes to Another, who is "the way, the truth, and the life"! John 14:6. If He but

filled our gaze, we should have peace as constant as the flowing river.

No man looking unto Jesus, listening unto Jesus, ever became discouraged. The mind will be kept in perfect peace if it is stayed on God. Isaiah 26:3. We are urged to have the mind of Christ (Philippians 2:5), to think His thoughts, to see things through His eyes, to catch His viewpoint.

Elijah comes to mind as one who became discouraged because he listened to the voice of God's enemy. You see him first on Mount Carmel, full of holy boldness, though he stood alone. How the Lord used him! What mighty victories were won! What tides of evil were turned back! What an example of courage!

But he takes his eyes off God. Like Peter, he sees an angry wave, he listens to another voice, and his vision becomes blurred. At the voice of Jezebel he becomes afraid. What a change! While listening to the command of God, Elijah dares to rebuke the king. He is not afraid of the whole royal family. He challenges the entire nation. When he looks away from God, gives his ear to God's adversary, a spirit of fear and discouragement sweeps over him, and he runs like a coward. Afraid of his own shadow, he prays to die. See 1 Kings 18, 19.

We read of David that he "encouraged himself in the Lord." 1 Samuel 30:6. He has been most unjustly treated. After his heroic deliverance of Israel from the Philistines and their champion, Goliath, he is forced to flee for his life before the envy and insane hatred of Saul. Like a hunted fox pursued by the pack, he daily



Lonely? Yes, sometimes, when the night is dark,  
And silence wraps the spirit in its gloom;  
But then His angels, watching ever nigh,  
Supply the place of friendship's room.

Tired? Yes, often, when the day is done,  
And sun rays sink behind the distant west;  
But then my Saviour walks beside; and He  
Can give the wearied heart its rest.

Afraid? Oh yes, when mountain paths are steep,  
Too steep for feet unused to rugged ways;  
But then His promise cheers me, and the fear  
Is turned to joyful hymns of praise.

So on I press, the loneliness and fear  
But bind me closer to the love divine;  
Within the deepest darkness faith can see;  
And so I pray: "Thy will, not mine."



flee from place to place—homeless and at times without food. Constantly the voice of the great discourager whispers to him; but he encourages himself in God. Later, when reverses come to David's company, when their temporary headquarters are burned and their wives and children are taken captive, they turn against David, laying the blame for their plight upon him, and threatening him with death. Still David will not listen to the tempter's voice, but continues to encourage himself in God.

Though he suffers unjustly, though there are many privations, though he is falsely accused, still he keeps his face toward God, and cries: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Psalm 23:4.

Just how David encouraged himself in God we are not told. Doubtless in those dark hours he recounted some blessed experience with God. I am sure he often recalled the experience with the lion and the bear. You will remember that when trying to persuade King Saul to let him go to meet the champion of the Philistines, he put up this argument: "David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee." 1 Samuel 17:34-37.

Here we see David's viewpoint. We see who fills his gaze. His eyes are on God. His mind is on God. His confidence is in God. "The Lord that delivered me, . . . He will deliver me." Yes, it was the memory of those precious experiences that he daily used to encourage his heart in God.

We, too, would do well frequently to gather together evidences of God's care. Meditating upon His past deliverances, let us realize that we are the spared monuments of His love—firebrands plucked out of the burning. Shall we who have seen the power of God so signally displayed in our behalf give way to discouragement now?

At one time Sir Francis Drake was caught in a storm while in a small boat on the Thames. At the peak of danger, he said: "Must I who have escaped the rage of the ocean be drowned in a ditch?"

We must let the goodness of God in past experiences rise up before us. We must remember God's manifold blessings, and thus be renewed in our courage. We who have tasted of the good things of God must ever go on in faith, confident that He will never fail us.

The admonition given to Joshua on the borders of the Promised Land is surely timely for this generation that is so soon to enter the heavenly Canaan. "I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous. . . . Then thou shalt have good success." Joshua 1:5-8. The counsel is repeated in verse nine: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed:

for the Lord thy God is with thee whithersoever thou goest."

With our heavenly home almost in sight, with immortality soon to be conferred, with the paradise of Eden to be given back in all its pristine beauty, with all that Adam lost through sin to be restored, with the promise of Christ echoing and re-echoing around the world, "Surely I come quickly," how can we for one moment be discouraged?

I do not seek to minimize the strength of the giants in the way to the homeland. We know that terrific battles are to be fought. There will be slander, deception, persecution, wounds, and imprisonment, but with the apostle Paul we may cry: "None of these things move me." Acts 20:24. With a courage invincible we must press on to obtain the goodly prize, claiming the victory through our Lord Jesus Christ.

## Flashlines

by W. L. EMMERSON

**A CITY OF READERS** The New York Public Library reports that during 1939 more than 15,800,000 volumes were consulted in the reference and circulating departments, a figure more than double that for 1909. The circulation department accounted for 11,300,000 volumes taken out by three quarters of a million registered borrowers. In the reference department, 4,500,000 volumes were consulted by 2,200,000 persons.

**WHALE SLAUGHTER** If the use of whale oil continues to increase with its present rapidity, the whale will soon be extinct. In the 1937-38 season the Committee for International Whaling Statistics reported the slaughter of 54,664 whales, the largest number ever killed, 46,039 of these being taken in Antarctic waters. Between 1919 and 1938, 2,012,885,000 gallons of whale oil have been produced.

