

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



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## EARTH'S LAST HOUR

See page 4

July 30, 1940

INTERNATIONAL



# the flight of TIME

## A SURVEY OF WORLD EVENTS

by the EDITOR

TOPICAL  
Part of the vast crowd that went to pray in Westminster Abbey on a recent special day of prayer.

Six days of work and one day of rest were part of the divine design for the perfect functioning of human life upon the earth, and six thousand years of experiment have proved its wisdom.

Now and then men have decided to defy the divine arrangement, and have ordered a six-day week or an eight-day week or a ten-day week. The French Revolution of 1793 resulted in such a plan. So did the Russian Revolution of 1917. But the attempt to establish a new sort of week did not last very long in France; and now the Russians have abandoned it.

It is more difficult than some imagine to disrupt any of the fundamental plans



**R**USSIA'S resolve, taken on June 26, 1940, to return to the seven-day week is of more than passing interest.

While no one would suggest that any religious motive prompted the new decree, its religious implications are limitless.

The seven-day week is a divine institution dating clear back to the creation of the world. It shares with marriage the honor of being the oldest of the fundamental plans for orderly life on this planet.

While the year is related to the movement of the earth around the sun, and the month is related to the movement of the moon around the earth, the week has no such solar and lunar origins. It is not based upon any astronomical data, but upon a direct divine fiat. It had its origin in the mind of God.

Back in the dim beginning of the years God marked off the passing days in seven-day periods. The marker was the

Sabbath. Just why He should have chosen seven days and not six or eight or nine or ten, nobody knows. The fact remains that He made the week just seven days long, and we have no doubt it was intimately related to the delicate adjustments of the human mind and body that God had just created.

Iron railings being removed from London parks to make guns for the defense of England.



of God. Any seeming success in such a matter is temporary, and sooner or later those who have sponsored it must needs come back into conformity with the divine arrangement.

And if, as has been demonstrated over and over again, the seven-day week is the only workable division of time, why should not we also recognize that the seventh-day Sabbath, which was an essential part of the original plan, is equally vital and necessary to our well-being?



**A** CERTAIN would-be conqueror of the world has been telling his followers that his new empire is to last a thousand years.

It won't.

Many another man has had similar ambitions, only to be rudely disillusioned.

Empires do not last a thousand years. History demonstrates that clearly enough.

Nebuchadnezzar no doubt had some pretty farfetched ideas at times over the possible longevity of Babylonia, but in less than seventy years that mighty realm was completely submerged by Medo-Persia.

If one had asked Cyrus or Darius at

#### OUR COVER PICTURE

In the midst of the most turbulent times in history, faced with the prospect of becoming the one lone democratic country in a fascist world, America is being compelled to arm on a vast and unprecedented scale. Our cover picture shows a U. S. Army sergeant demonstrating to cadets how this 3-inch anti-aircraft gun works. Thousands of these guns are now being manufactured to keep America "safe for democracy."

the moment of his conquest of Babylon how long he expected his expanding empire to endure, he would probably have replied, "A thousand years." But two hundred years later Alexander the Great was on the warpath with similar thousand-year dreams. He routed the Persians and set up his new empire of Grecia—which, in turn, was overthrown by the Romans little more than a century and a half later.

Rome was the longest lived of all the ancient world powers; but after four hundred years or so of domination it too began to break up, and was finally smashed into ten divisions by invading barbarian tribes.

Since those days no one man has succeeded in completely subjecting all of Europe; and even those who have almost attained their ambition to do so have enjoyed but the briefest success.

Charlemagne, Charles V, Louis XIV,

*A remarkable map of Europe indicating the rapid sweep of German armies over the Continent.*

Napoleon—all these had their dreams of long-enduring dominion. No doubt each one of these powerful personalities, if approached at any time during his ascendancy and asked how long he expected his new empire to last, would have replied exultingly, "A thousand years."

Certainly not one of them expected the defeat and overthrow that finally brought all his grandiose plans to nought.

There is no reason to suppose that history will not repeat itself.

True, in the present case, the conqueror has an enormous superiority in arms and a long start over his opponents in the matter of preparation. But every upheaval in history has been marked in its initial stages by similar circumstances. Just as in any city it would be easy for a small group of desperadoes, secretly armed, to hold up the entire population of peaceful citizens for a time,—until other citizens had caught up with them in the matter of armaments,—so in the affairs of nations force begets counterforces sometimes totally unexpected and tremendously powerful.

No, there will be no thousand-year empires in this present evil world.

In any case, there isn't time now for any such plan to mature. All the signs of our times assure us that the end is near, "even at the doors." So, whoever wins victories over other nations today is bound to find such triumphs extremely short-lived.





INTERNATIONAL

# Earth's LAST HOUR

*Closing Scenes of History*

by **H. M. KELLEY**

**S**OUND an alarm! Civilized and uncivilized millions are marching with measured tread to war, to hell, to destruction. A thousand issues are to be fought out in this decisive climax of the ages, and the world is to be drenched with blood. Do not deceive yourself into thinking that the troubles of earth, like a summer's cloud, will blow over. Powers far beyond man's control are organizing and directing evil men for the final battle that is spoken of as Armageddon. Revelation 16:16.

The earth is overshadowed with war clouds as black as the curtains of despair. The prophet of God, looking down the corridors of time, saw winged engines of destruction dropping bombs on peaceful cities, rumbling tanks pouring forth tons of devastating shrapnel, submarines plowing beneath the surface of ocean waves and watching with eagle eyes the oncoming palatial merchantmen, and cried out in terrible agony: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jeremiah 4:19.

While men in their madness have been experimenting with dry bones and test tubes in a vain effort to deny the very existence of God, the demons of destruction have marshaled their armies for the final struggle. Propagandists of every sort have cried themselves hoarse in the pres-

ence of bewildered masses. They have been whipped into a hellish frenzy while listening to meaningless phrases and untried and unsound theories.

This army marches onward and ever onward under the leadership of the one who led angels astray, and rocked heaven in a rebellious war. The issue that was fought to a finish by the highest forces in the celestial world is the issue that is now driving the inhabitants of the world to Armageddon. Wicked men have joined disloyal angels in their fight against the Son of God. While they have talked about economics and chattered about race betterment, they have erected another cross on which the peace of the world is being crucified.

