

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



GALLOWAY

the flight of TIME



NINE HORSEMEN

TODAY, says Mr. Herbert Hoover, there are nine grim and terrible horsemen on the march. Not only "War, Death, Famine, and Pestilence," but, in addition:

"Imperialism, the destroyer of the independence of nations;

"Intolerance, the destroyer of minorities;

"State-ism, the destroyer of personal liberty;

"Atheism, the destroyer of faith;

"Hate, the destroyer of the unity of mankind."

In a recent article in the *Liberty Magazine*, published by Macfadden's, he states:

"All the Nine Horsemen have new

In the bosom of mother earth soldier and civilian seek safety from an approaching bombing plane.

INTERNATIONAL



A SURVEY OF WORLD EVENTS

by the EDITOR

INTERNATIONAL
Flame-throwing tanks are now part of the equipment of modern armies. They are used not only for attack but as a convenient method of setting fire to towns and villages.

weapons of destruction. Imperialism has become more dreadful by threat of destruction from the air. Propaganda, the weapon of Intolerance, of State-ism, of Atheism, of Hate, is more potent through our rapidity of communication. It now moves through the air over all borders and seas. It comes disguised in the home tongue. Hate has increased its voltage through cruelty of attack upon civilian men, women, and children by food blockade and death by the air. War is more destructive by our chemistry and our machines. Famine is more terrible by the growth of great cities. Pestilence strikes right and left through the close net of our communications."

Dealing in more detail with these two most dreaded horsemen, Mr. Hoover continues:

"Out of all these forces, if this war is long continued, there is but one implacable end. That end is the greatest famine in history. And from lowered vitality by famine comes Pestilence. There was a great famine at the end of the World War. . . . During the twenty-four months after the Armistice in 1918 we sent something over eighty billion pounds of concentrated foodstuffs from America to Europe. . . .

"And of pestilence, an army of typhus came down from Russia on a front a thousand miles long. At its height a million cases raged, with a death rate of a quarter of those stricken. . . .

SIGNS of the TIMES

"Who will stop the famine after the present war?"

It is a tragic and alarming prospect; yet it is a picture that has been drawn again and again in these columns. Only a few weeks ago we pointed to Christ's prophecy regarding "wars, famines, pestilences,"—the sorry sequence of catastrophe that has been followed unflinchingly throughout history and that is once more coming to pass on a vast, unprecedented scale.

In days gone by some have taken us to task for our interpretations of prophecy, and especially for our insistence that the world was moving heedlessly yet inevitably into "a time of trouble, such as never was." We have been accused of preaching pessimism, of ignoring all the efforts of man to improve himself and to elevate social conditions.

That is all forgotten now. Everything is different. When men of wide experience like Mr. Hoover tell us that Nine Horsemen of destruction are stampeding through the world, no one questions that we have indeed arrived at the fullness of calamity.

And now, strangely enough, with pessimism almost universal, and everybody worrying himself ill over the future, the *Signs of the Times*, almost alone, has a word of solid comfort and genuine hope.

For it is our conviction that these very happenings, which, backed by the Scriptures, we have so long foretold, are indeed the very signs our Lord Himself warned us would precede His return.

This is the darkest hour our world has ever known just because it is the hour before the dawn.

"When ye see these things come to

OUR COVER PICTURE

This week our cover shows the famous Liberty Bell in Independence Hall, Philadelphia, bearing the Biblical inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10. Why are millions of men now spurning liberty? Can anything but evil come out of such a philosophy of life?

pass," said Christ, "know ye that the kingdom of God is nigh at hand." Luke 21:31.

Yes, when the Nine Horsemen have done their worst and left the nations in ruin and misery, then will the scene be suddenly changed, and "the kingdoms of this world," mismanaged and bankrupt, will become "the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

Broken "like a potter's vessel" (Psalm 2:9), earthly powers that have refused divine leadership and spurned God's way of life will be scattered as "the chaff of the summer threshing floors." Daniel 2:35. And then shall "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" be "given to the people of the saints of the Most High." Daniel 7:27.

Such is the course that events are soon to follow, and our chief concern today should not be what new development may take place in Europe or what new crime some erstwhile tyrant will perpetrate; but whether we as individuals are prepared in heart for the greatest happening of all—the coming of Christ in glory.

Part of Mussolini's legions thrown against France at the moment she was fighting for life against Germany.



ONE of the worst results of war, and one which above all others demonstrates its folly, is the hatred it leaves behind in the hearts of men.

There may be hatred before war starts, but this is nothing to the frenzy of bitterness that remains when it is over.

That is why, all down the ages, one war has inevitably led to the next. Nobody has had vision enough to end a war with such an outpouring of pity and mercy as to eradicate all unfriendly feelings and bind up the wounds that hate has made.

It takes love to do that. Boundless love. Divine love. And the men who make war and dictate peace have never known that love. So the vicious circle remains unbroken. Hatred, plotting, armaments, war, over and over again.

This year war has raged over more than half the earth. And never did a tide of hatred run more strong and deep.

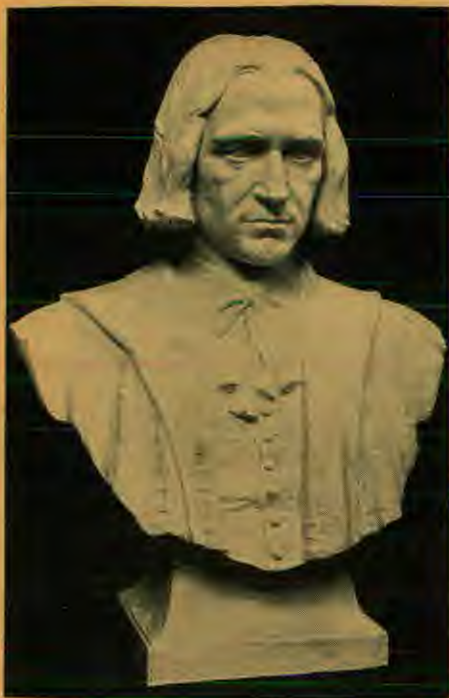
As Mr. Hoover says in the article quoted above:

"Hate becomes completely inflamed in modern war. Nowadays fighting quickly flashes from wars between soldiers to wars against civilians. It was not so long ago that wars were fought entirely between soldiers. They had elements of chivalry and sportsmanship. When such wars were over, hates did not remain long in courageous men who fought against courageous men.

"But where war is made against help-

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HERBERT
Roger Williams, founder of Rhode Island,
and apostle of religious toleration.

Religious Liberty in Peril



*"Terrifying Threat" to Our Way of Life
National Conference in Washington Debates the
Crisis and Petitions the Government*

by CHARLES S. LONGACRE

A NATIONAL Conference on Religious Liberty held June 11, in Washington, D.C., by representatives of three leading religious groups, viz., Protestants, Catholics, and Jews, considered ways and means whereby religious liberty might be preserved during this critical world situation. An Emergency Committee on Behalf of Religious Liberty, composed of the leading church officials and pastors of the various churches in the city of Washington, issued the call for this nation-wide Conference on Religious Liberty. Dr. Rufus Weaver, at the head of the Baptist Convention of the District of Columbia, was chosen as the Executive Director for the Conference. The statement issued for the call of the Conference stated its objectives as follows:

"We are faced today with a moral and religious crisis that is more than a challenge; it is a terrifying threat to the standards of accepted conduct that our fathers bequeathed to this generation. There arises out of the enjoyment of religious liberty an inescapable obligation which, in this tragic hour, has a range and an intensity never known before in our national life. . . . It is imperative, in the greatest crisis the modern world has ever confronted, that the people of America define their deep-lying spiritual unity, formulate anew their lofty national purpose, and dedicate themselves to the strengthening of everything that is precious in our American culture, because in so doing we will best serve, not only our own, but also the

interests of the whole world. We hold that religious liberty is the principle that creates our spiritual unity; its preservation, the purpose that should dominate American life; and the consecration of our resources to its maintenance, our immediate and our inescapable duty."