**LIBERTY—TRUE AND FALSE** Attacking a false conception of "toleration," Dr. Wesley Megaw of New York in a recent sermon said: "Lest the stigma of intolerance would be upon us and we be numbered with the narrow-minded, we become very reluctant in our protestations against certain tendencies and forces that our conscience tells us are undermining the foundations of our national life. Tolerance is a mighty good subterfuge for lazy morals."

Further, on the subject of the abuse of "freedom," he declared: "Great and precious as this virtue is, many weaknesses are developed in our social life because the name of freedom is so often invoked. . . . Liberty is being prostituted, and once prostituted, the prostitute's name is 'License.'"

**POPE PLEADS FOR PROTESTANT CO-OPERATION** "It is only by united and concerted action that we can foster great schemes," declared the pope in a recent encyclical to the bishops of the United States. "For that reason, we are impelled by charity to invite here the co-operation of those whom Mother Church mourns as separated from her communion."

**SEPARATISM IN AFRICA** While the denominations in India are seeking to amalgamate into one great Christian church, developments in Africa seem to be rather toward separatism. In "The Message of the World-Wide Church," Dr. Wm. Paton says: "An interesting sign of the times is the great growth in separatist African churches. In part, no doubt, they are due to the desire to escape the rigor of the orthodox Christian rule in regard to polygamy; but they are also due to the longing for a Christian society to be controlled by the African and not by the white."

**WILL IT COME?** "The world is trembling on the edge of one of the great transformations of history, to which the evolution of time has brought it," says a leading article in the *Round Table*. "Applied science, annihilating space, has antiquated the economic, if not the political, organization of the past; it has made war infinitely more disastrous and insane than before; and to men who will readjust themselves to the new order it offers limitless material, and even spiritual advance. The moment has come for a co-operative human civilization. There have been great chances before in history, which have been lost because men were not big enough to take them, but there has never been a chance like this. Behind and beyond the war the question is: Will the transition be made from the old world to the new? The children are come to the birth. Is there strength to bring them forth?"



SOMEONE has pointed out that of an old man we naturally inquire, "What was he?" Concerning a man in the prime of life we demand, "What is he?" But, concerning a young man, we have another question, "What will he be?"

When we are young, our future is all before us. We may be almost anything; but one thing is certain—we cannot be everything. We must choose.

In recent years ingenious persons have devised aptitude tests. These are supposed to reveal—and to a rather remarkable extent do reveal—the native talents and qualifications of a person. They show his natural bent, so to speak. And it is well, obviously, not to scorn our natural bent. A student who "hates" science should not resolve to follow a medical career. A student who dislikes children—if their noise and racket drive him to distraction—should hardly take the normal course, with the idea of be-



*Talks With Young People About the Gospel—7*

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coming a grade-school teacher. A student who is "bored to tears" by Shakespeare and Milton, Hawthorne and Longfellow, would do well not to decide upon a career as an instructor in literature. A student who is hopelessly puzzled in the presence of machinery would do well to avoid a course leading to a degree in mechanical engineering. After all, each has his native talents and abilities, and it is the safer thing not to scorn them or ignore them.

And so, at the very outset, let us consider carefully what is the natural scope and inclination of our mind, so that our choice of a career may not be out of harmony with our God-given abilities. Aptitude tests—almost all schools give them now—are a good means of finding out in what general direction our talents lie.

Counsel, too, with friends and parents. True, they do not know everything, but they may know more than you think they do. In many ways they may understand you better than you do yourself. Particularly useful is their advice in warning you against some rash and sudden step that may seem rather brave at the outset but in the end will bring only disappointment and disillusionment. How many young people have I seen give up their education, their training for their life-work, not for any good reason, but simply because of a temporary discouragement, a passing difficulty, or an unwise alliance! Then they must drift into something or other—and so, unprepared for that which they would really like to

do, they pass all their days in disappointment and unhappiness.

Do not, then, hesitate to counsel with those who know you and love you. They may be wrong in their opinions, but they are likely to be right. They have your best interests at heart—not your temporary and passing interests, but those which really count. They are looking at the future as well as at the present. One of our faults, when we are young, is that of looking solely at the present, as though it alone counted.

Over and beyond this, we should seek, if our lives are truly controlled by the gospel of Christ, to know what is the will of God for us. In one of the most interesting passages of the New Testament we are told of the conversion of Saul, more commonly known under the name of Paul, as he is called in later passages of the Bible. Saul was a Jew, zealous, fanatical; and he had been thus far distinguished by his bitter hostility to the name of Jesus and to all who followed that name. But one day, as he traveled toward Damascus with letters from the high priest at Jerusalem authorizing the arrest and imprisonment of all who professed Christianity, he was smitten to the earth by the glory of a heavenly vision. The Lord Jesus appeared to him, and he was blinded by the heavenly radiance. His first question was, "Who art Thou, Lord?" for he did not realize with whom he was really talking. His second was, "Lord, what wilt Thou have me to do?" Acts 9:5, 6.





Part of a photo mural, "Youth Around the World," in the Y. M. C. A. building at the New York World's Fair. "There is no limit to the usefulness of one who . . . lives a life wholly consecrated to God."

