

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY





the flight of T I M E

U. S. ARMY SIGNAL CORPS, INTERNATIONAL

With all speed the U. S. Army is being prepared for all eventualities. These members of the Sixth Motorcycle Scout Patrol are firing with their new Garand rifle, which increases fire power one hundred times or more.

A SURVEY OF WORLD EVENTS

by the EDITOR



NIGHT IS FALLING

NIGHT, dreadful and terrible night, is falling over the world.

Already almost all of Europe is engulfed, and the shadows are lengthening farther and farther out to the ends of the earth.

Practically every nation in the Old World today lives under an iron-clad tyranny. Liberty has vanished. Justice has fled. Only the law of the jungle prevails; the strongest takes the prey.

Again and again in these columns we have warned that the Dark Ages would return in an accentuated form. They are here. We have entered an epoch more cruel, more heartless, more terrifying, than any the world has known.

Yes, night is falling, and in the fearful darkness we can hear the frightened cries of a great host of refugees, fleeing before invading armies; the pitiful weeping of thousands of orphaned, homeless, hungry children; the despairing groans of countless multitudes who have been dragged from their homes and hiding places by secret police, kicked and bludgeoned in concentration camps.

And the end is not yet: for it is inevitable that all the frightful carnage, all the colossal waste of wealth, must result in famines and pestilences, civil strife and revolutions beyond imagination.

We used to wonder how the seven last plagues described in Revelation 16 could ever come to pass. Back in those quiet years before the storm broke they seemed unreal and fantastic. Now they take on new meaning. No longer remote, they have become grim and menacing possibilities.

This is indeed earth's midnight hour, with no gleam of light in the deepening darkness save one lone star of hope. And that star is the same blessed hope that has cheered despairing hearts all down the ages—the hope that Christ will come in His glory and bring in a better day.

OUR COVER PICTURE

This famous picture shows John Gutenberg holding a printed sheet from his crude fifteenth-century printing press. Five hundred years have elapsed since then—five centuries of constantly increasing enlightenment through the spread of the printed page. Strangely enough the Bible was the first large book to be printed, and has remained first in circulation ever since.



ASLEEP IN THE STORM

It is obvious that many people in this country are still unaware of the mighty issues at stake in the present international struggle, and its tremendous possibilities of further disaster.

They are asleep in the greatest storm that ever struck the world.

Some can be heard discussing the most trifling matters while great nations are hurled into oblivion, a whole continent reverts to barbarism, and the world shudders with the shock of battling empires!

Equally careless and ignorant of the stupendous possibilities inherent in this gigantic conflict are the multitudes who are thronging the places of amusement, flocking to the picture theaters, drinking and dancing and carousing, while civilization crashes about their ears, freedom perishes from the earth, democracy is contemptuously overthrown, and Christianity itself is challenged as never before in history.

They seem like foolish children play-

ing on a river, shouting and laughing together, oblivious of the fact that their little boats have already been caught in the rapids and are being swept on relentlessly toward the falls.

This is no ordinary hour. It is the greatest moment of time. It is the crowded climax of history.

Today the stage is set for the final scenes in the drama of the ages. The very upheavals we have witnessed this year have paved the way for the fearful time of trouble, terror, and persecution that is to sweep the earth just before the end.

Never were the words of the apostle Paul so applicable as in this solemn moment: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans 13:11, 12.

God help us all to awake to a full realization of what is really taking place in our time! Right ahead of us, in the immediate future, are some of the mightiest events that ever shook the world.

With these very events in mind, Christ said to His disciples, and through them to us:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face

of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.



IN those far-off days when Jeremiah the prophet was voicing his warnings of the impending destruction of Jerusalem, rival prophets rose up and contradicted him.

There would be no destruction of the city, they said. Jeremiah was an alarmist and a crank. He was merely trying to get the people stirred up for some selfish purpose. As for Jerusalem, why, it could not be destroyed; it would increase in glory and prestige through ages to come. To predict its imminent doom bordered on treason.

Again and again Jeremiah expressed his opinion of these false prophets who proclaimed "Peace, peace," when there was no peace. Jeremiah 6:14.

In the fourteenth chapter of his book we read: "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said

unto me, *The prophets prophesy lies in My name: I sent them not*, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed." Verses 13-15.

Today we face a similar situation. Even though all the predicted signs of the end of the world are now obvious on every hand, in spite of the fact that all the great lines of prophecy clearly converge on this momentous hour, there are preachers of some churches who are actually warning their people to take no notice of these signs, telling them that everything will soon be all right again, with prosperity just round the corner.

In the Los Angeles *Times* recently there appeared an almost full-page advertisement inserted by a prominent and popular church. It contained many most admirable sentiments, but cautioned the people to "beware of the so-called religious leaders who are predicting the end of the world and all sorts of unfounded catastrophes." "It is absurd to say that these are the days of Armageddon."

And this from one of the leading ministers of California! This in the supreme crisis of the ages, when every tremendous happening cries out to us that the climax of history has arrived!

Christian charity would lead us to hope that this is not a case of willful blindness; but we cannot help but wonder what Jeremiah would say about it if he were suddenly to find himself alive in this great hour.

Might we not expect the Lord to say through him once again: "The prophets prophesy lies in My name: I sent them not."



Part of two streets of houses in Clacton-on-Sea, England, destroyed when a mine-laden German bomber crashed. Scores of people were killed and injured. However, the five airmen were given an elaborate funeral, with full military honors! If this spirit of chivalry could have free course, there would be no need for any war.



TOPICAL

FIVE CENTURIES OF PRINTING



JOHN
GUTENBERG

hertsmant
 rogē vō oisterich vñ beyedant
 n drunfwig wol etant Von
 ellet vñ vō dene Wā dē bge stelic
 and me Marggūē vō brādēig
 Sollē alle dē vō myssen laden
 Parzu d langue vō hellen vñ rotirgē
 Sollē alle vil folktes bringē Dem curchē
 zu lade vñ zu geuwe So hōmēc uns dē
 x nunt Wff samstag vor sanc gally
 Des morgens dem funfften nahe do by
Stachman
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Photograph of the original of one of
Gutenberg's first printings.

An Invention That Wrought a Revolution. Birth of Great Industry Celebrated When Freedom of Press Most in Jeopardy.

by MERLIN L. NEFF

FOR his invention that revolutionized the life and thought of men, the world pays homage to John Gutenberg. The five-hundredth anniversary of printing is being celebrated this year, for it was about 1440 that this craftsman made his immortal contribution to human culture by inventing movable metal type. As the printed pages began to come from small hand presses in the succeeding years they dispelled the ignorance of the Dark Ages and disseminated the mighty word of truth.