This declaration and call was signed by fifteen bishops of various religious denominations; by thirty-five editors of various religious periodicals; by fifty-eight heads of colleges and universities; by seventy-eight officials of various church organizations; by one hundred sixty pastors of churches representing various denominations; by twenty-four leading rabbis; and by thirteen prominent laymen.

The following Statement on the Principles of Religious Liberty was adopted by the Emergency Committee and ratified by the National Conference:

"We believe that religious liberty is a God-given, inradicable right, to be recognized and conserved by all human agencies that exercise authority.

"We believe that religious liberty is the enjoyment by the individual of the inalienable right to choose his religious affiliations, without coercion from any source whatever.

"We believe that religious liberty is the ultimate ground of democratic institutions, and that whenever this liberty is questioned, restricted, or denied by any group, political, religious, or philosophical, the friends of religious liberty should become greatly concerned.

"We believe in the complete separation of church and state, as set forth in the First Amendment of the Federal

Constitution, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"We believe that the recognition and the preservation of religious liberty by civil governments involve the acknowledgment through their constitution, written or unwritten, that religion, or the duty which every man owes to his Creator, does not come within the cognizance of the government.

"We believe that the time has come for all friends of religious liberty to consider that, within the past twenty-five years, one fourth of the population of the whole world has come under the sway of dictators who either delimit or completely destroy the religious liberties of the people over whom they rule, and considering this alarming fact, the friends of religious liberty should unite in its defense.

"We believe that every friend of religious liberty should exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Roman Catholic neighbor, his Protestant neighbor, and for everyone else. Profoundly convinced that any deprivation of this right is a wrong to be challenged, we condemn every form of compulsion in religion, whether it be exercised by a religious body or a civil state.

"We believe that a basic distinction between religious liberty and religious toleration must be clearly recognized; that the moral right to the full enjoyment of religious freedom can be consistently claimed only by those who re-

pudiate religious coercion, and that the cultivation of a sentimental religious tolerance toward groups who within their own domain of authority deny to the individual his religious liberties should be condemned, because this tends toward the betrayal of a basic human right.

"We believe that subtle and powerful forces are now at work within our own country, threatening our democratic institutions; that the surest and most effective method for maintaining security is to strengthen the hands of the people of America in the God who has granted to every man the right to religious liberty, and therefore we call upon all who serve God, all who appreciate democratic institutions, and all who desire to restrain authoritarian and totalitarian aggression wherever found, to join in the defense of religious liberty."

Six seminars were conducted in the forenoon and afternoon sessions of this National Conference, dealing with the following subjects: noncombatancy and war; government chaplains; the guiding principle in determining the separation of church and state; Social Security as applied to religious organizations; the appropriation of tax-raised funds to sectarian institutions; and the consideration and consolidation of resolutions adopted by various religious organizations relative to the establishment of diplomatic relations with the Vatican.

A mass meeting was held in the evening in Constitution Hall, attended by about 3,000 people. This meeting was addressed by Dr. Charles Clayton Morrison, editor of the *Christian Century*; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; and by Rabbi Louis L. Mann, of the Chicago Sinai Congregation. Dr. Morrison was the principal speaker, and set forth the real objectives of this nation-wide conference on Religious Liberty. His subject was: "A Free Church Beside a Free State in a Free Society." He declared that the complete separation of church and state was the only security for religious liberty, and that democratic principles of government were the only guarantee of its preservation in the future.

He stated that Roger Williams, in the founding of Rhode Island, took the first step that finally led to separation of church and state in America; that Thomas Jefferson's Act of the Establishment of Religious Liberty in Virginia was the second step; and that the third achievement leading to a complete separation of church and state was the ratification of the First Amendment to the Constitution of the United States, forbidding the establishment of religion or the interference of its free exercise by legislation.

He said that the founding fathers when they framed our Constitution, "drew a circle around government and proclaimed that the whole domain outside that circle was a realm of freedom—free action, free opinion, free inquiry, free discussion, free persuasion, free decision."

The best thing the Constitution sets forth, declared Dr. Morrison, is that "it will not grant special favor or privilege to any religion. And it will not allow the processes of government to be meshed or interlocked with the official processes of any church. The theory of our democracy completely separates the functions of government from the functions of organized religion. This is religious liberty."

"It is obvious that if one church is given special privilege or recognition by the state, the religious liberty of all other churches is thereby prejudiced and curtailed."

Dr. Morrison referred to the official act of the President of the United States in appointing an ambassador to the pope of Rome as "the most flagrant and indisputable instance of the violation of the principle of a free church side by side with a free state in a free society."

He stated that nobody would have objected to the President's appointing a "personal representative" to the Vatican "or to the Archbishop of Canterbury, or to the mufti of Islam, or to the Federal Council of Churches, or to this Conference on Religious Liberty." Such a status would not be in violation of the principle of a separation of church and state; "but," declared Dr. Morrison, "the status accorded Mr. Taylor at the Vatican does not represent that kind of relationship. The claim that it does is sharply contradicted by the facts. Let us glance at the facts.

"First: The President commissioned Mr. Taylor to the Vatican with the rank of ambassador.

"Second: He was instructed to report not to the President, but to 'this government.'"

"Third: According to the explicit statement of the White House, made at the time of the appointment, he is accredited to the pope as the head of the Roman Catholic Church, not as the head of the political state of Vatican City.

"Fourth: He was received by the pope as an ambassador, in a ceremony marked by all the pomp regularly associated with the reception of new ambassadors, and for the first time in history the ceremony was filmed so that it might be widely publicized.

"Fifth: He is officially listed as an ambassador with other ambassadors in the Pontifical Directory for 1940.

"Sixth: Vatican authorities have declared that his status differs in no ju-

ridical respect from that of other ambassadors, and that its continuance could automatically survive Mr. Roosevelt's term as president.

"Seventh: He was hailed by the pope as the first ambassador to the provisional American Embassy.

"Eighth: An embassy was set up in Rome with a secretary to the embassy, so that it can function even when Mr. Taylor is not present at the Vatican.

"Ninth: The Vatican newspaper *Osservatore Romano*, together with the hierarchy and the Catholic press in this country, and the pope himself, with one voice hailed Mr. Taylor's appointment as the culmination of years of effort for diplomatic rapprochement between the government of the United States and the Vatican.

"Tenth: Mr. Taylor performed with great punctiliousness all the formalities imposed by official protocol upon a new ambassador.

"Eleventh: Finally Mr. Taylor himself, in a newly published Biographical Encyclopedia, describes himself, thus: 'Taylor, Myron C., Ambassador to the Vatican.' This, without any qualifications, and without even mentioning the 'personal representative' characterization which the President initially coupled with the ambassadorial appointment."

"These facts put Mr. Taylor's status

(Continued on page 7)



BE NOT AFRAID!

*A Cheering Message for Those Who Are Worried
and Fearful in These Troubled Times*



by J. L. TUCKER

“**N**OTHING but fear, worry, and trouble! Every day is filled with suspense. What’s the use of living?”