INTERNATIONAL



tion asked by Saul: "Lord, what wilt Thou have me to do?" If truly we are Christians, if our lives are really surrendered to God's control, if the gospel actually reigns in our hearts, then always our plan of a lifework will be subordinated and controlled and directed by what we know God would have us to do. Step by step He reveals to us His will. "Lord, what wilt Thou have me to do?"

## Death—Friend or Enemy?

(Continued from page 4)

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." 1 Thessalonians 4:16, 17.

If death holds any beauty, it is this promise of the resurrection unto life that makes it so. Let us say that it holds hope rather than loveliness, peace rather than beauty, and assurance rather than comfort. The beauty comes after death and beyond the grave, when the Lord shall "give unto them beauty for ashes," when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:52-55.

And, better still, we are living in the age when many who die to sin will meet and know no physical death; for we are living in the time of our Lord's return, when thousands who now live will never die. They will be translated at the coming of the Saviour, as were Enoch and Elijah. "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. Wherefore comfort one another with these words." 1 Thessalonians 4:17, 18.

Thus while there is scant beauty in death, there is assurance. And we who believe "sorrow not, even as others which have no hope" (1 Thessalonians 4:13); for to us death is not all hopelessness, but merely the temporary prison house of the enemy. We see through the portals of the tomb unto life, and perceive beyond the grave unending peace and joy in a land wherein dwells righteousness, where love and beauty reign, and where death will nevermore intrude.

# Our LIFEWORK

by GWYNNE DALRYMPLE

It is this phrase that marks the consecration of Saul—or Paul—to the service of God. No sooner did he realize the greatness and glory and power of Christ, than he cried out, "Lord, what wilt Thou have me to do?" Not at that time, but later, the Lord indeed revealed to him what he should do.

If our lives are truly surrendered to the gospel and to Him whom the gospel reveals, in our choice of a lifework we shall echo as our very own the cry of Paul, "Lord, what wilt Thou have me to do?" We shall repeat it not as a formality, a graceful concession to what is expected of us, but rather as the real need and appeal of our hearts; for, after all, what is it that God would have us to do? What is His plan for us, His purpose for our lives? What is the goal toward which He would have us strike? What is the star, distant but clear, that He in His wisdom and love has placed to guide us? What greater happiness can our life find, than in knowing that we are carrying out a career He Himself has called us to?

Now the call of God does not mean the same thing to every man, nor is His purpose the same for all. In the case of the traveler to Damascus, it changed him from Saul the persecutor into Paul the foreign missionary, who traversed the length and breadth of the Roman Empire with the gospel of Jesus. In the case of many other men, too, it has meant dedication to definite missionary service,

whether in China or the isles of the sea, in Africa or in the slums of Chicago and New York. Yet again, in the cases of other Christians, it has meant following a secular calling, but following that secular calling in the spirit and with the loyalty of Christ—just as Jesus Himself, during the longer portion of His days on our earth, followed a secular calling, that of a carpenter, yet always in the spirit of complete and entire loyalty to God.

"Lord, what wilt Thou have me to do?" In every case the Lord does not give the same answer; yet we may surely know that there is an answer, and that the Lord will reveal it if we are sincerely willing to have it revealed. In the case of Saul, we learn that the Lord Jesus did not directly answer his question, save in a general way; for more complete instruction he had to await the visit of Ananias, a disciple living in Damascus. So, too, our answer may come through those who are godly followers of the Lord Jesus, and not by direct revelation from heaven.

The answer, however, may not come immediately; yet our heavenly Father in His own good time will reveal to us His will, perhaps by the inner conviction of His Spirit, perhaps by the providential leading of circumstances.

And so we may say that the gospel has a definite, sharply defined relation to our choice of a lifework. This relation is well expressed, as we have seen, by the ques-





## Our Fight With Leprosy



*Marvelous Results Attend Work of Heroic Medical Missionaries in Darkest Africa*

by JOHN FRANCIS WRIGHT

*President, South African Division  
of the General Conference of  
Seventh-day Adventists*

"UNCLEAN!" "Unclean!" Such a lamentation in olden times, coming from a poor, wretched, lonely leper, clothed in his indescribable misery, was a signal that startled the passers-by, and caused them to hasten their steps to avoid contagion.

Leprosy! How awful! How abhorrent! How repulsive! The very mention of it fills the bravest heart with fear and terror. No other malady ever known to mankind has been regarded as so incurable, or so contagious. Indeed, it was regarded as more than a disease, for, in ancient times, it was looked upon as one of Jehovah's severest judgments; hence it was called "the stroke," "the finger of God." It was no respecter of persons. Even kings and rulers were attacked, and even they had to yield the scepter, and flee from kith and kin to join the outcasts. As lepers, they were not free to mingle with those who were not so afflicted.

Today in Africa there are thousands upon thousands of poor native people who are stricken with this most dreaded of all diseases. Many a lonely exile has eked out the most miserable existence mortal pen or tongue can describe, and gone at last as a leper to his grave. From many a wretched victim there has sound-

ed forth the piteous cry, "Is there no help for us? Will leprosy never be blotted out? Is there no remedy?"

Thanks to a divine Providence, medical science has found a way to bring relief and healing to those who have not reached the last stages of the disease. Today, through remedial agencies that have been discovered, some cases of leprosy are being healed, while the more advanced cases are being definitely arrested. Foremost among the treatments is the injection of chaulmoogra oil at regular intervals. This, combined with better sanitary conditions, habits, and preventive measures, is bringing the most satisfactory and gratifying results.