We are living in the time of the end. Hell in all its fury is soon to be let loose; and woe be to all who have no shelter in this time of storm. It is time to seek shelter in the well-protected fortress of God's saving grace. The world is given over to the gods of war, carnage, and destruction. The earth, full of sin and strife, will soon be wrecked on the shores of time's ebbing tide.

Who is responsible for the destruction on land and sea, the sacrifice and suffering of our fairest youth, the carnage and

chaos on every hand? You may blame certain rulers, but behind the scenes, lurking in the shadows is "that old serpent, which is the devil, and Satan," directing the forces of wicked men and leading them on to destruction. The world is reaping the harvest from the seeds sown by this prince of darkness. Puny men are not alone responsible for the sad condition in which the nations are now enthralled. There is a diabolical leader at the head of the marching armies. There are heartless demons who chuckle when fair young men, women, and children are blown to pieces when destructive bombs explode.

Will the God of heaven look on the battlefields of wrath with careless unconcern? I tell you, Nay. His avenging hand is now raised, and soon He will strike with terrible swiftness. "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries." Psalm 110:5, 6.

Men have gone the limit in making weapons of destruction. It seems that some evil spirit must have inspired the inventors of earth in all their cunning

craftiness for the purpose of quickly destroying the earth and the inhabitants thereof. But wait! In the armory of heaven, far above the shining dome, the warriors of the celestial world have prepared for the day of destruction. The armies of God are about to march forth, led by the Captain of our salvation. The incendiary bombs of men have set fair cities aflame; but, when celestial fireworks burst forth in furious effectiveness, the earth itself will ignite and burn to ashes. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

How significant, then, are these questions: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The answers are given: "He that walketh

righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isaiah 33:14, 15.

Yes, heaven is concerned with the affairs of earth, and the wicked shall not escape God's burning wrath. The invitation of mercy has been given, and the message of salvation is being sounded wherever the pains of sin are felt. There is still hope for the oppressed and the afflicted who look to God for help. Satan was defeated and driven from the battlefields of heaven when he made war on the government of God. His forces were driven from the tomb when Christ arose from the dead. They will go down in eternal ruin at the last.

The nations are in the throes of another destructive war. The tide of battle turns from side to side; but the eternal question is not who shall win in this

colossal war or what nation or nations shall survive. The great question is, Who shall stand in the day of God's wrath? This is the question that we must answer, the great question that burns deep into my heart. The voice of God will speak in tones that may be heard above the deafening roar of battlefields and the demonical noise of the angry mob. He spoke His law amid thunderclaps and lightning flashes from the smoking peaks of Mount Sinai, and He will speak again in tones of love to weary hearts above the din of battle and the shrieking of demon voices.

The index finger of God's prophetic word is pointing to the hour of Christ's return to this earth. Soon the noise of battle will be hushed into silence by the trumpet of God, which shall awaken the sleeping saints. The wails of a weeping world will soon give place to the triumphant shout of the redeemed when they

(Continued on page 14)

WE don't have to kill somebody, rob a bank, commit adultery, worship gods of wood and stone, lie about our fellow men, or be covetous misers to be kept out of heaven. We don't have to break all the Ten Commandments to lose eternal life. In fact, we may keep all ten of them in a mechanical way, and still not get into heaven.

We can be church members in good and regular standing, and still not get into heaven. Church membership is not a passport into the kingdom.

The time is coming, we are told in the 25th chapter of Matthew, when all nations are to be gathered before the great Judge and He will "separate them one from another, as a shepherd divideth his sheep from the goats." Verse 32. In this time of separation, the sheep will be placed on the right hand; these are eligible for eternal life. The goats will be placed on the left; they will not get into heaven. How will the Master know into which class to put them? to put us?

We are told the story in the remaining verses of the chapter. Those who are on the left hand, who are doomed to disappointment, are there because of what they failed to do. They did not make use of opportunities to help their fellow men, and the Lord says to them: "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they . . . answer Him, saying, Lord, when saw we Thee an hungred or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment." Verses 42-46.

"What," they argue, "are You going to shut us out of heaven? Haven't we been church members? We went to the same church as these people on your right. We

helped to pay the preacher. Lord, we don't remember ever seeing You in want. We have lived good moral lives. We stand pretty high in our community. We were law-abiding citizens." But the Lord condemned them *for the things they failed to do*.

There are many good people who are good for nothing; that kind of goodness does not count for much. If we miss heaven it may be because of the things we didn't do.

Millions in our world need a helping hand. Have we offered to any of them the help we can give? Many are sick and suffering. Thousands are discouraged, whom a smile or a word of encouragement might help. There are letters we might write. There are widows and orphans who need help. There are invalids we might visit. There are hungry we might help to feed.

Heaven's gates may be shut against us because of the money we did not give to help those in need. We may miss eternal life because of the letters we did not write, the visits we did not make. We may be left out because of the smiles we did not give, the encouraging words we did not utter, to a soul passing through deep waters.

A railroad engineer neglected to blow his whistle, and lives were snuffed out at a crossing. A lighthouse keeper let his lights go out, and a ship went down. A student

failed in his examinations because of one lesson he did not learn. A patient died because the nurse did not follow the instructions the physician had given her. A so-called Christian misses heaven because he drifted along through life, and did nothing. God won't save an inactive Christian.

We are in a time of opportunity. This is a day of great need. There are backs breaking beneath life's burdens, hearts heavy with sorrow and care. Millions are idle who would like to be at work. Very near us are those who are naked, sick, hungry, in prison. Have we done what we could?

In the parable of the talents, the man to whom the Master had given one talent was cast into outer darkness, not because of what he had done but because he hid his talent in the earth and did nothing. The rich young ruler who came to the Master to inquire the way to eternal life had been a church member, no doubt, for he said he had kept all the commandments from his youth; but he went away "sorrowing," because he had an abundance of money and the Saviour told him to use it to bless his fellow men. He lost a blessing because of what he failed to do.

If you and I miss heaven it may not be of the sins recorded against us—that is, sins of commission, but because of the many things we failed to do—sins of omission. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

We can't drift into heaven, but we can drift away from it.



