

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



KEYSTONE



# the flight of TIME

## A Survey of WORLD EVENTS

by  
THE EDITOR

*Many a French gun was discovered in this condition when captured—wrecked by its crew before being abandoned.*

INTERNATIONAL

in the very midst of the harrowing scenes, and are unable as yet to appraise them in their relation to the past and the future. The ghastly picture is too close for them to perceive its true perspective.

Listening in day after day and night after night to stories of invasion after invasion, of gigantic forces crushing the weak, of whole armies being annihilated, of whole cities being destroyed, of horrible cruelties perpetrated on a scale hitherto unimagined, we are all liable to lose both faith and courage simultaneously, and plunge desperately into despair. It is all so frightful, so terrifying, so abominably wicked, that we are apt to lose our poise, judge rashly, and perhaps even charge God unjustly.

Questions begin to surge through our minds. We wonder whether God is still in control of world affairs, and, if He is, why He permits such fearful things to happen. Like Uzzah we get anxious for the safety of the ark, and would fain put out our feeble hands to steady it.

In an hour so confused and troubled we are all in danger of becoming nervous and "upset." Yet there is no need to be so agitated. If we keep our ears "attuned to the Infinite," we shall hear the voice of God speaking above the boisterous wind: "O thou of little faith, wherefore didst thou doubt?" Matthew 14:31.

In the midst of the storm we shall hear His gentle rebuke: "Why are ye so fearful? how is it that ye have no faith?" Mark 4:40.

SIGNS of the TIMES



**WE** ARE beholding in Europe today one of those rare phenomena of history, the rise and progress of a would-be conqueror of the world—and, as a result, a great fear has entered the hearts of multitudes in every land on earth.

However, such men have risen before,

—strange, mystical, ambitious men,—and blazed a fiery trail through the nations like some comet sweeping on its dazzling way across the sky. But, like comets, they have faded from view as suddenly as they have appeared.

There is little difference in the essential elements of these occasional upsurgings of humanity; only this time science has provided the modern Attila with additional weapons of destruction.

One reason why so many are profoundly distressed at this latest international tragedy is that they are living

*As refugee families fled through France, at every halt they posted notices on boards such as these, hoping thus to guide relatives to join them.*

INTERNATIONAL



It is now, in the darkness, in the confusion, when everything seems to be going wrong, that we need to "hold the beginning of our confidence steadfast unto the end." Hebrews 3:14.

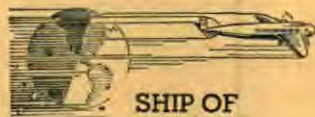
And we *should* be confident. God has handled situations like this before. Time and again He has caused "the wrath of man" to praise Him. Psalm 76:10. Why should we think that He will fail in this greatest crisis of the ages?

Then, too, we have "the more sure word of prophecy" to encourage our sinking hearts—prophecy that pictured in advance, with astonishing accuracy, the rise and fall of empires, that outlined long ago the course of history to the end of time, that even assures us that the divisions of the Roman Empire, like iron and clay, will never be permanently reunited till Christ shall come to reign.

Yes, we have evidence enough in the Bible and history to convince us overwhelmingly that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will;" that "He removeth kings, and setteth up kings;" that "He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again." Daniel 4:25; 2:21; Job 12:23.

So let us not worry overmuch at the seeming tragedies of our time, nor be unduly disturbed by the loud boastings of those who have seized power for the moment. Rather, let us turn our eyes trustingly heavenward, striving to watch God "working His purpose out." With perfect vision, perfect understanding, and perfect judgment He is directing the course of history to its final consummation. With infinite wisdom He weighs each claim and counterclaim, each move and motive; and with inflexible purpose and omnipotent power He plans and guides in everything toward the final triumph of goodness, the victory of every righteous cause.

When such a faith is ours, and such a perspective has brought tranquillity to our troubled souls, then it shall be said of us, as it was once said of another in the long ago, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Psalm 112:7.



SHIP OF LIGHT

THE voyages of the S.S. "Washington" through mine- and submarine-infested seas to rescue American citizens from the European holocaust provides a stimulating picture.

While every other ship in those waters steams with portholes covered and all deck lights extinguished, the "Washington" proceeds on her dangerous way

for AUGUST 13, 1940

#### OUR COVER PICTURE

Typical of the intense interest manifest everywhere today in the epoch-making events of our time is this scene in Times Square, New York City, where hour by hour the crowds watch the changing map of Europe. Everywhere, too, people are asking, What do these things mean? and many are turning once more to the prophecies of God's word for an answer.

with full illumination, and with special floodlights directed upon the large American flags painted on her sides.