These are the words and thoughts of vast numbers of our world’s population today. Men see war, bloodshed, concentration camps, instability, insecurity, injustice, broken homes, blasted hopes, betrayed confidences—and to many, life has become a constant nightmare. Suicides are common. Humankind cannot stand the strain of haunting fear. Surely the words of the prophet were never truer than at the present moment: “Fear is on every side.” Jeremiah 6:25. And “fear hath torment.” 1 John 4:18.

The entire world is in the grip of fear. There is little confidence left in the hearts and minds of men. Nerves are taut. What will tomorrow bring? What new complications? What gruesome sight? When will the next air raid come? Where will the submarines strike next? Will our home, our property, be hit by exploding bombs? Will my husband, my son, prove to be cannon fodder today? Will the war bring a shortage of food? Will there be hunger, famine, and death? Must I see my children die of hunger?

Yes, “fear is on every side.” Statesmen, rulers, leaders, and educators are alike perplexed. They are unable to cope with the gigantic problems that confront them. The clouds of despair are black and ominous.

This spirit of fear and evil foreboding constitutes one of the outstanding signs of the times. When Jesus was asked for the signs that would herald His second coming, He said, “There shall be . . . upon the earth distress of nations, with perplexity; . . . men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26.

According to the Bible, present-day conditions are but an evidence that sin is rapidly maturing, that the Spirit of

God is being withdrawn from the earth, that an evil spirit is possessing the hearts of the men who have despised His commandments and spurned His love and grace. Men can be hard and cruel when the gentle, restraining Spirit of mercy has taken her flight. To the Christian these “fearful sights” (Luke 21:11) are but the harbingers of a brighter day.

How good it is to know that the Bible gives an outline of coming events; that there is One who knows the end from the beginning! Where the man of the world sees only dissolution, destruction, and carnage, the Christian discerns the meaning of events, and knows what lies beyond; by faith he sees through the clouds the glorious day of eternal happiness. Where unbelief sees only cause for alarm, faith sees the provision for protection, and feels the hand and presence of heavenly watchers. Where unbelief hears but a babble of voices expressing fear, faith hears the voice of the One who keeps the worlds in their place, saying, “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.

The difference between the two groups is forcefully pictured in the story of Elisha and his servant. Read the account in 2 Kings 6. The anger of the king of Syria had been turned against the prophet Elisha, and he had been located in the town of Dothan, which was surrounded, leaving no way of escape. Elisha’s servant was first to see the enemy, and as he viewed their number and their power, his heart was gripped with fear, and he cried out, “Alas, my master! how shall we do?” But Elisha answered: “Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray



On the stormy sea of life there is only one firm anchorage—Jesus, the Rock of Ages.

thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” Verses 15-17.

The servant saw only cause for dismay; but the man of God saw not only the army of Syria, he saw also the army of God. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7.

In all international developments faith sees the fulfillment of prophecy, the omens of the approach of that day when there shall be no more tears, no pain, no death. In the midst of “fearful sights” belief lifts up her head, as the Master said, and rejoices, for “redemption draweth nigh.” Luke 21:28.

In our personal experience, faith sees in the severe trials and the bitter disappointments the testing and molding of

the divine Potter to prepare a vessel for His kingdom, and thinks it not strange concerning the fiery trials (1 Peter 4:12), but understands that all things that God permits are for our good (Romans 8:28), and are working for us an "eternal weight of glory" (2 Corinthians 4:17).

"Perfect love casteth out fear." 1 John 4:18. If, like Elisha, we were confident of the divine Presence, then our testimony and experience would be those of calm trust. The consciousness of the divine presence of God is perhaps our greatest need. How can one be afraid when in the presence of One all-powerful? Has He not said, "I will never leave thee, nor forsake thee," and also "Lo, I am with you alway, even unto the end of the world"? Hebrews 13:5; Matthew 28:20.

Men who walk with God are unafraid. They are sure of the outcome, for their God is mighty in battle, always victorious. Joshua and Caleb were men who wholly followed the Lord, and it is interesting to note their viewpoint in contrast to that of the other ten men who went to spy out the Land of Promise. All twelve were alike in their praise of the productiveness of the country, describing it as a land flowing "with milk and honey;" but ten of them positively declared the inability of Israel to subdue the mighty tribes that possessed this territory. The more they meditated upon the giants and the walled cities, the greater were their fears. So they brought "an evil report." The two men of faith, conscious of divine leadership, saw the giants and strong fortifications, but never for a moment did they doubt God's ability to keep His word and to give them an inheritance. See Numbers 13.

We can have a victorious faith only as we are conscious of the never-failing, ever-present Christ. Moses "endured, as seeing Him who is invisible." Hebrews 11:27. Faith changes the whole outlook of man. No longer are we afraid of existing conditions, for we know that God will make all things new. We do not worry about holding out in our Christian experience, for we are confident "that He which hath begun a good work" in us "will perform it until the day of Jesus Christ." Philippians 1:6.

May God give us all a triumphant faith!

Liberty in Peril

(Continued from page 5)

as 'American ambassador to the Vatican' beyond any question. Mr. Taylor was appointed as an ambassador; he was received as an ambassador. He acts as an ambassador, and describes himself as an ambassador. The United States now has formal official diplomatic relations with the Vatican. That this was accomplished without the advice and consent

of the Senate only adds flagrancy to the fact as it exists. . . .

"Such relations are contrary to the American Constitution in that they create an official relationship between the government of the United States and a particular church. In the ambassadorship to the Vatican the official processes of the state are interlocked with the official processes of the Roman Catholic Church. This is an unconstitutional relationship. It is an action 'respecting the establishment of a particular religion. The Roman Catholic Church is thereby given a position in the state, an access to the ear of the state, a power or influence over the state, and therefore over the cultural life of the nation, which no other church enjoys. It is a curtailment of the full religious liberty of all other churches. . . . Religious liberty is lost, not when the state finally prescribes one form of religion as the religion of the state, but when one form of religion is by law afforded a privileged position in relation to the state. Then is religious liberty lost, because all other forms of religion are compelled to pursue their work in the shadow, and against the prejudice created by the privilege and the official prestige enjoyed by this single religious organization."

The National Conference on Religious Liberty unanimously passed a resolution petitioning President Roosevelt to "immediately recall Ambassador Taylor

out of respect for the historical and constitutional principle of the separation of church and state."

The Conference also passed a resolution petitioning "all religious bodies that have or are now seeking to secure tax-raised funds to be used for sectarian ends to desist from such endeavors, on the ground that this creates a divisive issue," and the legislative bodies were requested to "deny all appropriation of tax funds for sectarian purposes;" and also petitioned the superintendents of public schools to refuse to employ any public school teachers who insisted on wearing a religious garb while teaching in the public schools.

The Conference also voted to appoint "a special committee of seven to explore the possibility of bringing together in one strong federation all those agencies or organizations which defend and promote the fundamental American ideals of civil and religious liberty embodied in the principle of complete separation of church and state."

This is the first time in the history of America when all Protestant bodies united in a nation-wide conference on religious liberty, and petitioned our government to support the ideals of American democracy, and "to fulfill in this crucial hour our holy mission," in maintaining a complete separation of church and state, granting special privileges to no church, and abstaining "from every form of religious coercion."

Flashlines

by W. L. EMMERSON

BABIES AT A PREMIUM To stimulate the annual birth rate in France, which has fallen in fifty years from 1,000,000 a year to 600,000, premiums for the first-born and help for mothers had recently been introduced in a new code.