# LIGHT *at* EVENTIDE

*Comfort in the Crisis—5*

*A Message of Cheer  
for the Aged*

by

J. L. TUCKER

“WHAT can I do?” sighed an old man. “I wish I were young and strong again. How I would love to spend my strength in service for God and humanity. But I’m too old now to do anything. It looks as if this is a young man’s world, and we old folks only seem to be in the way.” Such is the temptation to discouragement that comes when the shadows of our little day lengthen.

Truly the wheels of time spin rapidly.

“Our birthdays used to be so few,  
So long from next to last;  
But now that we don’t want them to,  
They’re coming thick and fast.”

“We all do fade as a leaf,” said the prophet Isaiah; but the fading leaves of autumn have their glory, and they thrill the hearts of nature lovers. Isaiah 64:6. Old age has its compensations. It is a part of God’s scheme of life, and a very important part. “The hoary head is a crown of glory, if it be found in the way of righteousness.” Proverbs 16:31.

God is greatly interested in all periods of our existence. He writes to the boy and girl: “Remember now thy Creator in the days of thy youth.” Ecclesiastes 12:1. He addresses those in the bloom of life: “I have written unto you, young men, because ye are strong.” 1 John 2:14. To these he commits the busy activity of doing things—giving the cup of cold water, going about doing good, visiting the needy and the imprisoned, circulating gospel literature. But there is something more important than just doing things, and that is *being*. Most of us find it easier to work than to pray, “to do” than “to be.” We substitute “hurry” for “tarry” in the command found in Luke 24:49.

Thus old age has its compensation in



*Age has its compensation in the mellowed life that has found the sweetness of communion with God.*

GALLOWAY

the crown of glory that comes in the mellowed life which has found the sweetness of fellowship and unbroken communion with God. Only those can grow old gracefully whose minds are stayed on God.

Eternity alone will reveal the changes wrought, the victories won, the souls saved, because of the importunate prayers of the dear old saints of God. It is prayer that moves the hand of Him who holds the universe. Prayer is still “the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence.” More things are wrought by prayer than by human genius and brawn. The prayers of the aged will cause the halting mis-

sionary to go on, and will put liberality into the hearts of those who provide the sinews of war in the struggle against sin. Prayer has changed the decrees of emperors against God’s children, and it will do it again. Though hands may be feeble, faith can be strong; though steps may be tottering and slow, yet the prayer of faith will send mighty angels with the speed of light to the rescue of endangered children of God. Though the voice may quaver and break, still it is music in the ears of the Ancient of Days.

If more of the aged would pray, more of the young men would do exploits for God. Mr. Moody tells the following story, and refers to it as one of the most memorable hours in his life. Unexpectedly, he

had crossed the ocean and was in England without any intent of holding a religious service. One Saturday, at noon, he had gone into the meeting in old Exeter Hall, on the Strand. At the close, a minister greeted him, and asked him to come to preach for him the next morning.

Mr. Moody says: "I went to the morning service and found a large church filled with people; and when the time came I began to speak; but it seemed the hardest task of my life. There was no response from the audience. They seemed as if carved out of stone or ice. I was having a struggle all the time, and wished myself in some other place; but I had promised to speak also at night.

"At night it was the same thing—house filled, people outwardly respectful, but no interest or response. When suddenly about halfway through my sermon, there came a change. It seemed as if the windows of heaven had opened, and a bit of its breath blew down. The atmosphere of the building seemed to change; people's faces changed. It impressed me so that when I finished speaking, I gave the invitation for those who wanted to be Christians to rise, and, to my immense surprise, the people got up in groups. I turned to the minister and said, 'What does this mean?' He said, 'I do not know, I am sure.' 'Well,' I said, 'they misunderstood me, and I will explain what I meant.' So I announced an aftermeeting in the room below, explaining who were invited,—only those who wanted to be Christians,—and then dismissed the service."

They went to the lower room, and the people filled all available space—seats, aisles, and standing room. Mr. Moody talked again a few minutes, and then asked those who would be Christians to rise. This time he knew he had made his meaning clear. They rose again in groups and by scores.

Mr. Moody again turned and said to the minister, "What does this mean?" The answer was: "I am sure I do not know." Then the minister said to Mr. Moody: "What'll I do with these people? I do not know what to do with them. This is something new." The evangelist replied: "Well, I'd announce a meeting for tomorrow night and Tuesday night, and see what comes of it. I am going across to Dublin;" and he went. But he had hardly stepped off the boat when a cablegram was handed to him from the minister, saying "Come back at once. The church is packed."

So Mr. Moody went back, and stayed ten days. The result of those ten days was that four hundred souls were added to that church, and every church near by felt the impulse of this great revival.

What was the explanation of that marvelous Sunday and the days following? There was some secret hidden beneath

the surface. Mr. Moody discovered it. A member of the church, a woman, had been taken sick some time before; then she grew worse; then the physician told her she would not recover, but that she would likely be shut in her room for years. She began to think of the deep meaning of her affliction. She thought of her life, and said, "How little I have done for God! Practically nothing; and now what can I do shut in here?" Then she said: "I can pray; I can pray for my

church; I can pray for the manifestation of God's Holy Spirit." After every service she asked those who returned home if there was any special word concerning the work in the church.

One Sunday noon her sister came in from service and asked: "Who do you think preached today?"

"I do not know," the invalid replied. "Who?"

"Why, a stranger from America—a man called Moody, I think."

The sick woman's face turned a bit whiter, her lip trembled, and she said: "I know what that means. There is something coming to the old church! Do not bring me any dinner. I must spend this afternoon in prayer." And so she did. That night in the service the startling change came.

If more holy hands were lifted up on the mount, more battles would be won in the valley. Oh, the victories that are won because of prayer! Dear aged child of God, think of holding in your hand the key to the boundless resources of Omnipotence! Use it often. Open wide the door of His treasures that great refreshing may come to God's warriors on the battlefield of sin, that they may press on until final triumph.