It is virtually a ship of light sailing into a darker night than Europe has ever known, threading her way through a thousand threatening perils on her mission of mercy, and finally emerging crowded with refugees bound for safety and home.

In many respects this ship affords a striking illustration of the place and work of the church of God in this evil hour. Sailing through treacherous waters, menaced by enemies on every hand, the church pursues its way through a blanket of spiritual darkness more dense than has ever yet settled upon mankind. Yet it travels with all lights ablaze. Within and without it glows with the glory of God. From every porthole shine the rays of divine truth, while its brightly illuminated marks of identification tell that its registry is in heaven.

*This battered hulk was once a French hospital ship, while the debris at the right was a hospital train—both destroyed by bombing planes in the Battle of Dunkirk. The Red Cross has proved an added peril rather than a protection in this war.*

INTERNATIONAL



The mission of this mercy ship is to gather the last of the refugees from this sin-cursed and war-torn old world and carry them to the peace and protection of the kingdom of God. It is sent out from the homeland above to call at port after port in "every nation, and kindred, and tongue, and people," to take on board the remnant that shall be found willing to keep the commandments of God and the faith of Jesus. Revelation 14:6.

Perhaps this brave ship of light is calling at your port today—calling for the last time, picking up the last few passengers in your district who want to go home to heaven to serve God throughout eternity. If so, haste to the gangway without delay.

This work of rescue cannot go on forever. One day, and it cannot be far off now, the word will go forth from the courts above, "It is done;" and the decree will be proclaimed: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 16:17; 22:11.

That will mean that the work of the church is over, that the gospel has completed its witness to all nations, and that the end has come. The rescue ship will have completed its last voyage.

Then hail, ship of light! Take us on board today!

Are the

# ADVENTISTS RIGHT *After All?*



KEYSTONE, INTERNATIONAL

*Big Nazi gun sending its load of death and destruction toward the Maginot Line.*

*Above: The Hague Peace Palace.*

## *Events Sustain Their Predictions*

by

J. O. WILSON

ALMOST every Christian today believes that the unprecedented conditions of our time have *something* to do with prophecies predicting the end of the world. Indeed, it is a fact that thousands—yes, millions—of people in the world, many of whom are not even Christians and have no knowledge of the Bible, have a very definite idea that the trend of events in the world indicates that something great and dreadful is about to happen. They look upon the present as the supreme crisis of the ages, and do not hesitate to say so.

Now if the reader is one whose memory reaches back to the days before the World War, he will recall that an entirely different state of affairs existed at that time. There was some trouble in the world, to be sure; yet it was rather a

popular notion among Christians of those days that man had, through education and culture and religion, just about brought himself up to the place where he was too good and too wise to engage any longer in the barbarous and stupid practice of war. There was to be a world court, where all nations would settle their misunderstandings in a peaceable way. Swords were to be beaten into plowshares and spears into pruning hooks. No more waste on arms and ammunition, on battleships and guns. The gory age of war was at an end. The glad days of the "golden age" were being ushered in. Man planned and reckoned on centuries of peace. Silver-tongued orators were at the zenith of their power and popularity as they went up and down the land spreading this pleasing idea of "peace on earth, good will toward men."

Now, it will be remembered that in those days Seventh-day Adventists were preaching, as they always have done and still do, that the setting up of the kingdom of Christ on this earth would come about in quite a different manner from that. While they agreed with the beauti-

ful ideals of the peace orators, yet they preached, upon the authority of God's word, that war and crime would continue and increase, that they would become much more cruel and terrible, and that the coming of Christ to establish His kingdom would overtake the world in its final great Armageddon and not in a golden age of peace.

Such a message was not, of course, very popular. It was an unwelcome doctrine. Adventists were dubbed "calamity howlers." They were accused of preferring to see crime and war continue, in harmony with their pessimistic preaching. Men were going about to establish peace, and they would brook no interference. Adventists were thought of as fanatics. Surely nothing that they were teaching need be taken seriously. A group of men so radical on this one point must surely be radical and wrong on all others. Such was the situation before the war.

Then the beautiful dream of the average Christian of those days was abruptly

and rudely shattered by the horrors of a terrible world war. Like a bolt from the blue it came. Men began to remember that the Bible *did* say something about a great and final "Armageddon." That word of prophetic Scripture, so nearly forgotten, came much into use. Could it be possible that the Adventists were right after all?