As a part of their great missionary program for Central Africa, Seventh-day Adventists are helping to wage an aggressive warfare against leprosy. In Nyasaland, in Northeast Rhodesia, in the Southern Congo, and in Angola, are to be found their leper units.

It has been my privilege to visit these leper colonies on more than one occasion; thus with my own eyes I have witnessed the splendid and most commendable work being done by the white doctors and nurses and the native orderlies in charge. One cannot help experiencing a feeling of profound gratitude

when he sees what these angels of mercy, so to speak, are doing to bring relief to the sufferers.

These leper colonies present a very neat, inviting appearance. The huts are erected of burned bricks with thatch roofs. When an inmate is discharged, the roof is burned, and the fire disinfects the hut, so that, with a new roof, it is made ready and fit for the next comer.

Each colony is well laid out, being beautified with little streets, grassy plots, trees, shrubs, and flower beds. Everything bespeaks cleanliness, system, and order. Of a certainty, such a surrounding as this cannot but help place the patient in a more hopeful frame of mind while undergoing treatment.

Then, too, the lepers appreciate the colonies the more because they have helped to build them. Indeed, they feel them to be a part of themselves, for with their own hands they have made the bricks and gathered the grass and the poles. Under the supervision of the doctor and those in charge they have also helped in the construction work. Likewise, they plant the gardens, keep the grounds in order, and care for their own humble dwellings. In other words, the lepers in each colony are encouraged by the medical staff to live in the open as



far as possible, and to get their daily exercise through the avenue of manual labor; all of which helps to bring about a more rapid recovery.

Two days a week they line up for injections; and a very, very painful process it is! However, though it is exceedingly discomforting for several hours, these poor souls will stay by for a year, two years, or more, as the case may be, in the happy anticipation of the coveted, longed-for cure.

### *The Day of All Days*

Three years ago, while visiting the Malamulo Mission Leprosarium in south Nyasaland, my heart was deeply moved as I witnessed twenty-three of the former patients pass in single file before their beloved doctor and nurse to receive their certificates of discharge. To them it was their Utopia! At last they could enjoy once more a normal life. They could return home to loved ones as clean men and women. "Oh," I exclaimed, "what a marvel! What an achievement! What a marked deliverance!"

As these people, thus saved from one of the most torturous and horrifying deaths, return home, sound in mind and body, with a new lease on life, what a tremendous influence for good they become in their community! The drums are sounded, and from every direction the people gather to hear the fascinating story that the healed lepers have to tell. Friends, relatives, and neighbors listen with a stillness befitting such an unusual occasion. Then with one accord they break forth in rapturous praise and gratitude for what they have both seen and heard. It is as the dawn of a new day. Others who have been held in the grip of the deadly malady say: "It is enough! We now believe! We too will go!"

In six months' time those who have thus been discharged are required by both the colony and the Government to come back for a further checkup. If there is no sign of recurrence, they are permitted to return home for another period of six months. Following this, they must needs go back once more for their final check. If all is satisfactory, then they go home for good.

During the last decade, at the Malamulo leper colony, over one hundred have been actually discharged as fully cured or with the disease arrested. Such an achievement gives those in charge renewed courage to press on and enlarge the colony as funds are available.

This brief survey would however be quite incomplete unless we should recite at least one of the many experiences that tell more fully the story of what the leprosariums mean to these grateful souls. So let us listen in. It is the case of him who came to Malamulo some years ago as a blind leper.

"Whiskers." Yes, that's the name he gave. Once respected and honored; once loved and esteemed, a mighty chief among his people, lo, he was stricken with leprosy. Poor troubled soul! Ever since, he had been classed as an outcast by both friend and foe. Days, weeks, months, slipped away. A passer-by told him of the colony at Malamulo. His bewildered hopes revived. He took courage. "I will make the struggle to get there," he said. At last the mission loomed over the horizon. On he pressed. "Oh, if only I can make it before it is too late!" he sighed with anxious heart.

Upon arrival at the colony, a Christian native attendant kindly received him, bathed his body, and washed his ulcers; then gave him some warm food, the first he had had for many a long, dreary day. Following this, he was shown a hut where he was made as comfortable as possible, with the promise that the great white doctor would see him on the morrow.

"Oh, this is heaven!" thought he. Especially was this impressed upon his mind when he found that every kindness was mingled with the spirit of song and prayer, which he heard in the little chapel each morning and evening. What a delightful place to be! He began to feel better almost immediately.

However, like many others, he had waited too long. The leprosy had preyed upon him to such a degree that he had become completely blind. The long, long

days must ever be to him a continual night. The doctor said: "You waited too long. We may be able to help you in body; but help your eyes, never! You will never see again in this life!" Not a very consoling message, not a comforting outlook, was it?

Nevertheless Whiskers had found a friend. Yes! First of all, he found friends true and kind in both the doctor and the nurse, whom he learned to love and esteem most ardently for all of their goodness toward him. However, this was not all. He discovered still another friend, the Friend of sinners. Jesus he accepted as a personal Saviour, and was afforded the peace and forgiveness that turned his night into a glorious day.

Following, he entered the Bible class to prepare for the sacred rite of baptism. He learned from the Book of books of that fair and happy land; the land of fadeless day of which we read: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it." Isaiah 35:5, 6, 8.