The early history of the art of printing cannot be reconstructed clearly, but the important place of Gutenberg is substantiated by statements such as this from a book printed in Paris in 1470: "They tell us," declared Fichet, "that there, not far from the city of Mainz, the art of printing was first of all invented by one John, whose surname was Gutenberg."

Another testimony of Gutenberg's genius is found in a book printed in 1474, which contains this translated sentence: "Jacobus, surnamed Gutenberg, a native of Strasbourg, and a certain other whose name was Fust, having attained skill in making impressions of letters upon parchment by means of metal types, became known at Mainz, a city of Germany, as the printers each of three hundred leaves a day." It was considered amazing that any printing press could turn out three hundred impressions in a single day!

Amid the deluge of books, magazines, and newspapers of our age, it is difficult to look back to a time when the only literature that Europe possessed was contained in handwritten manuscripts. A few experiments were made with carved wooden blocks, which were soon dam-

aged by splitting. Such bookmaking, however crude it was, paved the way for the invention of printing with movable type.

Bonds of superstition and ignorance were broken by the books that came from the printing press. "The mighty power of the printed word to influence human thought and action, for good or ill, has seldom been more clearly shown than in our own day and age, when we see the governments of great nations enforcing a rigorous control or even suppression of the press as a necessary means of controlling the opinions and activities of their people," writes Douglas C. McMurtrie, noted authority on the history of printing.

Among the first books to be printed from the new metal type was the Gutenberg Bible. The work of publication went forward for several years, and on August 15, 1456, the rubrication and binding were finished. Some forty copies of this famous Bible exist today, one of the most perfect of which is treasured in the Library of Congress.

A copy of the Gutenberg Bible is a priceless library treasure, since it is recognized as the first book of any size to have been printed. Furthermore, it is a mas-

terpiece of the bookmaker's art. To compete with the artistic manuscript books of the age, it was necessary to print books on the finest parchment or handmade linen paper, and bind them in richly tooled leather.

Within twenty years after the appearance of the Gutenberg Bible, Anthony Koberger, a printer of Nuremberg, had organized the industry into large-scale production for that age. He is credited with the printing of thirteen editions of the Bible. According to his contemporary, John Endters, Koberger "kept daily twenty-four presses at work, and employed no less than an hundred journeymen." This was the beginning of the stream of Bibles that has swelled to a mighty flood; for, since 1816, the American Bible Society alone has distributed 290,663,685 copies of the Scriptures. The word of God, in whole or in part, has been published in more than one thousand languages.

When the task of translating the Bible into a new language is begun, perhaps the first portions of the Scriptures to reach the people in their own language will be the Lord's Prayer, some of the parables, and the Ten Commandments. Gradually the other parts of the Bible are translated until the Old and the New Testament have been completed in another language.

In "The Historical Catalogue of Printed Bibles" there are the names of some five thousand men and women who have translated, revised, or edited versions of the Bible. Of this group, Dr. E. W. Smith, author of "The Shrine of a People's Soul," says: "They are of many nationalities, of various communions, of various degrees of culture. Not all by any means are missionaries—the names of

many government officials appear on the list. But they were united in their love of the Bible and in their determination to give it, in as perfect a form as they were able, to the peoples of the world."

The printing press has been one of the mightiest methods of promulgating the gospel of Jesus Christ to all the world. Before the Saviour returned to His Father, He gave the commission to His disciples: "Go ye therefore, and teach all nations." The missionary has dared the jungle and the desert, he has gone into the midst of savagery and superstition with the printed word. The Book of the ages has become the Book for all races. As Professor Kaehler has said, "History has written in shining letters on the forefront of the Bible: 'This is Mankind's Book.'"

If we could take the old German printer into the halls of the Library of Congress and show him the six million books to be found on the shelves; if we could take him to the guarded glass case where his Bible is found, I am sure Gutenberg's soul would be stirred. The years of discouragement, of disappointment, and of failure would seem as nothing when he saw the fruit of his labor.

For five centuries the secular and religious books have enlightened Western civilization, for the Bible has been the foundation of our social and moral structure. Our literature has been molded by the Bible more than by any other writing; our language is permeated with allusions from the Scriptures.

In Gutenberg's day the Bible was a costly book. Scholars tell us that the common price for a handwritten copy of the Scriptures was about three hundred dollars. The poorest child of our generation may receive the entire Bible as a gift! The dream of Tyndale has been fulfilled, for he envisioned a time when the humble men who followed the plow would be able to fill their minds with the Scriptures.

We need a new transfusion of God's word in our hearts, for this is the only remedy for the disease of sin. "The words that I speak unto you," said the Master, "they are spirit, and they are life." John 6:63. It matters not how many millions of copies of the Bible have been printed, if we do not know the Scriptures for ourselves it will avail us nothing.

Since there is no end to the printing of books in the twentieth century, there is a grave danger that we shall crowd the study of the word from our life. Stacks of magazines and newspapers seem to bar us from a prayerful and meditative searching of the Scriptures. It would be better for the Christian to possess only one book, the Bible, and fill his soul with its message, than to have a thousand books and allow the dust to cover his copy of Holy Writ. (Continued on page 11)



The Faith We NEED

Secret of
Infinite Power
(Concluded)

by
W. T. BARTLETT

the miracle would have been wrought by them. Matthew 17:20.

The essence of true faith was made known to the disciples in the lesson of the barren fig tree. When Peter said to Jesus: "Behold, the fig tree which Thou cursedst is withered away," Jesus answered: "Have faith in God." Through unbounded faith in God results would come; mountains could be cast into the sea; prayers could be answered; and sins could be forgiven.

Not all that supposes itself to be faith is faith in God. The Pharisee in the temple had faith in himself, in his Pharisaism, his prayers, his fastings, his paying of tithe. Such faith is simply sin, and needs to be repented of.

Peter, when he tried to walk on the water, had faith in his faith. The sequel showed that it was not faith at all.

Abraham is the father of all who believe. He came out of Ur of the Chaldees believing in God. He believed that God would give him and his seed the Land of Promise. Abraham had faith that his seed would be numerous and mighty. Why not? He and Sarah could fulfill that promise. His faith at first was in himself and Sarah. But, as the years went by and she remained childless, he lost his faith in Sarah. Then his faith rested in Eliezer, his steward and heir. At last light came: "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord." Genesis 15:5, 6.

Abraham's faith wavered again. Now it rested in Hagar, as the unbelief of Sarah prevailed against his own faith. Again and again his faith staggered at the promise; because he looked elsewhere than at the promise. But, at the last, Abraham attained to genuine faith. Then he knew that what God had promised, God could perform. Hitherto he had always supposed that what God had promised he himself must in some way perform. He staggered always at the bare promise, because it seemed too much to expect unless circumstances were propitious. It was not because of the small measure of his faith, but because of his unbelief, that he staggered. Romans 4:20. When his faith was faith in God, not in flesh, not in his good deeds, not in the probabilities or even in the possibilities of the case, he no longer staggered at the promise; now he looked only at the promise of God, and in his faith gave glory to God, "being fully persuaded that, what He had promised, He was able also to perform." Verse 21.