A disillusioned world, thus rudely awakened from the beautiful dream of its own making, has had, since that momentous day, several years for serious reflection. The World War was followed by a patched-up world peace; then by this second world war. As a result, there has come about a realignment of Christian opinion on the subject of the second coming of Christ, until today there is a general feeling that this great event is near, even though the idea may be far more vague and hazy than it should be in the minds of many. Almost all Christians now agree with the Adventists that the great climax of the ages is upon us; that the coming of Christ and the end of the world are to be expected in the near future.

The question that now presents itself is this: May it not be possible that other things taught by the Adventists are also worthy of our attention?

### *Part of Protestant Reformation*

Seventh-day Adventists are Protestants. They are Fundamentalists. They believe the Bible from cover to cover. They believe that every ray of light that was hidden during the Dark Ages will again shine forth in this "time of the end," so that those who are preparing to meet the Lord at His coming will be obeying and teaching the full gospel truth as it was taught by Christ Himself and by His apostles. They believe that the Protestant Reformation was a movement in the providence of God that began this restoration of light and truth; but they do not believe that God's truth-restoring program was completed in the days of Luther nor yet in the time of Wesley, but that there remain precious truths to be restored even yet in this "time of the end." They believe, in short, that God raised up the Advent movement in fulfillment of prophecy and for the purpose of completing the Reformation and heralding to the nations of earth the announcement of the second coming of the world's Redeemer.

And who can say that they are not right in this? Surely their claim is worthy of careful consideration. If we should find them wrong, we would be none the worse off for having made the investigation, but rather would be the better informed. We have nothing to lose. And if we should find that they are correct in their view, then we have a great deal to

## LAMP IMMORTAL!



JAMES E. DYKES

O lamp immortal, word of God divine.  
Send forth thy kindly beams; illumine our path!  
Thy torch of truth alone will dare to shine  
Through nights of terror and dark days of wrath.  
A new dark age of tyranny demands  
The strength of martyrs bold, a holy aim.  
A burning love. O Lord, give us clean hands—  
Hands fit to hold aloft the sacred flame.

gain. Every consistent Christian wants all the light he can get from God's word, for that word will lighten his pathway "more and more unto the perfect day." Proverbs 4:18.

### *Special Light for Last Days*

We should make diligent search for truth in these last days. If it is true that the great day of all days is near at hand, and we are about to be called upon to meet our Maker in judgment, then nothing else can possibly be quite so important to us as knowing that fact and preparing for that great event. If God has light for us in these last days that will help us to be ready, nothing else can be half so important to us as learning and following that light. No worldly business, no social standing, no sectarian prejudice, no preconceived idea, be it ever so precious to us, should deter us from laying hold of whatever truth or

message of reform God has for us at this time.

Back in the days of the Reformation, when some of the Protestants were fleeing to the New World for larger liberties, Pastor John Robinson gave the following advice in a farewell speech made to a group of his followers who were departing for America:

"If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word. . . . But withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness and that full perfection of knowledge should break forth at once."—W. C. Martyn, *History of the English Puritans*, vol. 5, pp. 70, 71.

This is sound advice, and a very sane attitude. It describes the open-mindedness, but withal, the thorough carefulness, of the sincere seeker for truth.

Shall we not apply that principle in dealing with the claims of the Adventists? If anyone has been heretofore prejudiced against them, surely he must admit that during and since the first World War down to this day the general trend of world events has been so strikingly in harmony with the prophetic interpretation taught by them that all their claims and their teachings must now be held to be worthy of the careful and unbiased examination of every lover of truth.

## Flashlines

**GREATEST INFLUENCE** "Of course the most important center of influence is the home," asserted the Archbishop of York in a letter to the London *Times* on the prevalent ignorance of Christian teaching among English children. "If we could see a revival of family prayers and of the custom whereby parents and children go to church together regularly, that would do more for the religious life of the country than anything else."

**JEWS IN BRITAIN** Professor Selig Brodetsky estimates the number of Jews in Britain at 330,000, "and, of these," he says, "200,000 live in London; between 35,000 and 40,000 live in Manchester, and between 25,000 and 30,000, in Leeds. There is a Jewish population in Glasgow; but,

by W. L. EMMERSON

apart from a few main towns, Jews are to be found only in driblets. The recent advent of Jewish refugees has probably increased the total by 10,000."