STEP TO WORLD BETTERMENT "To be more definitely Christian ourselves is the best step we can take toward making the world better and happier," said an Easter editorial in the *London Times*, "and a resolve of that kind must be the kind of reply that the divine Master would have from us when we face the challenge of the cross."

NO DIPLOMATIC STATUS Replying to a question in the British House of Commons on the status of the Apostolic Delegate for Great Britain, Mr. Butler, Under-Secretary for Foreign Affairs, said: "An apostolic delegate is an ecclesiastical official appointed to carry out certain ecclesiastical duties; he enjoys no diplomatic status or privileges."

MODERN MARTYRS "There have been more religious persecutions with martyrdoms in our generation," declared Bishop Kelley, in St. John's University, Brooklyn, recently, "than in any other ten generations."

"TOTAL" CHRISTIAN EDUCATION Commenting on the persistent demand for more religious instruction in English schools, Dr. M. L. Jacks points out in a letter to the *London Times*: "A purely secular education provides the teacher with no final objective, and makes no sense for the learner. It is only a Christian philosophy of education, expressed in and through all subjects and activities, that can supply these two needs. This is the real problem of religious education—a much bigger problem than adding religious instruction to the timetable as one subject among others, or finding more time for it, or determining its content, or solving denominational difficulties. All those are important, but they fade into insignificance beside the all-important matter of making religion the co-ordinating subject of the curriculum (indeed the only subject to be taught), the unifying element in school experience, the ultimate sanction for what we teach, and the source of all sense."



Unconditional SURRENDER

*What God Wants of You
Trifling Concessions Not Enough*

by GWYNNE DALRYMPLE



MANY persons feel the urge and appeal of the gospel. It may be through the influence of godly parents, it may be through the word of the living preacher, it may be through the reading of religious articles or books, or it may be directly from the reading of the Bible,—but God appeals to us to yield our hearts fully to Him, to surrender ourselves unconditionally, with all our hopes and plans, to the principles of Jesus Christ.

This is not always the easiest thing to do. Perhaps we have planned for ourselves some career that we know God could not bless; or perhaps in our lives there is some project or characteristic or attitude that we know the heavenly Father could never approve of. We do not like to give this thing up, whatever it may be, because it is part and parcel of ourselves, so to speak. Yet, on the other hand, we do not like to turn against the gospel; we do not like to say "No!" emphatically to God.

And so we compromise. We do not go all the way,—that would be too much; but at least we like to go a little of the way, so that we may indicate, if not our surrender to God, at least our general acceptance of His principles. And so we give up something, we concede something, we yield on various small points. We determine that as Christians we will no longer attend the motion-picture theater or play cards; we determine that we will deny ourselves the use of tobacco. All such decisions are good, of course, and benefit us a great deal. But

on the real point of a true surrender of all that we have and are to God—there we will not budge. We may not express our obstinacy in so many words; but the obstinacy is there, just the same. We do not, we will not, make God supreme in our lives.

How little, during the course of ages, does the human heart change! As men are today, so were they two thousand years ago, when Jesus of Nazareth walked in Galilee and Jerusalem. "When He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

"And he was sad at that saying, and went away grieved: for he had great possessions." Mark 10:17-22.

The point of this story is very clear. The rich young ruler, as we commonly call him, came to Jesus; and it is probable that he came quite sincerely. What

should he do to be saved? Jesus reminded him of those great requirements of God, the Ten Commandments. But these, said the young man, also quite sincerely, he was already keeping; was there yet something that he lacked? Yes, said Jesus, there was. Let him sell his great possessions, and help the needy and the desolate; then would he indeed enter into God's plan for his life, then would he indeed enter into God's kingdom.

But this was too much. The young man would not do it. Keep the commandments? Yes. Surrender all to God? He would surrender many things to God, but on one point—his great and superfluous wealth—he would not surrender. He made concessions to Jesus, but no real surrender. And we today often repeat his attitude.

Long ago, when the West was largely an unsettled wilderness, a group of Easterners gathered together a train of covered wagons, and started to make the long journey to the Pacific Coast. Among them was a young man who hoped that he too might find a fortune in California or Montana. As week by week the caravan toiled toward the setting sun, he traveled with them, seeking a suitable place to settle, seeking a land where he might realize his desire.

At last, on a broad Western plain, the immigrants found a site they felt sure was suitable—a spot where a river promised moisture and fertility, and where it seemed likely that in the years to come great lines of trade and commerce might



"Prairie Schooners" bound for the promising West bore men and women who had forsaken all to find a fuller, freer life. Only complete surrender to God of all we have and are will assure us a home in the glorious earth made new.

converge. Here they stopped, and built a little settlement. The land was divided among them, and the young man of whom we are speaking chose a well-watered section, broad and fertile. Here he built for himself a little shack, such as his fellow frontiersmen put up.

The years passed by—ten, twenty, thirty, forty. The settlement was no longer a little frontier post; it was a village. It was no longer a village; it was a thriving town. It was no longer a thriving town; it was a growing municipality. And, by some quirk of fortune, the city had developed and expanded in such a way that the tract chosen by the young Easterner—now a gray-bearded old man—was situated squarely in the midst of the fashionable residential section.

As may be imagined, his little shack, untouched during the passing of the years, and looking much as it had when the frontier post was first erected, save for the ravages of time, was not especially admired by those who owned the adjoining mansions. Many times neighboring landowners approached him with offers for his land. But always the answer was no. He did not care to sell, he said. Yes, the price they offered was a good one; but he had been there a long time, and he did not care to move on. He would rather stay there until he died, he said; then his land might go to whoever had the best claim to it.

One day a wealthy man approached him with the largest offer that had yet

come in for the land. A millionaire and his attorney offered him fifty thousand dollars if he would deed them the property; a sum as large as that rather made the old frontiersman think. Fifty thousand dollars! One did not get that every day. Then, too, he had labored long to make a fortune, but had never succeeded; now a fortune was within his grasp. He hesitated, considered, yielded. Promptly the millionaire and his attorney produced a contract to sell, with delivery promised on a certain date; the old man signed; and all parties went away quite satisfied with their bargain.

And then the frontiersman's conscience began to trouble him. Fifty thousand dollars was really quite a bit of money,—and what had he done to earn it? Nothing! He had gotten the land free in the beginning, and had never really worked very assiduously to improve it. Fifty thousand dollars! It really seemed as though he ought to turn over to the new owner something a little better than that shack with its unpainted walls, its broken windowpanes, its homely and even uncomfortable interior.

The old man thought this over, and it troubled him. A few days yet remained, however, before the new owner was coming to take possession, and the frontiersman thought that in that time he might at least make a few improvements. What could he do? Ah, yes, there was that broken windowpane. Over it he carefully pasted a piece of

cardboard. And that unpainted doorway,—he recalled that there was a half can of green paint in a corner of the barn; and with a few touches of the brush he proceeded to liven up the old door considerably. As a finishing touch of luxury, he took from the very bottom of the chest that he had brought with him from the East so many years ago, a faded strip of curtain, and hung that over the front of the shack. He felt better after that.

At last came the day for the transfer of the property. The owner and his attorney arrived. The deeds were properly signed and executed. The fifty thousand dollars was turned over to the frontiersman. The bargain satisfied everybody concerned.

Nevertheless, the old man could not help feeling a trifle disappointed that the millionaire did not notice the improvements he had so carefully put in for him. Several minutes went by, yet the new owner, while looking over the property generally, said nothing about the cardboard in the window, the new bright paint on the door, or the attractive curtain.