True faith begins and finishes "looking unto Jesus" (Hebrews 12:2), away from self, even self at its best. It does not even look at its own faith. Looking to Him, faith enters into rest. Faith abides in Him. "He that hath the Son hath life."

THE confusion that was in the minds of the disciples concerning the measure of their faith, and their need to get a little more of their kind of faith in order to produce results, is illustrated in the father who brought his demon-possessed son to the disciples, and when they could not cast out the demon, brought the child to Christ.

His first faith was in the disciples, but they could not work the miracle. Then the father turns to their Master. Evidently he has greater faith in Jesus than in the disciples. But even his faith in Him has in it an element of despair. "I spake to Thy disciples that they should cast him out; and they could not. . . . But if Thou canst do anything, have compassion on us, and help us." Mark 9:18-22. Some might say that the father needed more faith. Jesus knew that a great deal more of the same kind of faith would be worth nothing. He who knew true faith from false answered: "If thou canst! All things are possible to him that believeth." Verse 23, R.V.

The poor father, confronted with this demand for real faith, and longing above all to see his son made whole, tries to meet the demand for the faith, and says with tears, "Lord, I believe;" but even while he claims to believe, he knows how infinitesimally little true faith he really has, and, with awakening confidence, his conviction finds expression in a sudden outburst of realized helplessness. In this trust he does not pray: "Give me more faith;" but "Help Thou mine unbelief." Verse 24. The father sees that his faith is only unbelief, that there is nothing in it; but in Jesus he sees One whom he can trust to help his need whatever it may be. So he confesses his unbelief as the sin that it is, and appeals to Jesus, "Help Thou mine unbelief." This looks like a mere glimmer of faith, but it has the right quality. It is as small as any grain of mustard seed ever was; but it is faith in Jesus. Small as it may be, it is sufficient; it is worth more than the supposed faith of the disciples. Later the disciples came to Jesus and asked why it was that they, who possessed a measure of faith, were not able to cast out the demon, while the faith of the father—which had sunk so low that he had lost all the confidence he once had in them—proved sufficient.

What is the answer of Jesus? He does not tell them that they needed a little more faith of the kind they already had. He tells them that their failure was due to sheer unbelief. They had not so much as a grain of mustard seed of genuine faith; otherwise

SOLACE for the SORROWING

*A Message of Tender Sympathy and
Hope for Those Who Are Bereaved*

by JOHN L. TUCKER

"I DON'T have much to live for since our John died," sighed a sad-faced woman. "When he left us, the lamp of my life went out, and nothing seems to matter now. Every day is just an aching void, and darkness brings a nightmare of loneliness."

Such is the despairing cry of sorrowing hearts in all parts of this world. Sorrow has been the common lot of all mankind. It is the heritage of sin. None has escaped nor can escape. Sorrow tugs at the heartstrings of the kings and rulers of the greatest empires of earth, and dogs the steps of the homeless pilgrim. Yonder is Rachel weeping for her children; and we turn the page of life, and see a king bowed down with grief. We listen, and catch the broken words of David, "O my son Absalom, my son, my son Absalom! would God I had died for thee." 2 Samuel 18:33.

There has lived on this earth One who was sinless; but even that One felt the sting of sorrow, and He, too, wept. John 11:35. But His were not tears of hopelessness or despair; they were, rather, tears of sympathy and compassion. The picture of the weeping Christ fills us with both awe and hope—awe that the Majesty of heaven, the mighty Creator, should have His face bathed in tears; filled with hope that we know He really cares, that He is touched with the feelings of our sorrow. He came from the courts of glory to bear our griefs and to carry our sorrows. Isaiah 53:4. He alone is the answer to the cry of the ages, "Is there no balm in Gilead" for wounded and broken hearts?

Thank God, our sorrow need not drive us to despair, for a remedy for sorrow has been found. The Great Physician has "an oil of joy for mourning," a "garment of praise for the spirit of heaviness;" He has a "blessed hope" that reaches within

The presence of Jesus brings comfort to the distressed.



and beyond the tomb. What it cost to make possible this remedy for sorrow, only the heart of God knows; but "God so loved the world," with its guilt and sorrow and woe, that He gave His gift; and the results of that gift constitute the sweetest story ever told in heaven or earth. It is the "blessed hope."

For six thousand years the gateway into the valley of dark shadows has opened and closed in endless rhythm. As far as we know, only two exceptions (Elijah and Enoch) have been made in the grim reaper's record, which is pictured so pointedly in the words, "As in Adam all die." But, God be praised, there is more to this text than the dismal wail, "All die." There is the promise of life: "Even so in Christ shall all be made alive." 1 Corinthians 15:22. As all die, so all, because of Christ, shall live. The "all" includes those near to us by the ties of nature, who were so rudely torn from our hearts and homes. What a day is before us! How it thrills the soul and quickens the emotion! It is comfort for our sorrow, hope for our despair, joy for our tears. The poison of the sting of

death has been removed by the gospel balm, and now we "sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

No longer does death mean an eternal separation from those we hold dear. In God's great plan it now becomes but a little rest, a quiet sleep, until the storm is passed; then comes the call to eternal life. How good is our God to take away the sting of death! How comforting are those little words, "sleep" and "rest"! David, speaking of death, says: God "giveth His beloved sleep." Psalm 127:2. Like a weary child, God's "beloved" drops off to sleep, knowing full well that his Father will call him in the resurrection morning; and he adds, "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

The apostle Paul, eager that none should worry about death, also uses the peaceful expression "sleep" in describing the death of the righteous. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or precede] them which are asleep." 1 Thessalonians 4:13-15.

Then he goes on to tell of the call to awake from death at the second coming of our Lord: "The Lord Himself shall descend from heaven with a shout, with



the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Verses 16-18. See also Psalm 13:3; Daniel 12:2; Acts 7:60; Revelation 14:13.

With this view of death, God's children are unafraid in its presence. As Paul faced the executioner, he cried: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:55-57. Christ has gained the victory over death for every soul. When He arose in triumph over the grave that resurrection morning, He made possible the release from the prison house of death of all who have felt its cruel bondage. From the courts of glory Jesus shouts in triumph: "I am He that liveth, and was dead; and, behold, I am alive forevermore; . . . and have the keys of hell [grave] and of death." Revelation 1:18.