**THE BIBLE IN GERMANY** That interest in the Bible in Germany is undiminished is evident from a leaflet of the German Faith Movement, which states that "in more than 2,000 parishes in Germany there was organized a Bible Week designed to strengthen the hearts of the parishioners." It is further stated that a missionary magazine called *Thy Kingdom Come* has a circulation up to 150,000 copies an issue.

# Youth's PROBLEMS



GENDREAU

## The Problem of Salvation — 2

by

D. E. REINER

WHEN man was made in the beginning, a place was left in his heart that nothing could fill but God. From that day to this nothing in this world can ever satisfy him until God has been given His rightful place. Pleasure, wealth, or fame will never do it. All the merrymaking, the fun and folly of the world, will never still the cry of the heart. That is why so many disappointed, lonely, and rather hysterical youth today are rushing to and fro in the earth seeking something to satisfy their souls—something that can be found only in Jesus.

Youth's great need today is the religion of Jesus, which is another way of saying that they need the salvation that Jesus offers and that He alone can work out in their lives.

Christianity is indeed a religion for youth, and was brought to us by youth—the youthful Christ and His disciples. Children and youth loved Him, and heard Him gladly. They followed Him in masses, singing His praises. There must have been something worth while about the Christian religion then. Why not now?

Consider what Christianity has to offer:

1. *A challenging life.* It requires the very best—in purity, uprightness, and honor. It challenges us to excel in everything to which we set our hands.

2. *A purposeful life.* It calls us away from aimless pursuits, and demands complete consecration to the noblest tasks.

3. *A progressive life.* It inspires us to constant growth and development of body, mind, and spirit.

4. *A heroic life.* It sends us forth on

a glorious mission as champions of righteousness. It presents before us a world to be warned, and to be won for Christ.

5. *A happy life.* It brings us together with worth-while associates, who lead us upward, elevate our thoughts, and help us to live a larger and more abundant life.

6. *An endless life.* It brings before our vision a grand tomorrow—life eternal in a new and better world.

Christianity is more than a set of doctrines. It is a Person. It is Christ living, Christ dying, Christ calling, Christ uplifting, Christ cleansing, Christ restoring. To understand the Christian religion we must somehow get to know

Christ. And when we have found Him, the whole problem of salvation will be solved.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

Christ alone can save us and give us the more abundant life we crave. He is calling now: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. Let us respond in these beautiful words by Charlotte Elliott:

"Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come, I come. . . .

"Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come."

### The Practice of Faith

There is David up among the sheep-folds, with lots of time to spare, hours upon hours when there is no pressing or urgent duty, he can move about the fields and hillsides killing time, but look what use he makes of his leisure: his skillful practice with the sling. Out of this patient practice came David's challenge to Goliath. You must know that the big contests of life greatly depend upon how we act in private, and to what purpose we use the free time each day. David refused the king's armor. He fell back upon the weapons he was accustomed to. *It takes long practice to become skillful in faith and prayer and patience.*—Dr. John Macbeath.



FOR many years the *Signs of the Times* has been telling the world that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," and urging all to "come out of her, . . . that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 14:8; 18:4.

It has been explained that Babylon is a system of false religion pictured in prophecy as a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And," says John the revelator, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Revelation 17:4-6.

Doubtless, in the minds of many there has come the question, Just what is Babylon? How can we know what system of religion Babylon represents? Let us study the question in the light of Scripture.

Babel was founded by Nimrod, the great-grandson of Noah; "the beginning of his kingdom was Babel ["Babylon," Genesis 10:10, margin]." Spurrell translates verse 9 thus: "He was an overbearing tyrant in Jehovah's sight;" while Young says: "He was a hero."

Nimrod established a religion that has continued down through the ages; and in different forms, and with different priesthoods and ceremonies, it exists even today. The followers of this false religion built a great tower by which they hoped to get into heaven—by another way than that planned by God, and outlined in Genesis 3:15. God had said that there would never be another flood, and placed in the heavens His bow of promise as a sign that His word would not fail; yet they disbelieved His word, and said: "Let us build us a city and a tower, whose top may reach unto heaven." Genesis 11:4. They determined to save themselves by their own efforts and by schemes of their own devising.

There have been times in the history of this world when the false church—Babylon—has seemed to have complete domination, and God's church has

WHAT IS

# BABYLON?

*Some Identifying Marks of the Great Apostasy*

by HENRY F. BROWN

been overshadowed. Its deities were honored and served, even in the temple at Jerusalem. The sun became one of the principal objects of worship, and this worship at times well-nigh excluded the worship of the Creator.