Besides that sweet fellowship and prayer life, older people can give counsel to the young. All travel the same highway. The aged know the road with its dangerous curves, its detours, that leads to the desired haven. By his experience and counsel, the aged saint erects signboards, telling the way. The poet has beautifully expressed the value of such counsel and experience in these words:

"An old man going a lone highway  
Came at the evening, cold and gray,  
To a chasm vast and wide and steep,  
With waters rolling cold and deep.  
The old man crossed in the twilight dim,  
The sullen stream had no fears for him;  
But he turned when safe on the other side,  
And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,  
'You are wasting your strength with  
building here.  
Your journey will end with the ending  
day,  
You never again will pass this way.  
You've crossed the chasm, deep and wide,  
Why build you this bridge at eventide?'"

"The builder lifted his old gray head:  
'Good friend, in the path I have come,'  
he said,  
'There followeth after me today  
A youth whose feet must pass this way.  
The chasm that was as nought to me  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim—  
Good friend, I am building this bridge  
for him.'"

Death has no fear for those who love the Lord. Though they walk through

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## Flashlines

by W. L. EMMERSON

**NEW STRATO-CLIPPER** The latest American Strato-Clipper, "Flying Cloud," now undergoing transport tests and destined for transatlantic service, is an all-metal, four-engined monoplane capable of attaining a speed of 300 miles an hour at an altitude of four to five miles above the earth. At this speed it will reduce the time of the transatlantic air crossing to a mere twelve hours, and all dangers of clouds, fog, and snow will, by high-altitude flying, be eliminated.

**AIR SAFETY** The latest aviation awards of the National Safety Council of the United States reveal that more than eighty million plane miles were flown last year by civil aircraft, with only two fatal injuries. The Pennsylvania Central Airlines has had no fatality during its twelve years of operation. This line, together with American Airlines and Continental Airlines, have flown a total of 738,000,000 passenger miles without a passenger fatality.

**PROPHET OF DOOM** Mr. D. R. Davies, in the *British Weekly* recently, pointed out that amid the enthusiastic proclamation of the doctrine of inevitable and endless progress by the evolutionists of Victorian days there was one remarkable prophet who saw that all was not well. "In the 60's of the last century—the time is significant," remarks Mr. Davies—"Dostoevsky foresaw that Europe was moving toward the crisis of its long history. When other thinkers could see prosperity, progress, and Utopia, Dostoevsky saw retrogression, disintegration, and disaster. His soul was burdened by an intuition of 'a time of troubles,' a phrase which Mr. Arnold Toynbee has made current coin. . . . Dostoevsky was accused of being morbid, abnormal, and insane for asserting what is the simple, final, and fundamental truth about human nature. But it is we who are insane. The lunatics are those who deny man's need of a Redeemer, who even yet persist in thinking that you can cure him by a new scheme, a New Declaration of Human Rights, or some other pretentious rubbish!"

# Does the GOSPEL Lead to SUCCESS?

*Are We Winning or Losing in the Battle of Life?*

★

by GWYNNE DALRYMPLE

**S**UCCESS is one of those words which it is a little difficult to define, because so many people attach so many different meanings to it. Generally, of course, it means doing well whatever line of work one has chosen for one's self, as when we speak of a successful lawyer or a successful farmer or a successful doctor or a successful minister or a successful merchant.

Whatever standard of success we may choose, everyone is pretty well agreed that the opposite of success is failure. Failure simply means not accomplishing what one has set out to do, whether that endeavor be in law or farming or medicine or preaching or selling. All of us court success, and all of us dread and shun failure.

Now, does the gospel really lead to success? Certainly there is nothing in the gospel that infallibly leads to the possession of great wealth, for all of us know that many of the persons who are most earnestly following the Saviour are not rich; and as Peter said to the lame man whom he was about to heal, "Silver and gold have I none." Acts 3:6. Nor is there anything in the gospel that infallibly leads to high rank; for though some persons of sincerity and devotion have risen high in the world, there are many others who have not.

In what sense, then, may we honestly and truthfully say that the gospel leads to success? For all Christians—all who follow the gospel—believe that it will surely lead them to true and real and permanent success.

The answer depends upon what we really regard as success. And this brings us to another question: What was Jesus'

standard of success? And the answer is found very definitely in this scripture: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Whatever brings us into the kingdom of God, then, is success, according to the standard of Jesus; and whatever shuts us out from that kingdom is failure.

This is the rule by which the Saviour measures all things; it is the rule by which His followers measure all things; and, after all, we must confess that it is the only true rule.

## *A Sure Reward to Come*

For beyond this present life there is a kingdom prepared for those who love God, for those who have been redeemed by His love and grace. That kingdom shall endure to all eternity, and it has been the goal and hope of the servants of God in every age. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:8-10.



And this same city for which Abraham looked is described in the last book of the Bible, in the wonderful account there given us of the kingdom of God that shall be established on this earth after all sin and all evil have been destroyed. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Revelation 21:1-5.



A portion of New York's Wall Street, the financial loadstone of America.



light of it: and the kings of the earth do bring their glory and honor into it." Verses 23, 24. Through its streets and parks flow the waters of the river of life; within its walls grows the tree of life, "which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Revelation 22:2-4.

### Desiring That Which Endures

This is the goal toward which the Christian presses. He is not unmindful of this present world; he appreciates its excellencies and its joys. But over and beyond that, he looks for a city that

has foundations; he longs for that better world which is free from the curse and devastation of evil. "The wilderness and the solitary place shall be glad for them," cries a prophet of the Old Testament; "and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:1-10.

God grant that we may be there! And from the viewpoint of the gospel, there is no success but this success—success in entering into that world which God shall prepare for those who love Him. And again from the viewpoint of the gospel, there is no failure but this failure—failure to enter into that better

world, failure to see those glorious things which God hath prepared for those who love Him.

And who can deny that this is the right and true standard? What indeed shall it profit a man if here he should gain the whole world,—should conquer all its realms, should amass all its treasures, should learn all its wisdom,—yet fail, utterly and irretrievably fail, to enter into that better world, and lose his own soul?

The gospel leads to success. It is, indeed, the only thing that can really lead to success. For by following its teachings, submitting our lives to its sway, we may indeed enter into that better world, there to dwell forever with those whom God has redeemed, and with Him who is our Saviour and our God.