While upon earth, Jesus, in a few instances, manifested His power over death and the grave. This He did because of the compassion and sympathy of His soul for the sorrowing, and to beget confidence in Himself as the resurrection and the life. When the people stood in awe at His power, He cried: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. What a glorious morning that will be! No words of man can describe the joy of that hour. In response to the voice of King Jesus, which echoes and re-echoes to every part of earth and sea, the dead come forth—clad in immortal youth. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. Truly, "God's tomorrow is a day of gladness, and its joys shall never fade." Though "weeping may endure for a night," "joy cometh in the morning." Psalm 30:5. Just to know that the morning of the resurrection is hastening on apace is enough to dry falling tears, to revive perishing hopes. It is only "a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

"My life has reached the sunset way;
Mid the twilight shadows deep
The tender love of my Father's voice
Is lulling my soul to sleep.
My empty arms are hungering
For the forms once sheltered there;
But the Father has taken all away—
They needed a kindlier care.

"One night, when my life was young and strong,
I was crooning a lullaby
To my sweet, wee tot three summers old,
When the babe began to cry
For the dollies my mother hands had made,
And I soothed her childish sorrow
With the words: 'Your babies are put away;
You may have them again tomorrow.'

"And now, as I travel the sunset road
Mid the twilight soft and deep.
While my empty arms are starving
For the forms once hushed to sleep,
My Father in love bends over me,
And there's hope instead of sorrow
As He says: 'Your babies are safe asleep;
You may have them again tomorrow.'

This is no time for the grief of despair that robs us of our vision and strength. Our sorrow and loss should lead us to a complete consecration of every fiber of our being. Jesus is coming, and coming soon! The long, dark reign of death is about to end. The signs of that event are everywhere. No longer should the wail, "I don't have much to live for since John died," pass our lips. We have everything to live for—Christ, eternal life, meeting our loved ones, heaven, our eternal home!

The great apostle was thinking of just such a prospect when he wrote: "Comfort one another with these words."

Flashlines

by W. L. EMMERSON

LIMIT OF ENDURANCE? "A young pilot pulled his 'Spitfire' from a dive of 650 miles an hour into a climb of 400," said Col. Locker Lampson, M.P., in a recent speech in the House of Commons. "He lost consciousness because gravity tried to drag him through the cockpit."

SPIRITISM NOT CHRISTIAN That spiritism is uncompromisingly antagonistic to Christianity is evident from Arthur Findlay's "The Psychic Stream, or the Origin and Growth of the Christian Faith." Reviewing this book in the *Hibbert Journal*, E. E. Mozley states that "with Christian dogma," Mr. Findlay "will make no terms."

FILM INDUSTRY WORKLESS In his book, "Hollywood Is the Place," Mr. Charles Landery tells of the precarious existence of those who are attracted to Hollywood to get into the film industry. The Association of Motion Picture Producers, he says, has a list of about 12,000 registered extras, but it has been able to provide only about 758 jobs daily over the last seven years. "Only 58 men out of the 5,500 registered male players average three days a week of work, and only 20 women out of 6,500 average the same amount or better."

A TREATY A DAY The latest report of the work of the League of Nations reveals that between May 19, 1920, and May 19, 1939, no fewer than 4,568 "treaties and international agreements" were registered in Geneva. Between May 19, 1938, and May 19, 1939, there were 211. "The very bulk of paper and volume of ink thus immolated must have cost a considerable fortune," comments Dr. George Glasgow, in the *Contemporary Review*. "And for what purpose? Not for the first time in history it is proved that treaties between armed sovereign states, not subject to any higher common sanction, are of as much moral value as the compacts between rival big shots in Chicago."

NO "UNITED STATES OF EUROPE" POSSIBLE Discussing the much-vaunted plans for a federation of the democracies of Europe in a recent lecture, Viscount Cecil said: "I am afraid that the immediate result of this would be the crystallization of a counter group of those countries which believe in some form of autocracy. I believe we must still be content to work only for such an advance as may effectively unite the powers of peace, without disturbing more than necessary the passionately held doctrine of national sovereignty."

PROSPEROUS LITTLE NATIONS So far from the great nations enjoying all the blessings of our modern world, Miss Dorothy Thompson points out that in general the small nations have the greater amenities. "The small nations," she says in the *New York Herald Tribune*, "not the large ones, have been the initiators of social progress in Europe. Women had political freedom in the small northern nations long before they had it anywhere else in Europe. . . . The level of the cultural education in the small states is reflected in the distribution of Nobel prizes; the level of the physical education in the Olympic championships. . . . In the economic field, the small nations are proportionately far ahead of the bigger ones. Their combined merchant fleet is proportionately larger than that of the combined great powers."

ANTICHRIST COMING In his latest book, "Europe's Catastrophe and the Christian Faith," Dr. Reinhold Niebuhr is as outspoken as ever. He condemns all facile optimistic idealism that suggests that we have "only to take Christ seriously," and "peace on earth" will come. He refutes the idea that the kingdom of God will come by a process of inevitable amelioration. Rather, does he state: The "conception of history as moving toward the revelation of both Christ and antichrist is a much more accurate description of historical process than the simple Utopian dreams of our contemporary culture, prompted by either Liberal or Marxist creeds." Much contemporary religious thought, he declares, is bankrupt because it is based, not on the gospel, but on the Renaissance doctrine of the perfectibility of man.

The

GOSPEL

and Your

MARRIAGE

Eighth in the Series, "Talks With Young People About the Gospel"

•
Planning for Life Partnership

•
by GWYNNE DALRYMPLE

LEGALLY, marriage has been defined as "a contract resulting in a status." Well, that definition may be all right; but, when you stop to think about it, you will realize that marriage is really a great deal more than that. A definition that I much prefer is that "marriage is an unalterable giving away of one's self."

Matrimony, in the last analysis, is just that. One gives one's self away—and to a comparative stranger! As Paul long ago phrased it, the husband is no longer in his own power, but in the power of the wife; and the wife is no longer in her own power, but in the power of the husband. 1 Corinthians 7:1-7. This, of course, is so true that we need only to think about it to realize how true it is. A husband is joined to his wife; how much she can help him or hinder! A wife is joined to her husband; how much he can help her or hinder! Looking upon people around us, how many instances we see of lives disheartened, broken—yes, ruined—because of the unhappy or unfortunate choice of a life companion! for, indeed, when an individual repeats the words of the marriage vow, he is really delivering himself (or herself) to the control of another. How careful we should be that that "other" is the kind of person we really want and need for our partner in every vicissitude of life!

"But there is always divorce." Yes, I know that in our world today there is a

great deal of divorce. Such a condition always obtains in a decadent society; it is one of the marks, not of liberty and freedom and progress, but of a failing civilization. So was it in the days of ancient Rome; so, we fear, is it in our own times.