Finally God permitted His people to be taken captive by the nations who served Nimrod's gods. Here we find a face-to-face encounter between Daniel and his three companions and the priests of Babylon. On the occasion of the interpretation of Nebuchadnezzar's dream this false religion openly declared its principles. Faced with a real test her priests confessed their impotency, and

frankly declared that they could reveal nothing about the future, as their gods knew nothing about it. They then enunciated the principal article of their creed: The gods have no dwelling with flesh. Daniel 2:11. This principle has dominated Babylon's system throughout the ages. "There is a great gulf fixed," they say, in effect, "between man and God; the priests must bridge it. The gods do not dwell with human flesh."

This belief is a cardinal doctrine in Babylon today. Indeed it is the taproot of the whole plant. The doctrine of the immaculate conception holds that God was too holy to come to dwell in human

flesh; that it required a sinless human mother to give the Saviour birth. This has become a dogma today. The Council of Trent said in its fifth session (June 17, 1546): "This same holy synod nevertheless declares that it is not its intention to include in this decree [of original sin], where original sin is treated of, the blessed and immaculate Virgin Mary." Pope Pius IX published a bull (Dec. 8, 1854), stating that "the blessed Virgin Mary was from the first moment of her conception free from all stain of original sin." Some of the fathers of the Church went so far as to say that her mother also conceived immaculately.

The true religion of Jesus is precisely the opposite of the religion of Babylon. The Scriptures state very definitely: "They shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:23. Paul clarifies this, by saying: "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merci-

*Sun worship has at times well-nigh excluded the worship of the Creator.*



(Continued on page 14)

# God's TWO GREAT BOOKS

THE Creator reveals Himself and His will to man through the two great volumes of His word—the book of nature and the Scriptures. He is the author of both, and they are therefore in perfect harmony with each other. By different methods and in different languages the book of nature and the Bible bear witness to the same great truths, and bear the impress of the same Master Mind. With all the newly discovered wonders of science, the researches of men bring forth nothing that conflicts with divine revelation. The two books shed light one upon the other.

The apostle Paul recognized this great fact when he declared to the Romans that all men will be “without excuse” in the day of final reckoning because the “eternal power and Godhead” of the Creator have been made intelligible and clearly visible by His works. Romans 1:18-20. In agreement with this are some of the world's greatest scientists. Sir John Herschel, British astronomer and one of the leading scientists of the nineteenth century, declared that “all human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures;” and Louis Pasteur, noted French scientist, said that “posterity will one day laugh at the foolishness of the modern materialistic philosopher. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged at my work at the laboratory.”

Modern scientific investigation is causing ever-increasing numbers of materialistic philosophers to join in the retreat from scriptural skepticism to belief in the word of God. Among these is Friedrich von Huene, paleontologist of the University of Tübingen, who in his Confession said: “The Bible is to me God's word, and this from beginning to end. It is foolish to say that the Bible is not a scientific book. Certainly it does not pretend to be this; but when it touches the things of nature it is in the right.”

True science has to do only with ascertained facts. A theory or hypothesis is never reckoned as science until it has been proved true. Dr. John Lord said that “there can be no science except what is based on indisputable facts, or accepted

## *Amazing Harmony of Science and the Bible Vindicated by Modern Research*

by TAYLOR G. BUNCH

principles.” Any person has a right to advance a theory or a supposition, but he has no right to dignify it with the name of science until it has gone through the test tube of scientific research, and been proved true by indisputable facts and on the basis of accepted principles. Much that is called science is neither science nor scientific. There is a “science falsely so called” that divine inspiration calls “vain babblings.” See 1 Timothy 6:20.

### *The Most Fundamental Fact*

“In the beginning God created the heaven and the earth” is the most fundamental of all truths, the most basic of all facts. The well-known writer, Jean Paul, truthfully said: “The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophy.” As a perfect book, the Bible begins at the proper place, with creation, and ends with a description of the new creation. The psalmist truthfully said: “Thy word is true from the beginning: and every one of Thy righteous judgments endureth forever.” Psalm 119:160. The marginal reading, “The beginning of Thy word is true,” contradicts the conclusions of many modern materialistic theologians and scientists. The attacks of skepticism have centered on the Genesis record of the beginning of things; and yet not one scientific discovery has been made that disproves or contradicts the Biblical record in the least particular. True science furnishes abundance of proof that the book of nature is filled with demonstrations of the divine authorship and inerrant truthfulness of the Scriptures.