Had not the Seer of Patmos depicted it thus: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." "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." Revelation 21:1, 4.

### *The Joy of a New-Found Hope*

How Whiskers reveled in his new-found hope! More and more he begged others to read to him the words of Inspiration, which were to him his "daily portion." Though blind, his mental powers revived, and became active again with youthful vigor as his leprous condition gave way to the treatment administered.

At the end of two years, he had memorized many verses of Scripture, and learned to repeat several of the psalms.

Among the people he became a soul winner for God, leading many lepers to accept Jesus as their personal Saviour. By all he was loved and respected.

Truly this blind leper is a marvel to all who have met him and come to know him. Today he stands forth a living testimony to what an earnest, God-fearing doctor and his helpers can achieve through medical skill and spiritual power in combating leprosy. However, even better still, he is a witness to the saving and keeping power of his Lord. And he is but one of the many trophies who now sing forth their gratitude for what has come to them at the Malamulo Mission Leper Colony.

### APPEAL FOR MERCY

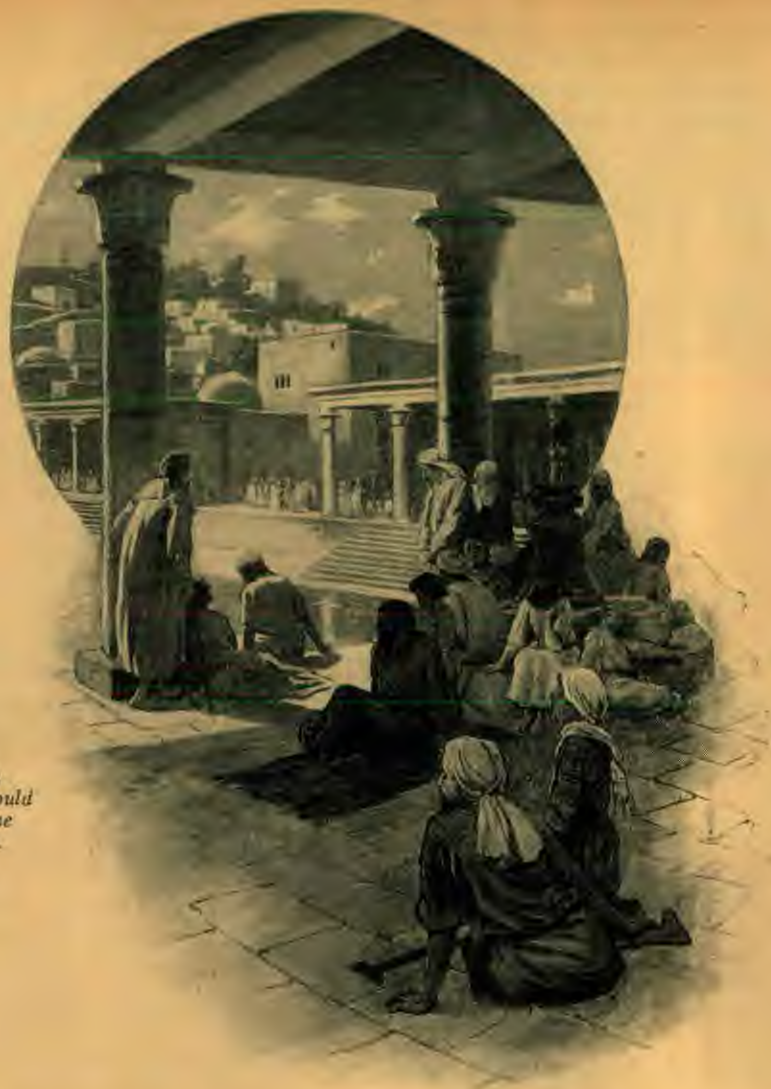
Urgent needs of war-stricken civilians throughout Europe have prompted the American Red Cross to issue its first war relief appeal since the World War. A drive is now under way throughout the country to raise a minimum of \$10,000,000 to purchase all kinds of relief supplies. The above poster has been selected to carry the appeals to the nation.





# The SABBATH CHRIST KEPT

by CARLYLE B. HAYNES



*At the pool of Bethesda Christ showed what could properly be done on the Sabbath.*

**I**T was Jesus Christ who made the world. He made it in six days. He rested on the seventh day. Having rested on that day, He blessed it, and made it holy.

Yes, it was Jesus Christ who did all this. Search and see. Look at John 1:1-3, 10: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him." "The world was made by Him."

Look at Colossians 1:15, 16, and notice that "by Him were all things created: . . . all things were created by Him."

So Christ was creator as well as redeemer. It was Christ who brought the world into existence and peopled it with human beings; just as it was He who later came into the world and re-created men through redemption.

Christ, the Author of the Christian religion, is also the author of the Christian Sabbath, the Bible Sabbath, the true Sabbath, the only Sabbath.

There is no mistake about this. Christ is the creator. The Bible clearly teaches this. Therefore He made the Sabbath, the seventh-day Sabbath.

It was Christ who rested on the seventh day from the labor of creation.

It was Christ who blessed the seventh day.

It was Christ who made the seventh day holy.

It was Christ who set the seventh day apart as the Sabbath for the human race.