At last the old man thought he would point out the changes he had made. "You see," he said to the purchaser, "I have made some improvements so the place would be better and more comfortable for you. I've put some cardboard over that broken windowpane—that will keep out the cold somewhat. I've touched up the door with paint too. And how do you like the new curtain I've put up for you over the window?"

The millionaire regarded the old man curiously for a minute, and then a smile spread over his face. "Why, did you think that I was planning to live in this house?" he asked gently. "No, my friend, I don't want your house. All that I want is the land. Here I plan to build a new house,—a real mansion; that is where I am going to live. All I want is the land, the room to build in this locality."

And so it is with us. God comes to us and asks us to sell out to Him, that He may tear down the old shack of our lives, and build in its stead a real mansion, a palace, where He Himself may dwell. Too often we only make concessions to Him, granting this little point and that little point, conceding this and allowing that. We do not really surrender to Him. We expect Him to dwell in the shack.

Concessions may be all very well as far as they go, but God expects full and unconditional surrender. Then He will do for us exceedingly abundantly above all we may ask or think.

God asks you for your all. Will you surrender to Him?



Round the World With the Gospel

NEW INDIA'S Challenge to MISSIONS

How the Advent Message Meets the Need

by W. HUME McHENRY

"The East is waking up. India is stirring herself. Rapid changes are taking place on every hand. Age-long customs are being set aside and condemned. Truly a new era is dawning in India."

IN the days of Christ, it was the common people who heard the Saviour gladly. It is no secret that most of the early disciples were from the humbler walks of life; by such means God chose to confound the worldly-wise.

In a land like India, which boasts of an ancient civilization second to none, and whose people connect religion with even the minute affairs of life, it is not surprising that the high castes, in the main, rejected Christianity when it was first brought to India, and that the majority of the believers were gathered from the low castes and outcastes. To say this is not to belittle the cause of Christian missions in India, for India has produced leaders of whom the world might be proud; and the transformation that has been wrought among these humble people has been a wonderful testimony to the gospel of Christ.

In the past, the outcaste especially has been denied practically all the privileges normally exercised by a human being. No one took any interest in him, save further to degrade him. Of course there was opposition in many places when these helpless souls sought entrance into the Christian fold; even in quite recent times this opposition has been extremely determined. Up until recently, these millions were practically forced by a chain of circumstances to look to missionaries as their saviors, for it was they who were willing to sacrifice in order to bring to them many of the rights that had been denied them by their own countrymen.

But a new day is dawning. A serious effort is on to remove the curse of untouchability. Temples are being thrown open to them; the privilege of taking water from the common drinking places is being extended. Hotels and places of

amusement are being made available for them; educational facilities are being extended to them, and sometimes made compulsory. Even free schoolbooks are provided in many places, and scholarships are available to worthy students of these backward communities.

Instead of now needing to look to the missionary as his sole refuge, the poor, illiterate, untouchable, and low-caste man has become the center of interest. He has now been elevated to the place where he can barter with the various sections of the Hindu and Moslem communities. The Indian National Congress, which has speedily risen to power in much of British India, is naturally bidding for these sixty million in order to increase and to maintain its power. The proselytizing spirit of Islam sees in these hordes a fertile field for her activity, and in many places hundreds of them are accepting Mohammedanism. The most anti-Christian of all Hindu reform sects, the Arya Samaj, is determinedly exploiting the outcastes in order to increase its prestige. By means fair and foul, she is seeking to force all the Christians from among these outcastes to return to Hinduism, while doing everything in her power to prevent any who are non-Christians from entering the Christian fold.

Just at present the main body of the outcastes is in a quandary. Many of them fear to trust their newly found political leaders. There is a babel of voices seeking to lead them this way and that. In some sections definite effort is being made to get them to accept Christianity for the social and economic benefit it might bring to them. This is giving rise to what is known as "mass movements." They are both an increase of responsibility to the church, and also a danger, since there is the likelihood of an influx of hordes of unconverted people.

The high castes have little room in

their thoughts for Christianity as interpreted to them by the Western nations. To them it is the religion of their conquerors, and a religion that would hold them in bondage does not make much appeal to them. Besides, the vernacular reports of the great missionary conference that convened in Madras early last year reveal that there is a more or less general feeling that Christianity has failed in the West. So naturally many refuse to be impressed by it. Also they are deterred from accepting it because of the fact that it is so closely associated with the untouchables. To them, the acceptance of Christianity means to degrade oneself to the level of the untouchable.

But while there is a definite opposition to Christianity as interpreted by the West, there is a growing appreciation of the person of Jesus Christ. Quite recently a prominent leader of a reformed section of Hinduism declared that India could no longer refuse Christ a place in her pantheon. This same gentleman is the organizer of a society known as "The Jesus Society." And he a Hindu! One hears constantly of bodies of Hindus here and there who claim to be secret disciples of Christ. The Holy Spirit is certainly at work among the high castes of this land, and the way is being prepared for a new era in missions.

Another work that needs badly to be done is to disassociate Christ and His religion from all earthly governments. If the universality and spiritual nature of Christ's kingdom can be impressed upon India, a long step forward will have been taken in preparing the way for the acceptance of Christ by the high castes.

Let us now turn to a consideration of the question of meeting the challenge of the new India that missionaries face today. Here it will be interesting to note how fully the message of Seventh-day Adventists meets this new situa-

tion. The tenet of natural immortality of the soul dominates Hindu philosophy. Based on this is the theory of the transmigration of souls, which is held by almost all Hindus. The real nature of sin is not known. The accumulation of merit is the chief path to final absorption into the impersonal God. It is clear that any society that clings tenaciously to the doctrine of natural immortality can make little progress in meeting the challenge that India presents. With our reasonable explanation of the origin of evil, and why God did not create man inherently immortal, we have a weapon that strikes at the root of one of their most firmly entrenched doctrines. By our explanation of the nature of sin we can easily show that man's right to life depends upon his accepting his Creator's plan of obedience and holiness, and hence deprivation of life is the only logical penalty for sin. With this point established, it can easily be shown that salvation by human effort is impossible, and that the only hope of salvation lies in the death of a substitute. This leads us on to an exposition of the life, death, and heavenly ministry of Christ, so as to show how beautifully and fully Christ has wrought out our salvation. With the work of Christ fully explained, our inquirer is able to realize as he has never done before the exclusive nature of Christ as the incarnation of God; he sees that the so-called incarnations of Hinduism fall far short of meeting the needs of sinful humanity.

Necessity of New Birth

In the exposition of the complete work of Christ, emphasis will have necessarily been placed upon the absolute necessity of the new birth by the Spirit—the creation of the new creature in Christ Jesus. It will be seen that the work of regeneration is a work of re-creation. Here it can be pointed out that Christ, who re-creates us, is He who, in the beginning, created man and all things visible and invisible. As a memorial of creation, we can then exalt the Sabbath, a proper observance of which marks us as the true worshipers of the Creator. It is God's sign of creative power whether manifested in creation or in re-creation. It is a distinguishing sign of union between Christ and His disciples.

In passing, it may also be mentioned that the beautiful health reform message with which we

When FAMINE COMES

by
S. GEORGE HYDE



"THEY shall hunger no more." What strange words with which to paint an inspiring picture of the "better land"! Few in this country have known the pangs of sustained hunger; none have lived to see the essential commodities disappear. But what is happening in distracted Europe makes more real and more poignant the divine promise, "They shall hunger no more."

In Poland, according to an eyewitness, "everyone in Warsaw is hungry. . . . There is neither meat, fat, milk, nor potatoes. . . . A lump of sugar, if you can get it, costs something over a penny, and a pound of salt, thirty-five cents. The lack of milk has caused a high mortality among the children."