The Bible has never yet been compelled to retreat before the advancement of true science, but speculative science has more than once had to retreat before the scientific declarations of Scripture.

Creation is the most reasonable and the most logical explanation of the beginning of life and matter. All reasoning must eventually reach what Spencer called a First Cause, and recognize the fundamental fact that something does not come out of nothing without direct creative power. In the natural realm it takes matter to produce matter and life to produce life. This is a basic principle that all are compelled to recognize because of the observations of fact. Science soars high into the starry heavens, and explores the deepest depths of the earth and sea; but she brings nothing from her treasure house of knowledge that conflicts with the written word of God. Ignorance often seeks to support false views of God and His works by appeals to science; but nature and the Scriptures always corroborate and shed light upon each other.

Walter M. Chandler, New York attorney, gives the following testimony in regard to the confirmation of the Scriptures by the discoveries of modern science: “If the teachings of the Nazarene are a faithful portrayal and a truthful expression of all the verities of heaven and earth, then Christianity has nothing to fear from the discoveries of science, from Roman catacombs, Arabian hieroglyphics, the sands of Egypt, or the ruins of Nineveh and Babylon. Science is the high priestess of nature and nature's oracles, and no single revelation of science can disprove or contradict the simplest truth of nature's God. . . . The Christian need have no fear of the results of scientific investigation or historic revelation. Assyriology, archaeology, and paleontology, interpreted and applied by the finest scholarship and the most superb intellects of earth, have spent all their stupendous and concentrated forces in the direction of the discovery of natural and historic facts that would confirm or



"The book of nature and the written word shed light upon each other. They make us

acquainted with God by teaching us something of the laws through which He works."

destroy the Christian theory of things. And yet not one natural or historic fact has been discovered that seriously disturbs the testimony of the evangelists or impairs the evidences of Christianity.

"A few unlettered fishermen, casting nets for a livelihood in the waters of Genesaret, framed a message to humanity based upon the life and martyrdom of a Galilean peasant, their spiritual Lord and Master, and proclaimed it to the world; and all the succeeding centuries of scientific research and skeptical criticism have not shaken mankind's confidence in its truthfulness and its potency. If eighteen hundred years of scientific investigation have resulted only in proof and vindication of the historic asseverations of the Sacred Scriptures, and further investigation gives promise of still further proof and vindication, tending to remove all doubts and destroy all fears; nothing but rank stupidity and crass ignorance will

place obstacles in the way of ultimate analysis and complete revelation."—*The Trial of Jesus*, vol. 1, Preface, p. 25. Written in 1925.

### Discoveries Confirm Inspiration

Speaking of the clearing up of apparent difficulties and imperfections in the Biblical record, Simon Greenleaf, late Professor of Law at Harvard University, said: "Indeed, they have been gradually vanishing, and rapidly too, before the light of modern research, conducted by men of science in our own times. And it is worthy of remark, that of all the investigations and discoveries of travelers and men of letters, since the overthrow of the Roman Empire, not a vestige of antiquity has been found, impeaching, in the slightest degree, the credibility of the sacred writers; but, on the contrary, every result has tended to confirm it."—

*Testimony of the Evangelists*, page 47. Simon Greenleaf was the author of "Treatise on the Law of Evidence," which, according to the *London Law Magazine* has shed more light upon the law of evidence than has shone "from all the lawyers who adorn the courts of Europe." He therefore speaks with authority on the question of evidence and the credibility of witnesses.

The assertion that scientific research is disproving the scriptural record and that all the leading scientists are disbelievers in divine revelation is a falsehood designed to deceive the ignorant who desire to be found on the side of scholarship and who are blinded to what is actually taking place in the realm of true science.

The chief purpose of the Scriptures is to reveal to man the science of redemption, which is the science of all sciences. There is no higher or more important study than of those truths which build character and regenerate sinful nature. This is the science that enters into the eternal purpose of the Infinite, and will be the study of the redeemed throughout the endless ages of eternity. But in order to attract the attention of all classes and to inspire confidence in its revelations, the Bible deals with all the sciences, and with every question of interest to man. It is the most complete book ever written; a veritable "library of human experience."