Inasmuch, therefore, as Jesus is both the author of the Christian religion and the author of the seventh-day Sabbath, it is clear that there is no other sabbath that can possibly be the

Christian Sabbath but the Sabbath Christ made—the seventh day.

When Jesus came to His people, He found that the observance of His Sabbath had come to be entirely unlike that which He designed it to be. So far from being a blessing, it had become a burden to the people.

Satan had done his best to seduce the Jews into relinquishing the observance of the Sabbath. In this he had had some success.

God permitted His people to go into Babylonian captivity because of their sins,

which included Sabbathbreaking. Upon their return from captivity, the Jews resolved to keep the Sabbath with the strictest faithfulness. Now Satan drove them to the other extreme, and succeeded in blinding them to the true meaning of this blessed day. They loaded it with burdensome restrictions and prohibitions.

When Jesus appeared as a public teacher, He missed no opportunity to correct the false conceptions of the Sabbath prevailing among the people. He seized upon every occasion to sweep aside and lift from this day the burdensome, man-made regulations fanatical zealots had placed upon it.

Indeed, our Lord went so far as to make such occasions. For instance, He purposely selected the Sabbath day as the day to do many of His miracles and works of mercy.

In Capernaum, in the synagogue and on the Sabbath day, He cast the "spirit of an unclean devil" out of the man whom it had bound. Later, on the same Sabbath day He healed "Simon's wife's mother" of "a great fever." Luke 4:30-39.

Such acts performed on the Sabbath were looked upon with uneasiness, alarm, and resentment by the Jews. They would not bring Him their sick on the Sabbath,

**In these busy, rushing, burdened days, most people have forgotten that there ever was a Sabbath. Perhaps that is why they are so tired, so gloomy, so easily discouraged. Perhaps we would do well to get back to some of the essentials of primitive godliness — to prayer and Bible study and true Sabbathkeeping.**

Editor.





but waited until "even, when the sun did set." Mark 1:32-34; Luke 4:40.

Jesus, however, continued to correct their views regarding what constituted real Sabbathkeeping, and to bring about a reform in its observance.

In order to convince them that He spoke with authority in the matter, He took occasion, in connection with the incident of His disciples' plucking the ears of grain upon the Sabbath, to declare: "The Son of man is Lord even of the Sabbath day." Matthew 12:1-8.

So necessary did Jesus think it to free the Sabbath from the traditions surrounding it, which went so far as to prevent the doing of anything on that day toward the healing of the sick, that He braved the malice of the Pharisees and risked His life in order to deliver the Sabbath from these perverted restrictions.

### *Healing on the Sabbath*

When He healed the man with the withered hand in the synagogue on the Sabbath, and in connection therewith gave much-needed but little relished instruction as to the proper observance of the day, the Pharisees, in anger, "held a council against Him, how they might destroy Him." Matthew 12:9-14.

He healed the impotent man at the pool of Bethesda—healed him of an infirmity of thirty-eight years' standing. When this was complained of, and the Jews persecuted Jesus and "sought to slay Him," He once more seized the occasion to give them sound instruction regarding Sabbath observance, saying, "My Father worketh hitherto, and I work." John 5:1-18.

The Jews refused, however, to receive instruction, and the Lord found it necessary to continue His work in behalf of the Sabbath, the work of rescuing it from the perversions that concealed from the multitude its true purpose, and prevented many from finding in it spiritual blessing and rest.

On the Sabbath He met a man who was born blind, and, in compassion, He moistened clay, anointed the blind eyes, and sent the man to a pool to wash. The man went, washed, and received his sight.

By His bigoted enemies, this making of clay and the healing of the blind was looked upon as a violation of the Sabbath; whereas it was the very perfection of Sabbathkeeping. John 9:1-38.

Later, on another Sabbath, He healed a woman who had been bound by Satan eighteen years, and could not stand erect. He met the clamor of His opponents by giving additional instruction regarding genuine Sabbathkeeping, silencing them and bringing gladness to the people. Luke 13:10-17.

He gave still additional instruction on the proper observance of the Sabbath at a Sabbath dinner in a Pharisee's house, during which He healed the man afflicted with dropsy. Luke 14:1-6.

The history of the ministry of Christ reveals Him as a true Sabbathkeeper. He put forth sustained effort to correct long-established errors regarding the Sabbath, endeavoring to free it of the rigors and burdens of Pharisaic tradition.

Certainly, in the face of such a record, it is folly to maintain that the Lord of the Sabbath intended to do away with the observance of the seventh day. Had such been His purpose, He would not have devoted so much of His public ministry to the work of instructing the people how rightly to keep this day.

To put it mildly, it is most unfair for Christian teachers today, in order to carry out their purpose of turning the minds of men against the Sabbath of the Bible,—the Sabbath Christ kept,—to represent these man-made restrictions and Pharisaic rigors as really belonging to the Sabbath of God, and thus construe Christ's long-continued and powerful effort to rid the Sabbath of these perversions as a proof of His violation of God's Sabbath commandment and as an effort to discredit the Sabbath itself.

Those who do this, in reality take their stand against the Lord of the Sabbath, and join the ancient Pharisees in saying, "This Man is not of God, because He keepeth not the Sabbath day." John 9:16.

Jesus Christ kept the only Sabbath God or the Bible have ever given men. Do you keep it?

Jesus Christ set a perfect example of true Sabbathkeeping. As His follower, do you follow His example in this?