Up in the frozen north, Russians are perishing for lack of food. In Turkey, the horrors of earthquake have deprived thou-

sands of people of shelter and sustenance. In Belgium and France a vast multitude of hapless refugees are in similar tragic circumstances.

Food control, food tickets, food lines, yes, in many lands. The evil spreads in a world that has suffered for millenniums, and sighs for hungerless, warless, and troubleless days. Thank God, they are coming. The Prince of Peace, the great provider of peace and plenty throughout eternal days, is "at the doors." His stately steppings can almost be heard—a disordered and torn world provides the evidence that tells us that the day of release is at hand, the day when "they shall hunger no more, neither thirst any more. . . . For the Lamb . . . shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16, 17.

have been entrusted is one that gives us access to many persons whom we could not otherwise reach.

But it must be borne in mind that neither India nor any other country can ever be won by a doctrinal presentation of the gospel message. It is not by human skill or power, but by God's Spirit that souls are born into His kingdom. Our greatest need now and ever is a greater infilling of the Holy Spirit. We face a new India, but we still need the old endowment of pentecostal power. May God grant that we may receive this necessary preparation to meet this challenge.

The Flight of Time

(Continued from page 3)

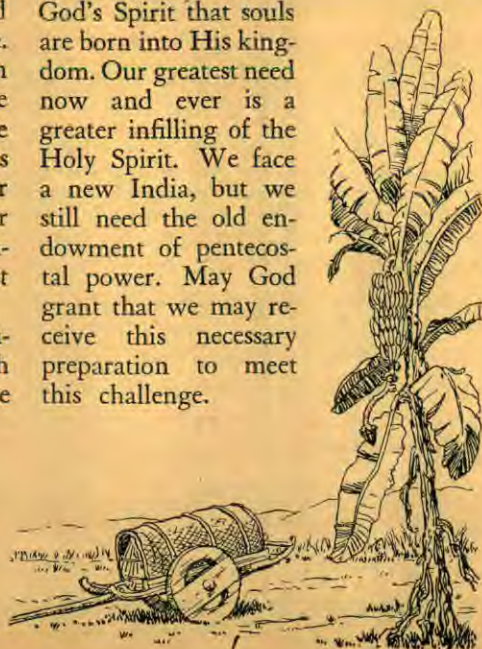
less civilians, an implacable hate comes. Do we need to be reminded of the seventy years of hate that survived in our country from Sherman's March to the Sea?

"As this war goes on, the blockade of food supplies, the attacks on civilians from the air, will take more toll from women and children. As action between armies becomes more violent, the long lists of dead stream back from the front into the homes. From these wrongs and sufferings imperishable hates will sink into every household."

How can all this mounting hatred be assuaged? By continued war? By more tyranny? By armies of occupation? By a million clauses in as many armistice agreements? Never! All these but make the fires of hate seven times hotter.

There is but one way to extinguish the flames, and only one. It is the way that Christ has tried for six thousand years in His effort to build a community of men and women who will live at peace together throughout eternity.

It is the way of love.





HOW WAS THE SABBATH CHANGED?

*Why So Many Christians Keep Sunday
Instead of Saturday*

by CARLYLE B. HAYNES

WHEN the Christian church was established, the seventh day of the week was observed as the Sabbath, according to the fourth commandment of God's law.

Today the Christian church is not observing that day.

A change has been made. Somewhere in the dim ages stretching between our time and the beginning of Christianity the observance of the Sabbath has been changed from the seventh to the first day of the week.

This change has been made without divine authority, divine sanction, or divine approval.

It was done by an enemy of God.

The change from the true Sabbath to the false sabbath was brought about by the great apostasy in the early church, the apostasy that developed into the papacy.

The reasons that prompted this apostate movement to discard the Sabbath of the Lord and to adopt the day of the sun worshipers were twofold:

They wanted to avoid the reproach of identification with the Jews, whose bigotry and downfall had made them unpopular; and they strongly wanted to gain the friendship of the pagan sun worshipers, and win their adherence to the church.

They succeeded in obtaining what they wanted. They cut themselves loose from all connection with the Jewish religion. They took the heathen into the church in great numbers. The heathen are still there, and with them is the pagan observance of Sunday sacredness.

Between the days of the apostles and the professed conversion of Constantine, emperor of Rome, Christian faith and Christian policy changed their entire aspect.

Perversions of the true faith multiplied with astonishing rapidity.

Among these strange, new, and false observances which were brought into the practice of the fallen church was the festival of Sunday.

The observance of the true Sabbath was not discarded at once. Hundreds of years passed before the increasing

might and power of the papal church were able to drive it out of the church. As a matter of fact, it has never been entirely discarded. There has always been, even during the darkest ages of persecution and martyrdom, a righteous seed who have remained true and loyal to God's holy Sabbath—the seventh day of the week.

But the pagan institution of Sunday was grafted upon Christianity. Its observance began at an early period in the history of the church.

Its early introduction is not, however, an argument for its genuineness as a scriptural obligation. Only a scriptural command is sufficient for that.

The earliest Sunday law known to history is that of Constantine, promulgated in 321 A.D.

This law had no connection with Christianity at all. It was purely pagan.

Following this initial legislation, both emperors and popes in succeeding centuries added other laws to strengthen Sunday observance.

This substitution of Sunday for the true Sabbath is not a thing the Catholic Church either denies or attempts to conceal.

On the contrary, it frankly admits it. Indeed, it actually boasts of it. And it points to the doing of it as evidence of its power to change even a commandment of God.

"The Convert's Catechism of Catholic

"Constantine's Sunday law (321 A. D.) had no connection with Christianity at all. It was purely pagan."



Doctrine" declares that "the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday."—Page 50.

"A Doctrinal Catechism" points to this transference as evidence that the Catholic Church possesses power to make changes for which there is no scriptural authority.—Page 174.

Cardinal Gibbons, in his widely circulated book, "The Faith of Our Fathers," declares: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Page 111.

The *Catholic Press* of Sydney, Australia, most emphatically sets forth the Catholic position regarding this matter. It declares: "Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—Issue of August 25, 1900.

In his book, "Plain Talk About the Protestantism of Today," Monsignor Segur says: "It was the Catholic Church which . . . has transferred this rest to the Sunday. . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Page 213.

The official organ of Cardinal Gibbons, the *Catholic Mirror*, of Baltimore, in its issue of September 23, 1893, made this striking statement: "The Catholic Church for over one thousand years before the existence of a Protestant . . . changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, . . . without a word of remonstrance from the Protestant world."

That word of remonstrance may have been lacking then. It is not lacking now. It is being increasingly made around the entire circle of the globe.

What about you? Would you not like to join in making such a remonstrance by discarding the unholy, pagan, and false first-day sabbath, and keeping the sacred, true, and Christian seventh-day Sabbath?

After a careful examination of the Bible, of history, both civil and ecclesiastical, of theological writings, commentaries, church manuals, catechisms, and the candid admissions of Sunday observers, we are compelled to conclude that there is no authority in the Holy Scriptures for the observance of Sunday.

There was never any authority given

(Continued on page 15)

SIGNS of the TIMES

God's INTELLIGENCE SERVICE

Unsleeping Vigil of the Heavenly Watchers

NIGHT and day the intelligence services of the nations are feverishly gathering information about one another's intentions and movements. Each keeps a close and continuous watch on the other, and makes its own use of what it discovers. The more corrupt the government, the more it distorts or suppresses the knowledge gained, according to its policy. It may even deliberately invent lies and calumny to discredit its rival.