## Light at Eventide

(Continued from page 7)

the valley of the shadow of death, they fear no evil. They are ready. The apostle Paul expressed the language of these saints who are mellowed by fellowship with God and ripened by age, in these words: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8. With the father of the faithful, with undimmed faith, they look for a city "whose builder and maker is God."

" 'Tis sweet to grow old in the strength of the Lord,  
When we cease our tasks one by one;  
With His strong right hand  
To help us stand,  
Till the last day's labor is done. . . .

" 'Tis sweet to grow old in the fear of the Lord;  
To live 'neath His loving restraints;  
Where we see the lamps,  
Of the angel camps  
As they circle His faithful saints. . . .

" 'Tis sweet to grow old in the love of the Lord;  
As life's shadows longer creep;  
Till our steps grow slow,  
And our sun swings low—  
'He gives His beloved sleep.' "

How wonderful are these words! A new heaven!—and a new earth! A world where the curse of death and sorrow and pain shall not be known, because "the former things are passed away!"

In the verses that follow, John the revelator goes on to tell of that wonderful city and of that wonderful world—the world where God Himself is ruler, and where all things are perfect. He tells of its great walls of jasper, and of its marvelous gates of pearl; he tells of its mighty foundation stones, composed of sapphire and chalcedony, amethyst and jacinth, and many other precious stones, in this our present world too rare to be used for anything save for jewels. He tells of the streets of that city, formed not of concrete or even granite, but of gold, so clear and shining that he describes it as transparent. "The city had no need of the sun," he adds, "neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the

# WHERE CHRIST IS NOT KNOWN

*Horrors of Heathenism  
Still Challenge the  
Christian Church*



by W. P. BRADLEY

*Secretary, Far-Eastern Division  
of Seventh-day Adventists,  
Singapore, Straits Settlements*

A HUNDRED or so Tamil penitents and thousands of their admirers joined recently in celebrating the annual festival of *Thaipusam* in Singapore. Great crowds of people thronged the grounds of the little Hindu temple on Upper Serangoon Road to see men and women mutilate their bodies in the name of religion. Along the busy Singapore streets, under a burning tropical sun, went the sufferers to the Chettiar temple three miles away, where they were received by mobs of frenzied worshipers, who escorted them inside and presented them to their god *Subramanya*.

Throughout the entire year the adherents of the sect look forward to this festival. Special events that are regarded as providential in a family—a recovery from sickness, a good fortune received, and even an unnamed longing to achieve goodness—prompt the men and women to make vows to afflict their bodies.

The temple precincts present a colorful but gruesome scene on the principal day of the three-day period. Crowds mill over the grounds, forming knots around those who are submitting their bodies to the tortures of the half-naked, loathsome-looking priests, whose lips drop the red juice of the betel nut as they do their grisly work. The air is full of the pungent odor of sandalwood, which is kept burning in numerous pots. A constant din is maintained by the drums, flutes, conch shells, and bagpipes, which rises to a shrieking crescendo as the torture approaches its climax. The ground is strewn with the paraphernalia of the

ceremony, including incense and flesh-hooks, coconut juice and cow's milk, dishes of oil with burning tapers, and highly wrought brass dishes filled with the holy anointing powder—the ashes of burned cow dung.

Those who have made the vows strip their bodies till they are clothed with only a loincloth. Then begins a process of swaying, moaning, and shouting, reinforced with the wild music as the penitent works himself up to a frenzy of sacrifice. Horrible twitchings rack his body, his eyes roll and his tongue protrudes. All the time a friend or a priest reads words of admonition from the holy books of the temple. Some worshipers dance before a small door in a stonelike booth, in which can be seen the greasy form of an image before which is burning a smoky flare. Presently the priest begins his work. In some cases a large metal frame, the holy *kavada*, is fixed to the body, carrying dozens of long steel shafts, the points of which are inserted in the skin of the chest and back. Others give their bodies to chains and

weights; several wild-eyed men are hung with rows of limes suspended in the skin by small silver fishhooks; one is giving his body to the needles, which are inserted in the skin over all the visible parts, from his forehead to his thighs. He submits to 1,008 of these tiny spears in behalf of his god. The climax comes when a spear like a knitting needle is thrust through both cheeks or the tongue is pulled out and a skewer transfixes that organ for the long three-mile walk through the hot city. All the while the body is being smeared with a liberal coating of the holy ashes. Furtive Chinese and others, who ordinarily have no confidence in the Hindu faith, dip their hands in the ashes and touch their heads, lest they lose some of the protection and blessing that might come by associating themselves with the ceremonies.

The effect of the whole spectacle is revolting indeed. Strong men flinch as they witness the tortures; several close their cameras and walk away to rest their minds from the gruesome scene. A group of Japanese, known throughout the East for their emotional indifference, give way when the cheeks of a small woman are pierced with a spear, and a man, who refused to have the needle in his tongue, is beaten over the head to force him to open his mouth.

How can indifferent Christians say that the spiritual plight of the heathen is no concern of theirs? How can they dwell in their sunny homes, ride their swift cars to the door of their chosen

*(Continued on page 14)*



Page Ten



SIGNS of the TIMES

# Is Christian TEACHING SCIENTIFIC?



BOIBELMAN

THE modern mind is familiar with the concept of science as a system of ascertained and unvarying laws. For this science we have acquired profound respect. In chemistry and physics, the scientific man achieves marvelous results. By careful investigation of the laws of nature and full obedience to those laws, he can send a message around the earth with the speed of light. In the same scientific fashion he has learned to fly at a marvelous pace through the air. In such exploits he succeeds as long as he pursues a truly scientific course. The slightest infraction of natural law brings his triumph to a sudden and hopeless conclusion. Veneration for law and full obedience to it is the foundation of all scientific progress. On that condition all things seem to be possible. The modern man has learned that law must never be trifled with, that "every transgression and disobedience received a just recompense of reward."