In the Scriptures the astronomer will find a great deal to interest him in order that he may discover "the Bright and Morning Star" and "the Sun of Righteousness." The geologist will find in the Bible a mine of valuable information regarding the formation and structure of the earth, which will lead him to "the Rock of Ages." The botanist will find hundreds of plants and trees mentioned in Holy Writ; but chief of them all is the "Plant of renown," "the Rose of Sharon," and "the Lily of the valley." The honest zoologist will become acquainted with "the Lamb of God" and "the Lion of the tribe of Judah." The physician will be brought in contact with the Great Physician, who has a sure remedy for the plague of sin.

The Bible alone of all ancient literature is free from the superstitions and errors prevalent at the time of their writing. The sacred writings of all pagan and semipagan peoples are filled with assertions that have become absurd and foolish in the light of modern scientific and historic discoveries. Without divine inspiration, a thousand blunders would have been as inevitable as in the ancient literature of man. The agreement between the Scriptures and the discoveries of modern science is an undeniable proof of their supernatural origin. No other conclusion is possible.

# Do FOREIGN MISSIONS PAY?

by A. F. TARR

President, South African Union  
Conference of Seventh-day Adventists

"WILL you not send for some water from the Sabbath Mission, that I may drink it and perhaps recover?" The little Basuto boy who made this request lay critically ill in his father's hut in Basutoland. His only covering was one end of a cotton blanket; the other end was folded underneath him to protect his thin body from the hard mud floor on which he was lying. During the weeks of his suffering his parents had repeatedly enlisted the aid of friends and witch doctors, but to no avail. The little body had wasted away until now the child hung perilously between life and death.

The simple request the child now made of his parents for water from a near-by mission was a modification of a plea that had often been on his lips during his illness. He had begged that instead of attempting by witchcraft and heathen methods to stay the disease, a missionary might be called from the Christian mission. The mission was in sight of the hut. It lay nestled in a valley overlooked by the plateau on which stood this and many other Basuto homes. When his first pleadings had failed, the tired little boy had devised this compromise. He thought to himself, Even if

my father will not allow the missionary to come, what objection could he have to my drinking a little water from the mission spring? Secretly he felt that the mission was a holy place; perhaps there would be some merit in the water.

As his parents listened to this new request, their hearts were touched. Their child had tried even in his illness to see things as they saw them, and now his plaintive request seemed very easy to grant. Its very reasonableness made them willing to do more than he asked. Was it perhaps possible, they thought, that the missionary might succeed where others had failed, and that their child might even yet be restored to health? They decided to send a messenger, asking if the missionary would come.

Of course the missionary responded at once. On arrival he prayed for the child, and then he treated him. The child was marvelously restored. Parents and child were convinced that the healing came from the missionary's God. So convinced was the child, and so grateful for his recovery, that he longed to know more about the missionary and the One who had been so good to him. He earnestly besought his parents that he might attend the mission school. Permission was granted, and today that Basuto lad is a faithful student, bearing responsibilities in the mission program, and working

earnestly to prepare himself for service among his people.

This Basuto lad's experience is but one of thousands that missionaries meet, and that go to convince the eyewitness of the

value of Christian missions. I use the word "eyewitness" advisedly, for, too often, despite the glamour of romance that through the years has attached itself to foreign missions, they have been envisaged with a vagueness that generates suspicion and prejudice, and sometimes even opposition. Comparatively few have tried to assess the benefits, direct and indirect, that the self-sacrificing missionary inevitably confers.

## *Benefits to the Heathen*

1. *Intellectual and Moral.* The very presence of a missionary influences the community in which he lives. In his habits, in his home life, in his demeanor, in his appearance,—all aside from his missionary activity,—he is distinguished from the people about him. This distinction alone has an arousing, stimulating effect on the heathen. Their minds, abused, depraved, and confined within set grooves of thinking, are awakened from stupor and given a new vision.

Other stimuli follow this initial arousal—the words of the missionary, the example he sets in his daily life; and the facilities offered by the mission school, where the head, the heart, and the hand are directed. It is the missionary's intention that the school shall lay an intellectual foundation for the appreciation and acceptance of the gospel. Invariably there thus comes to the heathen a dissatisfaction with the ignorance and superstition of the past, and an awakening of impulses and desires to do greater and better things.

It is likewise the missionary's purpose that through the boys and girls—and, in many cases, the men and women—who enter the mission school's doors and are later qualified in a central training school to lead and teach their people, his own restricted service shall be greatly multiplied, and the mission school thus become a mighty factor in uplifting the heathen peoples.

2. *Medical.* The physical benefits dispensed by doctors and nurses as well as



*This chief was operated on by the wayside. A not unusual scene at Kolo Mission, Basutoland.*

by the many nonmedically trained, yet ever willing, missionary workers, furnish side lights on missionary endeavor that are most intriguing.