We are discussing this matter, however, not from the viewpoint of the customs and morality of the world around us, but from the viewpoint of those who are willing to govern their lives by the Spirit of Christ. On this issue the Saviour has spoken definitely, though many have forgotten His words. "The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses be-

cause of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matthew 19:3-9.

Thus from the Christian viewpoint marriage is indissoluble, save for the cause of adultery, a sin which, we may say, automatically dissolves the relationship between husband and wife. The ground of mutual incompatibility, so commonly alleged in American divorce proceedings, is not recognized by the Scriptures; nor, indeed, can we imagine its occurring between two persons whose hearts were guided and controlled by the Spirit of the Lord Jesus.



The young person who is contemplating marriage will seek

"If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated."



from those who have her best interests at heart.

their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Ephesians 5:22-33.

Or, as Moffatt, in his translation of the New Testament into modern English, renders the passage: "Wives, be subject to your husbands as to the Lord, for the husband is the head of the wife as Christ also (though He is the Saviour of the body) is the head of the church; as the church is subject to Christ, so wives are to be subject to their husbands in every respect. Husbands, love your wives, just as Christ loved the church and gave Himself up for her to consecrate her by cleansing her in the bath of baptism as she utters her confession, in order to have the church as His very own, standing before Him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished. So ought husbands to love their wives—to love them as their own bodies (he who loves his wife loves himself). For no one ever hates his flesh; no, he nourishes and cherishes it (just as Christ does the church for we are members of His body). Therefore shall a man leave father and mother and cleave to his wife, and the pair shall be one flesh. This is a profound symbol, I mean as regards Christ and the church. However, let every man of you love his wife as himself, and let the wife reverence her husband."

These words, we say, have an old-fashioned sound to them; yet, after all, how true they are! How much more sound they are than many of the modern psychological interpretations of marriage, which would regard its sacred union as simply the expression of a passing fancy—to be dissolved and supplanted by other passing fancies, into a kind of legalized adultery! In the gospel, Paul points out, the real bond between husband and wife is to be the bond of love, just as the real bond between Christ and the church is the bond of love. The wife is to reverence and respect her husband; and he, for his part, is to love her and care for her as he

would for his own body. This is Christian marriage according to the gospel of Christ; and the Christian church can counsel or recommend no other kind.

Because of this high but very sensible standard, anyone who really believes the gospel will exercise great care in choosing the one with whom he wishes to unite himself for life. As a Christian author has remarked, "if men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections."—*"Messages to Young People," E. G. White, page 460.*

We confess that these standards are not the standards of the world at large; but so, for that matter, was it in the days of the apostles, and so will it always be while there is a distinction between the church and the world. The Christian is unable to accept the common standard of the community around him. To him marriage is more than a gratification; it is a sacrament.

Yet it will be found that the Christian way is the best way. It alone yields that true and lasting happiness which underlay the purpose of God in instituting marriage. It satisfies the physical and psychological needs of humanity. Is a young man contemplating marriage? Let him honestly consider whether he can regard the proposed union as being "in the Lord." Is a young woman debating in her own mind whether she shall surrender her life to another? Let her earnestly inquire whether the one who shall be her partner in the marriage relationship is one whom she can reverence, honor, respect. The gospel touches the question of marriage, as it touches all other questions that affect us. Following its counsels, we shall not be led into unwise and often-to-be-regretted unions; and we shall know that God's way is best.

There is another place in the Bible where we find counsel on the subject of marriage; and we must frankly admit that it is counsel that has a somewhat old-fashioned ring. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as

War or No War,



MISSIONARIES CARRY ON

Amazing Fortitude of Christian Workers in War-Torn China

by

J. E. FRICK

Director, Kiangsi Seventh-day Adventist Mission, Kiukiang, China



INTERNATIONAL

Missions have a superhuman task to perform, even in the most perplexing times, in all lands and among all peoples. The task is imposed by the divine commission: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Their aim is not materialistic or philanthropic, but spiritual—"to make ready a people prepared for the Lord," in all nations. Luke 1:17.

Missions are established in the interest and welfare of human society in this life and as a preparation for the life to come. From the book of Isaiah is quoted this reference to the life of Jesus, as given in Luke 4:18, 19: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is the true aim of Christian missions in all lands,—to preach the gospel of salvation, to heal mind and body, to deliver from the bondage of sin, to cause men to see life and its true meaning in the light of the glorious gospel, and to set them at

liberty from superstition and the falsehoods of sin.

In these times of strife, war, and devastation, our missions are experiencing serious handicaps and hardships. It is not easy to endure hardships; we do not like them. Still we must face them with courage and trust in God, knowing that He is able to protect and overrule and lead to victory in spite of human conflicts. Hardships, as we face them now in these war-torn areas and mission fields, are entirely different from the trifling inconveniences we sometimes experience in the homeland.

Perplexities and Dangers

The apostle Paul, writing to Timothy, exhorted him to "endure hardness, as a good soldier of Jesus Christ." You may ask, Well, what do you mean by hardness?

Now, I am not writing this to solicit sympathy, but just to portray a little of

the present prevailing conditions in which we have suddenly found ourselves—conditions that reveal some "hardness," or hardships, as a result of the conflict in China.

The present "China incident" has brought many perplexities to our missions in the Orient, and many grave dangers. These dangers bring fear and worry, which, in turn, tax the nervous system and cause undue wear and tear on the human organism. When all communications are cut off for eight or ten months at a time, and one receives not a single letter, hears not a single news bulletin, and sees not a single newspaper; when one sees not a friend to converse with; when one's liberty is restricted to one's own four walls; when no food can be purchased, not even a Chinese sweet potato; when the compound is surrounded by 10,000 horses and many thousand horsemen, 100,000 soldiers, who have only one business—to rob, to kill, and to

destroy; then one begins to understand the meaning of hardships.

The many dangers of the bursting bombs; the terrifying crashes of heavy cannon—which kept the house trembling day and night for weeks and months at a time; the deadly belch of the fire-spitting machine guns; the sorrowful roar of the airplanes, hunting human prey; the continual rifle fire; the most pitiful sight of the many terror-stricken human beings trying to escape with their lives, leaving behind everything, in many instances even their little ones; the Oriental summer heat; the polluted air from the many decaying bodies of both man and beast—all this, and much more, has made life almost beyond living in these war-stricken areas. And if one should get sick, or get injured, there is no way of going to the doctor. He would just have to perish without anyone's knowing a thing about it.