Are we justified in speaking to a modern man about a "science" of salvation? At least we are able to show him in the Scriptures the same infinite respect for law that our modern science has taught us. What man sows he also reaps, says Paul. Galatians 6:7. Christ points out the absurdity of expecting that figs will ever grow on thistles. He had the same conception of immutable law that we of the twentieth century have acquired. Listen to Him: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Notice He does not say that God, in His supreme sovereignty, has decreed that His law shall stand. What He says is that it would

## *Can It Appeal to the Modern Mind? The "Science of Salvation"*

by

W. T. BARTLETT

be "easier" for the universe to pass away than for law to be evaded with impunity. Is not that just the way in which modern minds would assert the universal validity of law?

James had the same conception. It does not help a transgressor to plead that the law broken was comparatively unimportant. Any breach of law, however small, is fatal. James 2:10. The physicist will tell you that.

So the apostle Paul, in his presentation of the gospel of salvation, discerns always the operation of law. Look at sin and death, and you see law at work. Look at salvation revealing itself in human experience, and you see law, the law of the Spirit of life. Romans 8:2, 3. In a life of Christian helpfulness you see the law of Christ, Galatians 6:2.

In theory, every Christian body must acknowledge the reign of law; but, through inconsistency in their practice, many feel driven to argue one exception to the universal sovereignty of law, so as to excuse themselves before the bar of conscience. Sabbathkeepers alone are able to appeal to the scientific mind that has infinite respect for law. Any church that needs to explain away its disobedience to the fourth commandment condemns itself as being out of harmony with any science of salvation. Science and

law cannot be separated. We stand by the sweeping statement of the psalmist: "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. For us that means that, eternally and everywhere, law is embodied in the constitution of the universe. "Thy word is true from the beginning: and every one of Thy righteous judgments endureth forever." Verse 160. Breach of law, or even failure to yield to law its rightful authority, is always sin. "Sin is the transgression of the law;" or, as the Revised Version says, "Sin is lawlessness." 1 John 3:4.

If a sinner is ever to find salvation, he will never find it at the expense of the law. His very first step toward salvation must be a full acknowledgment of the authority and perfection of the law: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. Confession of sin is a scientific beginning. It marks the change from an unscientific to a scientific attitude on the part of the sinner. If we confess our sins, then there are resources in science—in law—that can come to our help, and we shall find God's faithfulness and righteousness, which first scientifically condemn our transgressions, and then operate scientifically to forgive us and to cleanse us from all unrighteousness. 1 John 1:9.

Until the sinner takes an attitude that makes it possible for the science of salvation to operate in his case, he finds that by reason of law his situation becomes more and more hopeless. At first he struggles to deliver himself; but in whatever direction he turns for hope and help,

(Continued on page 13)

# Does a DAY MATTER?

*That Sabbath Question Again*

by

CARLYLE B. HAYNES



*Can a person worship images and not break the commandment that forbids this?*

THE Sabbath question is never discussed without the argument's being presented that it is not so important to observe the exact letter of God's requirements as it is to observe the spirit.

With an appearance of great finality the words are quoted, "The letter killeth, but the spirit giveth life." 2 Corinthians 3:6.

To many this seems to convey the idea that when God gives commands, He does not mean just what He says.

If it is found to involve some difficulty and hardship to fulfill God's requirements, some consciences are quieted by saying that God is too merciful to demand exact obedience, and that it makes no essential difference whether we do exactly as He commands or a little differently, at least so long as we heed the spirit of the command.

There are those who believe, or who claim to believe, that full obedience to God can be compatible with disregard for the letter of His commandments while observing their spirit.

This makes it seem almost possible to obey God and to disobey God, both at the same time and in the same thing.

Look at this claim for a moment. Is it really possible for a person to keep the spirit of God's commandments while breaking the letter?

Here is a commandment: "Thou shalt not commit adultery." Can actual adultery be committed, breaking the commandment in its letter, while keeping the commandment in its spirit?

Can a person actually steal from his neighbor, and break the commandment, "Thou shalt not steal," in letter, while keeping its spirit?

Can a person actually lie about his neighbor and yet keep the commandment, "Thou shalt not bear false witness," in spirit?

Can a person actually worship images and yet keep in spirit the commandment that forbids the worship of images?

Can a person actually take the name of the Lord in vain and yet keep this commandment in spirit?

This is just the same thing as asking,

Can one obey God in the very act of disobeying Him?

No one can break the Sabbath commandment in letter and keep it in spirit.

There are those who charge that to take the position that God will hold His people accountable for keeping the seventh day when it is extremely inconvenient and difficult to do so is an exhibition of narrow-mindedness.

Those who make this charge contend that it makes no real difference to God whether we observe the first, the seventh, or any of the days of the week, so long as we devote one day a week to His worship and service.

They claim to feel that the question is such a minor one, and of such small importance, that God will not even notice whether they keep the exact day He commanded, which is the seventh day, or some other day they find it no cross or effort or burden to keep.

They are wrong. The whole Bible reveals that.

Lay this article down at this point, and take a few moments to read the fifteenth chapter of 1 Samuel. Read it all. Read it slowly. Read it thoughtfully. There is a lesson there for you. Don't miss that lesson.

God gave Saul a command. Saul carried it out, at least in a general way, though he departed from the exact letter of the command. But he claimed he had obeyed the command. Verse 13.

God's prophet did not think so, and pointed out the departure. Verse 14.

Saul argued the point with the prophet. Verses 15-21. He still insisted that he had obeyed God in spite of his disobedience.

Strange infatuation, indeed, that men can convince themselves that disobe-

dience is just as acceptable to God as obedience!

Yet there are many today who are following just such a fearful delusion in this matter of Sabbathkeeping.

The prophet finally summed up the whole matter in the statement of a principle that should be well considered: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Verse 22.

Thus Saul lost a kingdom because he believed, as many believe today, that God is not particular.

Now take a little more time and read another illuminating experience. You will find it in 1 Kings, the thirteenth chapter.

Here is the account of a servant of God who lost his life by trifling with the explicit, plain words of God.

Look now at Leviticus 10:1, 2. God commanded His priests to offer a certain fire before Him. Nadab and Abihu offered "strange fire."

Was there any difference in fire? Only the difference that a command of God makes. God had said *this* fire, not *that*. And the difference to the priests was the difference between life and death. And that is a great difference.

It is always safe to do just what the Lord says.

There are those today who reason that if they offer one day to the Lord, no matter whether it be the exact day He has commanded them or not, it will make no difference.