How the blood of honest men tends to boil with indignation as these malicious inventions are bellowed forth to the world! We say to ourselves, almost unconsciously: Why does "the father of lies" seem to have it all his own way? Why are misrepresentations, hypocritical acting, false and stinging charges, apparently successful in their work of deception? Why does not God rise up and vindicate the truth before the foul assertion has done its devilish work? Why are not the unseen forces of righteousness and truth, in which we have been taught to believe, more in evidence? Why does the victory of the temporal and the devilish over the spiritual and the angelic seem so complete?

Let us turn from the hellish campaign of falsehood and corrupted intelligence, and calmly look into this matter, to see if we cannot reassure ourselves that God's "intelligence department" still functions, and that its incorruptible service is still being carried forward.

From the very beginning we are assured in the word of God that unseen spiritual agencies have played their part in human affairs. If man was made "a little lower than the angels," these agencies are a higher order of being, commissioned to help man in his battle against the hosts of sin. When the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:6, 7) as they beheld the beauty and perfection of the work of their Maker.

These untiring messengers of God's superb intelligence service are placed at the disposal of the human family; not unconditionally, of course, for God justly and wisely conditions every blessing He offers to mankind. The very character of His heavenly messengers proclaims the conditions on which we can avail



A fourth, a heavenly being, was seen.

ourselves of their most efficient help. "Bless the Lord, ye His angels," says the psalmist, "that excel in strength, that do His commandments, hearkening unto the voice of His word." Psalm 103:20. Only as men heed the voice of God through a conscience enlightened by nature, by human experience, or by revelation, can the heavenly strength and intelligence of the angels be exerted on their behalf, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

Let us, then, first of all, assure ourselves that the angels of God are everywhere active and alert in the interests of truth, righteousness, and justice. God's parish is the whole world, which He has made. All nations are His. His great heart of love knows no barriers of race or color or blood. He created all peoples and nations and tongues for His glory. Therefore He does not—indeed, He can-

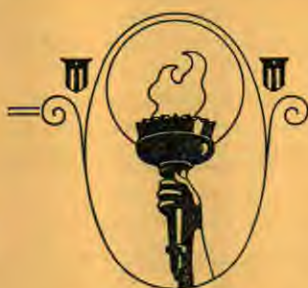
by

HERMAN F. DE'ATH

not—show partiality. Neither, therefore, can the members of His royal intelligence service act partially or selfishly. Both He and they take long views, see the end from the beginning. Let us remember this when we are inclined to take short views, so natural to the finite judgment of man. The mills of God may grind slowly, but none the less surely. So God and His intelligence officers do a good deal of patient watching and waiting, which is but the evidence of Heaven's long-suffering, "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

When the proud kingdom of Babylon, like a giant tree, reared its stately head above the rest and spread itself over the world, the holy watchers regarded it with keen and vigilant eyes. Then, when King Nebuchadnezzar's heart swelled with pride and he proceeded to act the tyrant toward smaller and less pretentious kingdoms, a representative of God's intelligence service gave the king due notice of the divine intention. "I saw in the visions of my head upon my bed," relates King Nebuchadnezzar, "and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit." And we know how the giant tree of Babylon was laid low, and its king humbled to the dust. Daniel 4:13, 14.

To us, holy watchers may for a long time appear indifferent to the career



Coming Next Week

in addition to the regular features:

How to Miss Heaven	C. L. Paddock
Earth's Last Hour	H. M. Kelley
Light at Eventide	J. L. Tucker
Does the Gospel Lead to Success?	Gwynne Dalrymple
Where Christ Is Not Known	W. P. Bradley
Does a Day Matter?	Carlyle B. Haynes
Walking With Him	Inez Brasier

of a cruel and corrupt ruler, but the time surely comes when a halt is called. The unlawful thing can proceed no farther. "The ax is laid unto the root of the trees," and due chastisement overtakes the tyrant.

Movements between nations have ever been scrutinized by the angel emissaries of heaven. They can and do act with incredible swiftness and effectiveness in world affairs when, according to the infinite mind of God, it is in the interests of His eternal kingdom for them to do so.

In the days of the captivity of the Jews, God's ancient people, when the appointed time drew near for their release, an angelic emissary entered the court of Persia, and prevailed upon Cyrus to restore the captives to their own land, and even to help in restoring the holy city and temple of Jerusalem. See Jeremiah 25:11, 12; Isaiah 44:24-45:4; Daniel 10:13, 20.

When, through the wicked intrigues of enemies, Daniel found himself in the lions' den, the mouths of the savage brutes were closed by the angel of God, and the prophet of God came forth unhurt to sing the praises of the never-failing power of the all-conquering hosts of heaven.

Shadrach, Meshach, and Abednego, highly placed, loyal and trusted servants of the proud Nebuchadnezzar, obediently took their places in the ranks of the king's officers of state on the plain of Dura, where Nebuchadnezzar had chosen to make an unholy parade of his kingly power and magnificence. But as soon as that monarch commanded them, with the rest, to bow down to the image that had been set up in his own honor, they stiffened their backs and refused to perform the idolatrous act. They flinched not from the fiery furnace that opened to receive them, and it looked as though God were indifferent to their fate. But no; they were delivered *in*, not *from*, the furnace. A heavenly Form was seen walking with them in that scorching fire, and they came out unharmed to meet a much-subdued and awe-stricken king, who was now prepared to humble himself before the King of kings, whom these men so faithfully served and honored. Daniel 3:25-30.

Centuries after this, when the Christian church had scarcely been born, Jesus, its Founder, was facing what was thus far His fiercest battle with the evil one. Hungry and alone, He refused to entertain the insinuated denial of the tempter as to His true relationship to God. A voice from heaven—the voice of God—had already declared at His baptism in Jordan, "This is My beloved Son, in whom I am well pleased." Matthew 3:17. Jesus knew Himself to be the Son of God, but He would not use

His God-given power for mere self-aggrandizement, nor would He demonstrate that power in a humanly spectacular way. How keenly the hosts of heaven were watching the conflict! But not until Jesus had fought and won the victory by steady, humble resistance to the subtle temptation did they manifest their presence and power. "Then the devil leaveth Him, and, behold, *angels came and ministered unto Him.*" Matthew 4:11.

Later, when He came to Gethsemane, face to face with the cross, the final consequence of His unswerving loyalty to truth and righteousness and infinite love, He kneeled down and prayed, saying, "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done. *And there appeared an angel unto Him from heaven, strengthening Him.* And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Luke 22:42-44. In the perfect plan of God Jesus could not be saved *from* suffering; but, through one of His "ministering spirits," the Father braced His Son for the ordeal that was to issue in triumph *through* suffering and death.

Actuated by the same spirit as their Master, bold-hearted Peter and other faithful apostles found themselves in prison for the gospel's sake; "but the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20.

Again Peter was flung into prison, "but prayer was made without ceasing of the church unto God for him. . . . And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, . . . Follow me. . . . And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now

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I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:5-11.

Thus, from the very beginning, the true church of God as a whole, and individual members in particular, have been the object of God's special regard. Through sorrow and conflict and bitter persecution, the church has survived because the gates of hell can never prevail against her. Guarding and guiding His church, God has an intelligence service infinitely superior to that of any earthly power, that keeps track of every detail and circumstance connected with the movements of nations and of individuals. This service never sleeps, is never nonplused, never acts too soon, never too late, and is always on hand where divine action is deemed necessary by their divine Commander. The bulwarks of Zion are impregnably surrounded by the holy watchers of heaven. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. Oh, wonderful and infinite condescension of God! These "ministering spirits," created to attend and serve the person of their Creator, are sent forth in all circumstances to serve His humble, faithful children!