In the midst of such perplexing difficulties and dangers, we have sought divine help. We have learned to sing and to pray as never before while we were passing through the valley of the shadow of death. Many Bible promises have become more precious and comforting as we have daily bowed around the family altar to seek the tender, loving care of our heavenly Father. With the psalmist we each can say: "The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called up-

Left: Walls of defense no longer seem adequate to check invading armies. Japanese entering Nanking.

Below: The greatest sufferers in time of war are the innocent women and children. Chinese refugees on trek.

on the Lord, and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears." Psalm 18:5, 6.

Cities of Refuge

In this great upheaval and devastation our missions have been cities of refuge for many poor fear-stricken fleeing refugees. In our hospitals they have found the much-needed medical care and shelter. Here many, for the first time, have come in contact with Christian missions. We have done what we could to minister unto them both physically and spiritually.

The country is full of gods and idols. One can pick them up by the thousands on every hand,—idols of every description, size, color, material, and weight. Some are made of iron or silver, some of porcelain, some of wood and painted with gold, some of stone, others of clay and earth. Here were all these gods whom the natives have been serving for many centuries, and not one was able to help or to save. Almost every native home had a family altar in the most prominent place of the house. Often these altars were very elaborately decorated and stacked with expensive idols. Daily the family would bow to them, offer incense, and set their best food before them. But why couldn't they save? Because they were the handiwork of man, and whatever man does is not dependable; it soon crumbles in the dust.

We long for the day to dawn when the kingdoms of this world shall become "the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. We long for

the day when there shall be everlasting peace—peace not made by man, but by a righteous God of heaven, in a land where we shall dwell in safety and there shall be peace without fear and danger, a land where there shall be no more war and bloodshed, no more suppression and cruelty, a land of fadeless day.

Yet a little longer we must work, endure, and face the perils of this present life; we must push onward and ever onward until the work is finished, until we shall hear the Master's voice saying: "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." Matthew 25:21. Let us not become weary or discouraged, for the day is at hand when God's people shall be gathered from the four corners of the earth to the realms of endless glory above. We solicit your support and your prayers for the finishing of God's work in all the earth.

Five Centuries of Printing

(Continued from page 5)

"Our nation is today the hope of Western civilization," declares William Lyon Phelps, noted English professor. "This is because she was built on the Bible, in which she discovered the truth that makes men free. I can offer no more patriotic advice to my fellow countrymen than to urge them to read this Bible regularly and thoughtfully, so that when the nations now at war lay down their arms,—exhausted, impoverished, hopeless,—they may turn to America for healing, light, and guidance."

Upon this five-hundredth anniversary of the printed word it is fitting for us to dedicate anew ourselves to the perusal of the word of God that we may grow in wisdom and in understanding; for darkness shrouds the light of science and human learning today, and men grope for the wall of faith in the black-out of civilization. "Thy word is a lamp unto my feet, and a light unto my path," was never more true for the human soul than it is in 1940. Can we not say that the Bible is "the truth that makes men free"?

In a dark period of the Reformation, when even the boldest were trembling, Luther wrote: "I recently saw two miracles. As I was at my window, I saw the stars, the sky, and that vast and glorious firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall." And here was the other miracle: "I beheld clouds hanging above me like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended, and yet they did not fall upon me."—*Selected.*



INTERNATIONAL

DISCIPLES KEPT



Did They Change the Day?

by CARLYLE B. HAYNES

THE apostles of Christ did not change the Sabbath from the seventh day to the first. No such change was made in their time.

We have already seen that Christ did not change the Sabbath. He kept the seventh day.

The early Christian churches knew nothing of any change in connection with the Sabbath. They were, without exception, observers of the seventh day.

Hence the observance of any other day than the seventh as the Sabbath is unknown in the New Testament.

The only Sabbath known, taught, commanded, or referred to in the Bible is the seventh day. Observance by Christian believers of another day is of later origin than Bible times.

The Sabbath of the New Testament is the Sabbath of the Old Testament, the Sabbath of Christ, the Sabbath of the disciples, the Sabbath of the early church, the Sabbath of the whole Bible, the only true Sabbath, the seventh day.

Indeed, the New Testament does not even contain the word "Sunday." It is never once referred to in any connection whatever.

The New Testament does refer to "the first day of the week," giving it no name at all.

It does not call the first day of the week a holyday. It does not speak of it as the Lord's day. It does not refer to it as the Sabbath. It gives it no sacred or holy name.

The New Testament contains no command for keeping Sunday, no reference that anyone ever kept Sunday.

Then, too, the Bible "first day of the week" and the present-day Sunday are not identical.

All Bible days begin and end at sunset.

The Bible "first day of the week," therefore, begins at sunset Saturday night, and is ended when sunset Sunday night arrives.

Sunday begins and ends at midnight. Sunday now is not the same at all as "the first day of the week" then.

While the New Testament mentions "the first day of the week," it does so only eight times, and says nothing in connection with any of these references about keeping it as a holyday.

The disciples of Christ kept the true Sabbath, the seventh day.

They were accustomed to preach on that day to congregations sometimes of Jews, sometimes of Gentiles. One such occasion will be found recorded in Acts 13:14-16.

The sermon Paul preached on this Sabbath day will be found recorded in verses 17-41.

The following Sabbath Paul preached to the Gentiles. Verses 42-44.

Another record of Sabbath preaching by Paul will be found in Acts 16:11-13.

He preached on three separate Sabbath days at Thessalonica; the record of this will be found in Acts 17:1-3.

When Paul went to Corinth, it was his custom to preach every Sabbath, and he remained there for eighteen months. Acts 18:4, 5, 11.

Thus the New Testament discloses that it was the custom of both Christ and His apostles to observe the seventh day as the Sabbath, to speak of it as the Sabbath, to preach on that day, and thus to honor it with their sanction and approval.

The attitude of the apostles toward the first day of the week can be discovered by a study of the passages in which this day is mentioned.

Here are the only times in the New Testament that the first day is mentioned: Matthew 28:1; Mark 16:1, 2, 9; Luke 23:56, together with 24:1; John 20:1, 19; Acts 20:7, 8, and 1 Corinthians 16:1, 2.

Here, if anywhere, must be sought whatever authority for Sunday sacredness there may possibly be, for these are the only passages that even refer to the first day.

These passages unite in declaring that the resurrection of our Lord took place on the first day. That is made very plain.

Observers of Sunday claim that the fact of Christ's resurrection on the first day of the week brought about a change in the Sabbath, and transferred its observance from the seventh to the first day of the week.

If that be so, then these passages will say so. But they do not say any such thing.

An examination of these passages, the only references to the first day in the Bible, reveals that they are significantly silent about any change of the Sabbath.

These passages speak of the Sabbath, that is true; but they are scrupulously careful to discriminate between the Sabbath and the first day of the week. They make it plain that the real Sabbath is the day before the first day of the week.