They are wrong. It will make just the difference between what God has commanded and what He has not commanded.

If He declares one day to be the Sabbath, as He does in the fourth commandment, then that day is the only day it is safe to offer Him.

There is reason, then, in the admonition of Moses to the children of Israel just before they entered the Promised Land. He pleaded with them to keep in mind the exact words of God's commandments, and to carry them out.

"Now therefore hearken, O Israel," he said, "unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Deuteronomy 4:1-6.

God declares the seventh day to be the Sabbath.

There is no command in the Bible for the observance of any other day.

The Sabbath never has been changed. It is the same now as it was in the beginning, the seventh day of the week.

God placed His blessing on the seventh day in the beginning of human history. He has never removed that blessing. It is on that day now.

God commanded the seventh day to be kept holy in the only commandment in the Bible for a weekly day of rest. He has never changed that commandment or that requirement.

God has placed in the Bible great and precious promises for those who will observe the seventh day. Those promises are still good.

Shall we obey God in this matter of Sabbathkeeping, and observe the day He has commanded us to observe?

Or shall we disobey God, and observe a day He has never once commanded us to keep?

Which will you choose to do?

When we finally stand before the judgment bar of God, and the law is applied to our lives, what shall we say if we have deliberately rejected His Sabbath?

Shall we look into the face of God and tell Him we have been under the impression that it did not make any difference whether we did as He told us or not?

Shall we tell Him that, while the Sabbath question had been made very plain to us, yet we thought He would be just as well pleased if we kept some other day?

Shall we add, for instance, that it was much more convenient to keep Sunday, as all our neighbors were doing, and it meant a greater cross than we could think of bearing to observe the true Sabbath?

Shall we say such things to God?

Well may we recall His loving plea uttered long, long ago: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

May this plea be heeded now, before it is too late.

entailed is further deepened by the working of the law of habit. Further, if a victim of heredity and habit puts forth the most strenuous efforts to free himself, he finds that in himself he now lacks even the necessary moral force to struggle. His strenuous endeavors weary him; he becomes apathetic. The law of inertia is operating against him. More and more fully he finds that he sold himself into captivity when he violated law, until at last he perceives the hopelessness of his struggle. Law, which had been ordained unto life, he now sees to be the irresistible agency that works his hopeless ruin: "What I would, that do I not; but what I hate, that do I." "It is no more I that do it, but sin." Romans 7:15, 17.

So, in the inexorable working of the law of sin and death, the sinner who preserves a scientific mind recognizes his inevitable fate. Law, which should have operated to establish him in a healthful experience, has, by his violation of it, become a hostile force, a certain doom.

The honest mind, contemplating its own ruin through the operation of violated law, is yet compelled to acknowledge that the evil was not in law. That was all that immutable law ought to be for the safety and well-being of the universe. The violator of such a law must necessarily suffer the full consequences of revolt. He cannot expect that his personal folly will be passed by at the expense of the order and security of the universe. Law must remain in authority whatever happens to the transgressor.

A scientific mind will be utterly ashamed of itself for its insane disobedience to perfect law. It will exonerate law from all blame, and humbly acknowledge that the transgressor himself is responsible for any fate that has come upon him. It will feel like apologizing to law for its madness in resisting a wholesome sway. The candid sinner is at last wiser and humbler. If only he

could somewhere meet embodied law, as human beings meet, he feels that he would like to prostrate himself before it and confess his folly and guilt. But how could a human transgressor apologize to universal law? Could an infinite, invisible principle listen while a broken man speaks to it? As easily open one's heart to the lightning or to the whirlwind.

Yet there is a Personality whose being is the fount of all law and who Himself is the embodiment of holy and perfect law. If a transgressor has really come to the point where he is moved to apologize to law for his perverse folly, he can confess his sin to God. The psalmist supplies the very words that frame a truly scientific apology to the Author of law: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." Psalm 51:4.

The Personality will listen to such a confession as this, and will be moved with sympathy toward the one who makes it. He is law embodied; and, since His law is the law of love, He is love incarnate. Law and love are one. Love longs to forgive and to save. But it would be easier for incarnate love to perish than for one syllable of law to fail. The Personality would be willing even to die for the sinner, but could never, by the unchanging law of His own being, save the sinner at the expense of law. There is none other that can forgive sins but God alone. God can forgive sins because He in His own Son bears those sins to the atoning cross. 1 Peter 2:24. Christ, who knew no sin, is made sin for us, that we might be made in Him the righteousness of God. 2 Corinthians 5:21. David is able to testify: "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5.

So salvation is provided; but it is a scientific salvation in entire harmony with law. God could more easily die and allow the universe to perish than al-



## Is Christianity Scientific?

(Continued from page 11)

violated law confronts him. He is compelled to acknowledge that God's law is "holy, just, and good." Romans 7:12. But acknowledgment of that truth does not now help him. He discovers a different law working in his members, warring against the law he acknowledges with his mind. Verse 23. The law of heredity that would have secured in un-fallen Adam's seed the persistence of the original type, the continuance of the parents' own likeness to God, now operates with deadly effect to hold his children in a fallen state. The bondage thus

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low sin the slightest victory over law. While He justifies the transgressor, He must Himself also be just. Romans 3:26. The saved sinner must become entirely one with God in a scientific attitude toward sin and toward law. In order to have a scientific salvation that will work according to the law of Christ in his life, there must be a scientific conversion, and that scientific conversion will consist of the passing away of the mind of the flesh, and the substitution for it of the mind of Christ. The sinner takes the same attitude toward law and sin as Christ Himself, in whose heart perfect law was written, as it was written in God's own nature.

In this matter there can be no weakening. The one sacrifice that will satisfy the Personality, the embodied law, the God of love, and bring Him to the help of the transgressor, is the sacrifice of a broken and a contrite spirit. Psalm 51:17. There must come into the heart of the human being no mere human sorrow for sin, but a profound godly sorrow over it. "Godly sorrow worketh repentance to salvation not to be repented of." 2 Corinthians 7:10. This is a scientific repentance, a valid one that will not in the future need to be repented of because of its inefficacy. Such a scientific repentance is the indispensable prerequisite to scientific conversion, and that scientific conversion is essential to scientific salvation. To talk of a science of salvation without a scientific demonstration of true conversion would be to set forth an unproved theory.