In the home, in the office, in the workshop, in the factory, on the street, as well as in prison and in internment camps, the mighty messengers of God hover over the faithful, to support and succor them in the hour of trial and tribulation.

While "the prince of the power of the air," with his legions of devils, is goading the nations on to madness and slaughter, and leading some of them to deny every principle of righteousness, justice, and mercy, the loyal hosts of heaven are everywhere restraining and restricting the battalions of evil. That the final battle will be fought in the air is becoming increasingly apparent—almost everything that makes for war and unrest speeds through the air. Rumor flies hither and thither with incredible

speed, doing its deadly work on the nerves and souls of men. Unscrupulous and lying propaganda literally bellows through the air. Bomber squadrons range over sea and land, ready to drop their deadly loads upon shipping and towns alike. Is Heaven indifferent to all these sinister and frightful movements among the nations? No, indeed; the angel hosts are at their appointed stations, holding in reserve the fullness of their power until the final conflict, when the prayer of the prophet Joel, "Thither cause Thy mighty ones to come down, O Lord," will be answered by the Almighty. Then the tide of battle will turn forever in the favor of righteousness and peace. The hosts of heaven will make a clean sweep of iniquity, so that God's children may dwell in safety and security throughout the ceaseless ages of eternity.

Let us, then, like the fearful young man in the days of Elisha the prophet, catch the vision of those heavenly warriors, infinitely greater and stronger than all the forces of men and devils.

When surrounded by the Syrian hosts, the prophet prayed to God to encourage his frightened and dismayed servant. Said he to the young man, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:16, 17.

Let us catch and hold this vision of the invincible hosts of heaven.

The Sabbath Changed

(Continued from page 18)

to man to make such a change from the seventh to the first day of the week.

There is no divine sanction or approval given to the change now that man has made it.

This false observance has no binding obligation upon Christian believers. It should be discarded as a matter of practice.

The true Sabbath of God, the seventh day, should be restored to its rightful place, both in the hearts of His people and in the practice of His church.

It is not a popular thing to do. Genuine Christianity has always been unpopular. It makes plenty of difficulties. But it is right.

This Sabbath question requires a decision. It is not a matter of small importance. It is something that makes all the difference between obeying God and disobeying Him. And that is the difference between eternal life and eternal death.

Your decision? What will it be?

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GRAND BOOKS FOR THE HOME

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There is, too, a section devoted to some simple lessons in drawing; and every child does like to draw things. A pencil and paper and this book will keep little Mary busy for many happy hours.

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This is not merely another book about the Bible, for in dealing with every theme the Bible has been allowed to speak for itself in its own words, that the convincing power of the Holy Spirit might have free course. The words of life have been but woven into new patterns, the better to exhibit their grace and glory. Fully twenty of the great doctrines of the Bible are woven into new patterns around the words of life.

As for the illustrations, they represent the work of some of the finest artists who ever put brush to canvas. Every picture is a masterpiece, and together they form a gallery of sacred art of no mean order. In their own graphic way they speak of the wonder and the power of God's word.

Altogether it is a book of marvelous beauty and interest. Simplicity has been the watchword, that the youngest child might find the way to the kingdom of God, and yet the oldest and wisest be able to discover new glories in the gospel story.

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by W. O. EDWARDS

"Great Fundamentals of the Bible" covers twenty-one of the great lines of prophecy contained in the Bible. The author supports every statement he makes by a quotation either from the Bible or from some other dependable authority; thus we have not simply the opinion of a man, but statements direct from the Bible supported by history.

The illustrations for this book were chosen with special care in order that they might make plain the ideas presented by the text. It is the Chinese who say, "One picture is worth a thousand words." There are over fifty very fine half tones and many charts which were made for this book. The frontispiece is in color, and is very impressive.

This book is entirely different from anything ever before published, and presents Bible truth in a new and very convincing manner.

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The fourth volume of this wonderful group is devoted to the message of health in the home. In its 190 pages will be found dependable, understandable information about scores of the more prevalent ills that assail these wonderful bodies of ours. The first thirty-two pages are devoted to a study of the body and its various organs. Then follow twelve chapters on the diseases. Definite directions are given in every case as to just what should be done to relieve pain and speed recovery.

The illustrations in this book are very valuable; they show by pictures the treatments and first-aid methods that are described in the text.

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The Touch of a MASTER

by SANFORD T. WHITMAN

IT STOOD in the garage like a chained giant, and to sit in its luxuriously upholstered seats and look out over its long, gleaming hood was such a ridiculous, humiliating thing; for the big car, with all its promise of power and speed, could barely pull itself along the road.

Something was wrong. The motor was in disorder. It had no power. It labored heavily and uncertainly. Its smoothness and vim were gone. It was all but helpless and useless.

Again and again its owner had driven it first into one garage, then into another. A dozen mechanics had worked on it, searching through its complicated mechanism for the cause of the trouble, but not one of them could locate it.

The day came when the car's owner had to set out on a long journey—a dreaded journey, with his car in the condition it was. The miles passed slowly, laboriously. The merest slopes were difficult pulls in low gear. The mountains, visible in the distance, became a dreaded, insurmountable obstacle.

The distraught traveler approached a small desert village—the last place one might expect to find a master mechanic; yet he had no choice.

Inquiry brought the information that there was only one garage in town, a small, recently opened place across from the blacksmith shop. Without hope, the motorist drove into the place, and sought the young mechanic at the bench in the rear.

The mechanic went over to the car, asked some questions, lifted the hood, and made a few tests. Then he began to work with the wires. The owner despaired. Men had worked with those wires for weeks. This mechanic was no better than the others.

The work took less than half an hour. When it was completed, the mechanic stepped on the starter. Wonder of wonders! The motor roared to life it had not known for months. Power surged through it again. It was a giant—free, strong, eager

to be away. The young mechanic had performed a seeming miracle.

On his journey again, the motorist was delighted. The miles fled effortlessly. Hills ceased to register on his consciousness. His dread of the approaching mountains changed to eager anticipation.

The touch of a master! What a beautiful, what an assuring, what a satisfying, thing it is! The sum of knowledge. The ultimate of skill. Ability to detect at once the thing that is in disorder, to repair, to restore, to make new again.

Multitudes today are in dire need of the touch of a master. Physically, spiritually, they are like the complicated motor of that expensive car—in need of repair. They have no health, no power, no hope, no courage; and the human mechanics to whom they go for help are unable to learn exactly what is wrong and to do the work necessary.

All such need the touch of the Master Mechanic of men—the correcting, healing, vivifying touch of Jesus Christ in their lives. He is familiar with every human need and feeling. Every disorder, every disconnection, every broken part—all are known to Him. Perhaps the trouble is some small but vital thing. Perhaps it is a general breakdown. Whichever it is, He not only knows but is abundantly able to make full repairs.

"Come unto Me, all ye that labor and are heavy-laden," He invites, "and I will give you rest." Matthew 11:28.

To all who come to Him He will give rest—rest from doubt, from fear, from the despair that is engulfing the world. Out of the present disorder He will bring order. Where there is weakness now, there will be strength; for His, in all its infinite fullness, is indeed the touch of a master. "Come unto Me," is His bidding. Let us go to Him at once, for in Him, and in Him alone, we shall find that welcome rest to our souls which we so sorely need in these troubled days.