They give no sacred title to the first day. They do give such a sacred title to the seventh day.

They do not say that Christ or His apostles rested on the first day.

They say nothing about any blessing's being placed on the first day.

They do not tell us that Christ said anything about the first day, either as a holyday or otherwise.

They give no precept or command or admonition to keep the first day.

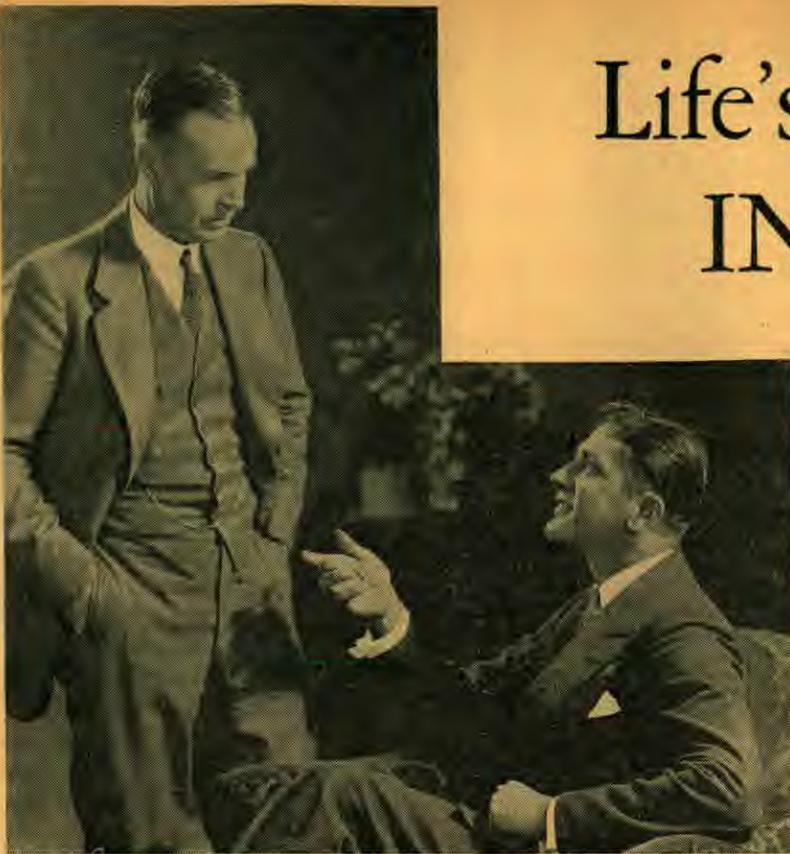
(Continued on page 14)

Paul worked as a tentmaker during the week, and preached on the Sabbath.



Life's GREATEST INVESTMENT

by
ESTEL ROGERS



God will pay the policy in full to those who enter into contract with Him.

“Now listen, young man,” said the enthusiastic salesman to a young prospect, “I am offering you the greatest opportunity for security and protection that you have ever had. I am offering you a chance to become a member of one of the oldest, strongest, and most reliable financial organizations in the country. And, remember, we admit to our company only men of character and sound reputation.

“Furthermore, our company was organized in 1874, and has withstood war, famine, depression, and disaster. By careful planning and management, we have built up a reserve of two hundred forty million dollars; and we have a reserve working fund of eleven million dollars, which may be drawn on any time.

“Now, young friend, you may, by investing a small amount of money each month with our company, become a shareholder in the company. You will then have during all your life the protection of this giant financial organization. At the age of sixty-five, you may retire on a pension for the rest of your life; in case you should die before sixty-five, the company will provide a pension for your wife the rest of her life.

“Now really, young man, this is your greatest opportunity for security and protection with one of the oldest, strongest, most reliable companies in the country; and, if you would benefit yourself the most, and make your future absolutely safe and sound, with continued

sure protection, sign up with our company today.”

Such sales talks are very interesting; but they will bear some study and investigation, some questions and comparisons. One might ask, for instance, what becomes of such financial organizations when money becomes almost valueless? How do they fare when one nation swallows up another in just a few weeks? Do these securities still retain their par value when their owners are declared an undesirable minority, have all their property and wealth confiscated, and are hurried off to a concentration camp? Are these securities able to withstand the struggle, the strife, and the perplexity of the present cyclonic storm and stress of peoples and governments, and to carry one safely through in the still greater storm of the

unprecedented “time of trouble,” upon which the world is now entering?

Such questions come to the mind of the Christian as he listens to such sales talks, and he quickly turns to his Certificate of Security,—the word of the living God,—and takes note again of the resources of the company in which he owns shares. He reads with satisfaction the age of the company, the statement of the contract, the amount of interest, the dividends, the continual protection, and the final payments.

“Our company was established in 1874,” repeats the salesman.

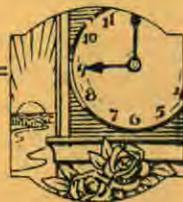
Our company is older than that, reads the one who trusts in God: “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” Psalm 90:2. “Thy throne is established of old: Thou art from everlasting.” Psalm 93:2.

“Then, too,” adds the salesman, “our company has a reserve of two hundred forty million dollars.”

Does God have any reserve to care for those who trust Him?

“The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” Psalm 24:1. “The silver is Mine, and the gold is Mine, saith the Lord of hosts.” Haggai 2:8. “Every beast of the forest is Mine, and the cattle upon a thousand hills.” Psalm 50:10. Jesus said: “In My Father’s house are many mansions.” John 14:2.

Does our Father have resources? Yes, indeed; without number, without limit,



Coming Next Week

in addition to the regular features:

- Religious Liberty in Peril Charles S. Longacre
- Be Not Afraid! John L. Tucker
- Unconditional Surrender Gwynne Dalrymple
- New India’s Challenge to Missions W. Hume McHenry
- How Was the Sabbath Changed? Carlyle B. Haynes

resources and reserves beyond human comprehension.

Does our company require a monthly or an annual payment?

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

Perfect Protection Offered

"Our company gives continual protection—through war, adversity, and depression," stresses the salesman.

So does ours, reads the trusting child: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Jesus, stressing this protection, said: "Lo, I am with you always, even unto the end of the world." Matthew 28:20.

Could it be possible to have greater protection or a more glorious security than that outlined in these verses? Is it possible to have a more safe, sure, or continued protection and security than to have with us always, day and night, Him who owns the world and "the fullness thereof"?

"Yes, but our company pays the full amount of the policy at the date of maturity," we are assured.