It can readily be understood that if Jesus Christ, the Founder of the Christian church and the head of that church, had intended that the seventh-day Sabbath should be set aside to give place to

another Sabbath, He would have said so.

He did not say so.

He made it plain that it was His intention that the Sabbath He had made at the beginning, and kept during His lifetime, and freed from the burdensome restrictions of His enemies,—the seventh-day Sabbath,—should continue to be observed by His followers to the very end of time. It is therefore the Sabbath today.

## The Flight of Time

*(Continued from page 8)*

The Bible is full of inspiring passages such as these—messages straight from heaven to the heart of man, to cheer him and sustain him on his lonely way through life. It is always particularly helpful when things go wrong, and in a time of crisis such as this. In fact, it is the greatest healing agency God ever gave to the human race. Through the centuries of man's struggle and sorrow it has shed untold blessing upon millions in every land. It is as potent for good now as ever in days gone by.

## The Faith We Need

*(Continued from page 8)*

of real faith one can produce unimaginable results. Certainly if one had faith as a grain of mustard seed, he would never need to pray, "Increase my faith." The mustard-seed kind would be more than enough for every possible emergency.

So the correct prayer would be, not, "Increase our faith," but "Give us the true faith." Any other kind of faith than the true is of no practical value whatever. A faith that does not make miracles easy might be increased a million times, and yet be ineffectual. We must pray for the mustard-seed faith.

*(To be concluded)*



## Coming Next Week

in addition to the regular features:

Five Centuries of Printing . . . . .	Merlin L. Neff
The Faith We Need . . . . .	W. T. Bartlett
Solace for the Sorrowing . . . . .	John L. Tucker
The Gospel and Your Marriage . . . . .	Gwynne Dalrymple
Missionaries Carry On . . . . .	J. E. Frick
The Sabbath the Disciples Kept . . . . .	Carlyle B. Haynes
The Black-out . . . . .	M. Leslie Rice



# MY FRIEND JESUS

by FRANK LEMON

JESUS CHRIST has become my companion, my counselor, my friend, and I want you to know Him as I know Him, that you, too, may experience the joy and comfort His constant presence and salvation bring.

Though He is the divine Son of God, I know Him clothed in the humble garb of a fellow laborer. Though all things are committed into His hand, though universal responsibilities are His, still He is never too busy to talk with me. His wisdom is unequalled. His gentleness is unexcelled. His strength is unconquerable. There is no greater sympathy and understanding than His.

Once I was a publican in belief and in action. Do you know of the publicans? They are heedless of law and order; they are regardless of things sacred. They are self-acknowledged sinners—unconcerned. My Friend Jesus gave up His life to save me from that degradation and lethargy. He stood near, knocking at the door of my heart; but I did not know Him or see Him. I frustrated His hopes for me time and again. I refuted His love and despised His sacrifice. The more I ignored Him, the more His love pursued me. Such devotion I could not withstand. I accepted His atoning sacrifice in my behalf; I accepted His proffered friendship.

In taking Jesus as a Friend I have obtained immeasurable peace and security. I see Him always hovering near me, attentive, protective, loving. In the fiery furnace of disillusionment, discouragement, and bereavement, unspeakable grief has been assuaged by His tenderness. He has held my hand in pain, in sickness, in time of fear, and I live to declare that there is no pain He cannot ease, no sickness He cannot heal, no fear He cannot dispel. He who was forsaken and rejected of men, who tasted the bitter fruit of loneliness in Gethsemane, has never forsaken me in my most despondent hours. In the midst of confusion I have never paused to listen but that I have heard His voice saying, "This is the way."

There is an unfathomable quality in my Saviour's love. He is as personal as though He loved no one but me; yet I have seen Him in just as strong love wooing to repentance the hearts of those about me. I have seen Him blessing and strengthening others to new life. I have seen His hand upon the fevered cheek and trust in His love in the eyes of the dying.

Some there are so blind as to say, "I cannot see Him." Then see Him as I have seen Him in the sudden beauty of a scarlet sunrise, in the softness of moon-

light on snow, in the unequalled color of the rainbow after storm. I have heard the voice of His power in the roar of the sea, and marveled at His quiet in the midst of the desert. I have felt His presence in moving music. I have found the imprint of His fingers in the heart of a rose, and stood awed as He guided millions of worlds in orderly array. I have beheld Him in the self-sacrificing love of human beings for one another. I have known Him to stand with equal ministering grace in the courts of kings or before a beggar's hovel. Is He indeed so hard to see?

What things do you desire most in a friend? My Friend Jesus will fulfill "the desires of thine heart." Psalm 37:4. Is it love you need to buoy you above the petty things of life? "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. His love passes knowledge. Ephesians 3:19. Have you in the disillusionment of human attachments longed for loyalty? Jesus promises: "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. Does your heart crave genuine sympathy and an accurate understanding? "Great is our Lord, and of great power: His understanding is infinite." Psalm 147:5. "I am the Good Shepherd, and know My sheep, and am known of Mine." John 10:14. Do you seek for an intimate companionship and a oneness that will countenance no loneliness? "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. Hear His sincere prayer for unity just before His betrayal; there is beauty and hope in the simple words: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may be-

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J. R. FERREN, Circulation Manager.

lieve that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one." John 17:20-23.