Where there is godly sorrow for sin, there is the necessary scientific condition for the display of creative grace. When God made Adam, the dust was entirely plastic in the divine hand, and God had free play for His own purpose. Out of dust one can fashion what he pleases. Dust contains no prior form to assert itself. When God can take us into His hands, utterly broken and contrite, sorrowing over our sin with godly sorrow, then there is nothing to prevent His remolding the shattered and surrendered life as He Himself pleases. And when the scientific Personality that embodies law has opportunity to re-create us, He will certainly do it in full harmony with law.

Then the righteousness of law will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. The science of salvation will be demonstrated through a scientific repentance, a scientific confession of sin, and a scientific conversion.

### "Make Way for God"

"The night is long, the darkness thick, and millions yet are slaves,  
And hearts in pain look up to Him who heaped the Red Sea waves;  
But o'er the plains where wronged and weak the bleeding feet have trod,  
Behind the fire-tipped hills keep watch the sleepless eyes of God.  
The height is far, the path is thorned, the glory is not yet,  
And many yearn to see the face, last seen on Olivet.  
But through the night of grief and fear that gladdening cry shall ring;  
'Make way for love, for truth, for God, make way, the King, the King!'"

### Where Christ Is Unknown

(Continued from page 10)

houses of worship, listen to a pleasing sermon or to some clever observations on the latest political developments, drop a dime on the collection plate, and go home satisfied to enjoy a good dinner and a quiet hour of reading, while Christ's work is slackening throughout the world? Is there nothing at all in a world of sin, in the portentous events of our time, in the command of the Saviour Himself, "Go ye into all the world, and preach the gospel to every creature," to arouse us from lethargy, to stir every Christian church member to his duty?

Some go so far as to say that all proselyting by Christians should cease; that the innocent, contented heathen, tilling his quota of soil, bowing peacefully before his stone or wooden god, was much better off before being "disturbed" by the Christian missionary. Even to the minds of these self-centered people has penetrated the notion that the preaching of Christ does have a disturbing effect on mind and conscience, calling individuals to weigh their personal responsibility and conduct in the eternal scales of di-

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EDITOR . . . ARTHUR S. MAXWELL

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vine purpose. Let these and other anti-Christian theories be judged in the light of the festival of Thaipusam and its related immoral practices as conducted by one of the great religions of the East. It is only one of the many scenes that come to the view of the missionary worker, calling him to press the Christian warfare to the finish. How can the church of Christ find an excuse if she fails to set forth to all the world in the strongest possible manner those truths of the Christian faith that have brought to her the promise of eternal life?

How sweet, how simple, is the gospel plan! Not in the sacrifice, the torturing, the weary pilgrimages, can one find peace; but in the quiet acceptance of God's offer of mercy and pardon to man. In the pledge of faith with a faithful God, alone in the private chamber, one may find that peace of soul, that joy of forgiveness, which is the inmost desire of every human heart. To the cry of a longing heart, "My soul thirsteth for God, for the living God" (Psalm 42:2), the divine answer comes: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

### Earth's Last Hour

(Continued from page 8)

shake the dust from their robes of death. Not on the wings of fast-flying planes, but on the chariots of celestial clouds, they will ascend to heaven through star-spangled skies.

The voice of God's Spirit is speaking to your heart and mine in tones as soft and sweet as the whisper of angels. It speaks to us of sins forgiven in the name of Jesus Christ. It tells us there is still hope, that we need not perish with the forsaken of God. It tells us not to go down in ruin when the earth shall melt with fervent heat, but to go up to God when Christ shall claim His own. Shall we listen? Shall we heed the last call of mercy? Shall you? Shall I?

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# Walking With HIM

by INEZ BRASIER



PERHAPS the day had something to do with it. Perhaps it was the many duties that fill the hours of every day, but a bit of worry had tucked itself among the tasks. Then—how surely the Lord knows our need!—this promise flashed on the mental screen to stay: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah 41:13.

With this upholding thought came the picture of a father and his little daughter on a winding path down a tree-shaded hillside. There were stones in the path. Here and there roots of the trees lay above the ground. It was a place where unwary feet tripped easily. As I watched, the little girl drew her hand from her father's firm clasp. She laughed in the pride of walking with no restraining, guiding hand; then her foot caught on an exposed root, and she fell.

Slowly she picked herself up. She looked about to find her father waiting near. With lips that quivered, she said: "Please, daddy, hold my hand."

How like this little girl we are! The heavenly Father waits to guide us safely along life's path. The stones of temptation are there, and the roots of sin and trouble. As long as we trust our hand in His, He keeps us from striking our feet against these stones and from tripping over the roots. Our part is the trusting to His leadership. His part is the guiding.

The greatest stone we meet is that of self. How we need to allow Him to guide us that we do not fall over this obstruction! Daily our prayer should be, "From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I." Psalm 61:2. "Here, Lord, I abandon myself to Thee. I have tried in every way I could think of to manage myself, and to make myself what I know I ought to be, but have always failed. Now I give it up to Thee. Do Thou take entire possession of me. Work in me all the good pleasure of Thy will. I leave myself in Thy hands, and I believe Thou wilt, according to Thy promise, make me into a vessel unto Thy own honor, 'sanctified, and meet for the Master's use, and prepared unto every good work.'"

Why should we fear? Why should we fall when we have but to put our hands in the Father's hand? Why do we lose so much of life's best when we might know it in its fullness?

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation."—"Steps to Christ," White, page 75.

Let us place our hands in His, gladly, willingly. Let us rest in Him, learning as we walk by His side more of His love and purity and holiness. Let us trust Him implicitly, for He will lead us in paths that are best for our feet.

"Commit your case to Him in absolute unreserve, and believe that He undertakes it; and, at once, knowing what He is and what He has said, claim that He does even now save you. Let your faith now lay hold of a new power in Christ; . . . trust Him as your living Saviour."

Let us say it softly: "Father, hold my hand. Guide me, for I cannot guide myself aright. I trust Thee utterly. I trust Thee now. Thy promise is mine."

"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." Isaiah 41:10.