Interesting and noteworthy as this is, read what faithful compliance with the word of God assures the believer: "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23, last part. Eternal life! Oh, wondrous, glorious thought, that God will bestow eternal life upon those who accept Jesus Christ as their Saviour, and faithfully fulfill the obligations of the contract! And, more than that, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Will God pay the policy in full to those who enter into this contract, and who faithfully do their part? Surely, surely, He will! Not only will He pay the face of the policy, but He will repay a thousand times; in fact, the reward will be far beyond the greatest imagination possible to the human mind. Inconceivably great is the reward of those who love, obey, and trust Him fully.

Then where shall you and I put our treasures in order that we may have absolute security? Jesus answers the question: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matthew 6:19-21.

Therefore, the only safe, sure place to make investments, to lay up treasure, is "in heaven."

But how shall I do this?

"Trust in the Lord, and do good." Psalm 37:3. "Present your bodies a living sacrifice." Romans 12:1. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. "Bring ye all the tithes into the storehouse." Malachi 3:10. Thus we may lay up treasure in heaven by using in the service and uplift of our fellow men the treasure loaned us by the Owner of the world.

There Is No Better Investment

What a glorious opportunity, and what a chance, we now have to invest our means and treasures in the oldest, biggest, grandest, most secure, and most glorious, investment that has ever been known to the human race!

While time lingers, while opportunity still permits, what a wonderful blessing may be claimed by those who lay up treasure in heaven! And what a glorious reward will be given to those who invest in life's greatest investment when the great God of the universe rewards "every man according as his work shall be" (Revelation 22:12), and shall send forth His angels with the command,

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

EDITOR . . . ARTHUR S. MAXWELL

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J. R. FERREN, Circulation Manager.

"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice!" Psalm 50:5.

Then will God make final payment, and will reward His sacrificing, struggling children with an everlasting reward; yea, with a reward of eternal magnitude, for "the meek shall inherit the earth." Matthew 5:5. "They shall see His face; and His name shall be in their foreheads. . . . And they shall reign forever and ever." Revelation 22:4, 5.

Can you think of a wiser investment?

The Sabbath

(Continued from page 12)

There is nothing in any of these passages that declares that the first day is to be considered by the followers of Christ as anything more than the ordinary weekday it is called when it is spoken of as "the first day of the week."

Hence there is no evidence in these passages to lead any follower of our Lord to believe they contain any authority at all for Sunday sacredness.

Instead of Jesus' blessing and hallowing the first day, He never even mentioned the first day. He did not once take its name upon His lips, so far as we have any record.

That is how much evidence there is in the Bible for Sunday observance. Just none, literally none!

It is supposed by some that Paul had reference to the change of the Sabbath when he wrote to the Colossians: "Let no man therefore judge you 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.

But Paul was not referring here to the seventh-day Sabbath. He was speaking of the ceremonial sabbaths.

The ceremonial system of the Old Testament had many festivals, holydays, annual sabbaths. That system, "imposed on them until the time of reformation" (Hebrews 9:10), had passed away with Christ, whom it had foreshadowed. The

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believer in Christ was not, therefore, to return to its types and shadows.

He did not need to observe its seven annual sabbaths (Leviticus 23:4, 24, 32), all of which were to be kept in addition to or "beside the Sabbaths of the Lord" (verse 38).

As these ceremonial and ritual observances were no longer binding, the Christian believer is, in this passage in Colossians, exhorted not to permit any man to judge him in these things.

This passage has no reference at all to the seventh-day Sabbath of the Lord.

It is thought by some that the expression in Revelation 1:10, "I was in the Spirit on the Lord's day," affords some evidence for Sunday sacredness. It does not.

This verse says nothing as to which day of the week is "the Lord's day;" consequently we are left to determine this from other passages in the Bible.

Study with me a minute, and see which day the Lord claims as peculiarly His own.

Jesus said: "The Son of man is Lord also of the Sabbath." Mark 2:28. Then the Sabbath is "the Lord's day."

Isaiah wrote: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*; and call the Sabbath a delight, the holy of the Lord, honorable." Isaiah 58:13.

Look at it—"My holy day." That is the Lord's day, the day He claims as His own, the seventh-day Sabbath.

But all doubt regarding this is bound to be cleared away by the Sabbath commandment itself: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:8-10.

Ah yes, there is the Lord's day! "The seventh day is the Sabbath of the Lord thy God." That settles the matter. God has spoken. The Lord's day is the Sabbath day, the seventh-day Sabbath covered by the fourth commandment.

And you, dear friend, which day will you have for your Sabbath? The day of God, the Lord's day, the Bible Sabbath? or man's day, the counterfeit, the day of the ancient pagan sun worshippers?

MANY a day has the mountain before us been filled with God's horses and chariots; but we did not know it because we had no faith, and we forgot to pray.
—Margaret E. Sangster.

REFUGEE FUND

To June 20, in addition to amounts previously acknowledged.

Samuel Zampf	\$5.00
A. W. Stroud	5.00
F. L. Tomlinson	1.00
Anna C. Zuhn	2.00



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The Black-out

by M. LESLIE RICE

NEARLY every day we read of some European city's having a black-out. At the alarm of approaching war planes, every light is extinguished, and midnight darkness enshrouds the city. In the darkness, the people rush to bombproof shelters for protection; destruction is about to fall upon the blackened city, and a place of refuge must be sought.

The Bible speaks of a great black-out that is to come not alone to cities, but to the entire earth. "Behold, the darkness shall cover the earth, and gross darkness the people." Isaiah 60:2. This prophecy refers to a great spiritual black-out. It foretells a spiritual darkness that will fall upon the earth, darker than anything the world has ever seen. A study of this prophecy tells the cause of this spiritual black-out.

Since the fall of man, two forces—good and evil—have been contending for the human family. As we near the end of time, the battle becomes more intense. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

As men give themselves over to evil influences, wickedness increases. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13. As wickedness in the earth increases, spirituality decreases. It is a turning away from God and His law that causes darkness to "cover the earth, and gross darkness the people." It is because the people forget God.

This prophecy clearly foretells the time of this black-out. It is to come just before the second coming of Christ. Jesus said, "As the days of Noah were, so shall also the coming of the Son of man be." Matthew 24:37. The days just preceding the second coming of Christ are to be like those immediately before

the Flood. Those were days of great spiritual darkness. Although the inhabitants of the land had been warned of the coming doom, they had so far departed from God that they were left in utter darkness, "and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Verse 39.

The wickedness in the world before the Flood is described as follows: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11. This was truly a time of great spiritual darkness.

Once again as we near the close of time, the inhabitants of earth, except those who, like faithful Noah and his family, are true to God, will come under a spell of spiritual darkness, from which the earth and its inhabitants shall never recover.

On every hand the prophetic signals from God's word warn of the spiritual pall that is settling over the earth; the Spirit of God is gradually but surely being withdrawn. In the midst of this spiritual darkness, we hear the voice of Jesus, saying: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