Do you want a friend whose grace is sufficient to strengthen you in all trial? Jesus says: "My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Corinthians 12:9. Are you weary of selfishness? Do you long for the friendship of one who knows no desire but to serve others? "Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. This is but a small portrayal of my Friend Jesus—a friend whose promises to mankind have remained unbroken through thousands of years.

The tale of Damon and Pythias has been told around the world as one of the finest stories to come out of the Greek wars. Few have not heard of Pythias, who was willing to hazard his life as security for his friend. But my Friend Jesus has a more beautiful story than that; it is recorded in the Gospels. He suffered the stigma of my disgrace and yours. He was persecuted and beaten for my disobedience and yours. He was humiliated and scorned in my stead and yours. He forsook His native estate and went into a far country to pay our ransom from sin—paid the supreme penalty. For all of this He merely asks that we be His friends. Listen to His call: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

If you were drowning, struggling against a swift current, and one stronger than you plunged in, heedless of his own safety, to aid you; if, when he had brought you to firm ground, he should ask only: "Be my friend," what would you reply? Such is my Friend Jesus.

SIGNS of the TIMES



# A UNIQUE movement

Three great departments of church service; namely, educational, publishing, and medical, are represented in the accompanying pictures. These departments, together with the evangelistic ministry, are typical of the world-wide scope of this movement.



## WORK OF SEVENTH-DAY ADVENTISTS

THE movement represented by the work of Seventh-day Adventists has now penetrated into 387 countries of the world field. Its missionary operations represent a larger number of mission fields than those occupied by any other church. Its literature and oral teaching are expressed in 766 languages. This movement is conducting 2,738 schools, 79 publishing houses, 159 sanitariums and treatment rooms. It gave to foreign missions during the year 1939 \$3,692,000.

### THE CHURCH PAPER

The general church organ of this movement is the Review and Herald, a 24-page, illustrated journal which represents the work of the denomination in all parts of the world. This paper carries messages of the General Conference officers to the world-wide church. It prints from week to week articles on the doctrinal beliefs of the church. It presents other spiritual articles from well-known Christian workers and writers, including articles from the pen of that gifted writer, Mrs. Ellen G. White. In every issue are reports from some mission field, telling of the miracles of God's grace which are being wrought in the hearts and lives of heathen men and women. Reports from the North American field are also given, from its schools, sanitariums, publishing houses, and organized conferences, and also information regarding evangelistic efforts carried on by church workers. The Review has a department which is devoted to the home and the interests of the young people, presenting inspirational articles and true stories from week to week. Seventh-day Adventists are noncombatants. Though they have conscientiously declined to bear arms in warfare, they have proved loyal to their government. Thousands of their young men engaged during the last great World War in noncombatant service. The church paper will publish during the next few months an extended series of articles from these men, telling their experience in securing noncombatant service, and the manner in which they were able to observe the seventh day as the Sabbath of the Lord.

The editors of the Review and other Bible students deal with the meaning and significance of current events in the social, economic, political, and religious worlds, showing the striking fulfillment of prophecy.

These are only a few of many features and departments represented in this general church paper.

If you wish to become thoroughly acquainted with the church work of Seventh-day Adventists, you should be a reader of the

### REVIEW AND HERALD

The price of the Journal is \$2.50 a year, and may be secured by addressing Dept. S.



REVIEW AND HERALD PUB. ASSN., Takoma Park, Washington,

D.C.





# *The* KING

## HAS BEEN HERE

by DONALD H. HARDCASTLE

SEVERAL months ago I heard the pastor of a large city church relate the following story:

"About three years ago," he said, "I visited a city in Western Canada. I was struck by the run-down, dirty condition of the streets and buildings. There seemed to be no civic pride in evidence.

"Recently, I visited this city again; and what a change I saw! The streets were clean. The buildings had been painted. I asked the clerk in the hotel where I was staying to tell me what had come over the city. 'Why,' the clerk said, 'the king has been here! The king has visited our city.'

"So it is with our hearts when the King of kings comes to see us," said the pastor, in concluding his story. "We must make ready to welcome the King."

Yes, it does make a difference when the King comes to visit us. When Jesus comes into our hearts, He will clean us up. If you are a man of the world, He will make a clean, Christian gentleman out of you. He will take away all your bad habits.

In mission lands, it is always strikingly noticeable that when a native accepts Christ he immediately cleans up his body, throws away his tobacco or betel nut, quits drinking, cleans up his house, and gets rid of his pigs. He gets rid of his extra wives too, if he has more than one.

But the biggest change takes place in his disposition and character. No longer is he evil-tempered, surly, and faultfinding. There is a happy smile on his face; he is friendly; he faces the future calmly. His former dishonest practices are discarded, and he becomes known as a dependable, straightforward citizen in his community.

Jesus does not enter our hearts uninvited. "Behold, I stand at the door, and knock," He says. Revelation 3:20. It is not necessary to get rid of all our bad habits and try to make ourselves "good" before we invite Him in. That's what He comes to do. Our part is to decide, to will, to allow Him to enter. He will change our hearts and clean us up. We must co-operate with Him, however, and be willing to make such changes in our lives as His Spirit shall direct.

The life of the Christian is so simple! It is a matter of daily prayer, daily consecration, daily consistent living.

May Christ so transform your life that everyone will recognize the marvelous change He has made in you, and say, "The King has been here!"