The aged and sick are no longer ignored, or, worse still, placed at the mercy of a witch doctor who might, and probably would, prescribe the most diabolical treatment. No longer is a child's badly burned arm—by way of a single illustration—rubbed with cow dung until infection riddles the body and the child is left to die. Instead, the missionary—be he medically trained or not—is called, and untiringly he gives the best of his skill for the physical restoration of the afflicted one.

R. T. Cochrane, M.D., M.R.C.P., Secretary of the British Empire Leprosy Relief Association, says: "Medical missionaries have ever been in the vanguard of the battle against disease and death."

As I have personally watched the mission doctor on his daily rounds in a leper compound, and have observed the smiles and words of appreciation with which he is greeted by his grateful patients, I have been profoundly impressed with the worthiness of his labor of love. The gratitude is the more understandable as one reads the following statement from the pen of a missionary doctor: "Many arrive at our leper colonies in a dreadful state; but after the routine treatment for a few months, which, in addition to medical treatment, includes diet, personal hygiene, and manual labor in the form of gardening and crop growing for the colony's need, a great improvement is seen in their condition. Hundreds have thus been returned to their homes to live once again as healthy and useful citizens."

3. *Social.* Side by side with the mental and physical benefits must be placed the incalculable blessings of family and social life. Said James Russell Lowell: "You cannot point to a single square mile in the world where sick people are cured, children protected, womanhood honored, and the sacredness of human life regarded, which does not owe all this to Christianity."

And here is a happy word picture of a girls' school and its influence: "We have operated the girls' school for over ten years now, and evidences of our work are seen in all parts of the field in the homes of our workers and believers—clean, healthy children; family worship morning and evening; well-built, hygienic houses; and Christian harmony as seen in parents and children with happy, smiling faces, filled with Jesus' love and the hope of a better land above."

The Honorable Jan H. Hofmeyer, South African historian and statesman, and a keen observer of mission activity, remarks: "The missionary is still, as he

has always been, the spearhead of native development."

Lord Irwin, former Viceroy of India, has said: "While I was Viceroy, I was able to see a good deal of their [the missionaries'] work, and appreciate not only its moral and social results, but the spirit in which it was conducted. Among outcasts and lepers, among criminal tribes or aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills, I have seen men and women slaving devotedly to translate the message of Christ into the practical language of Him who went about doing good. In spite of the tragedy of disunity within the Christian ranks, they are doing work of quite incalculable value to India, and their most powerful sermons are in their lives."

4. *Spiritual.* But it is in the spiritual realm that the ultimate objective of Christian missions lies; and here it is that their greatest accomplishments are achieved. The gospel of Jesus Christ, when preached in simplicity, is winning its way to human hearts, and awakening

dead souls to vigorous life and power. Social and tribal barriers that centuries have erected disappear, filth and degradation give way to cleanliness and a sense of purity and honor, and souls once steeped in vice and superstition now irradiate love and joy and peace—indisputable evidence of the conquering, transforming power of the only gospel that saves.

Was it not in anticipation of this that the church was charged with the commission: "Go ye into all the world, and preach the gospel to every creature"? Mark 16:15. For the sake of "every creature," no matter where or in what condition, that charge was given. Nor is it the church's responsibility to discriminate in its obedience to that commission. The "creatures" lowest down in the scale, as men would view them, are those in whose lives the transforming grace of God is seen in its most arresting qualities.

From the pen of an eyewitness of this wonderful work we read: "Yes, all that

(Continued on page 14)



## THE WORK MUST GO ON

A FEW weeks ago we published a stirring article under the caption, "War or No War—Missionaries Carry On."

That is the spirit of the great world-wide missionary movement represented by the *Signs of the Times*.

Yes, and war or no war the great mission program must be supported. There can be no drawing back just because times are difficult. There must be no retrenchment now—not now—in the crisis of the battle. There must be no failure when the task is so nearly done.

So once more we bring to the readers of the *Signs of the Times* our annual appeal for missions.

Every week this year you have read in the *Signs* some message from our workers overseas. And if these have not already answered your question, Do Foreign Missions Pay? the splendid, well-reasoned article on these pages will surely do so.

What will be your response? The needs are greater than ever, the times are a thousandfold more serious. Surely the hour has come for all of us to make a larger contribution to the work of God in the world's neediest places than we have ever thought of making before.

The great 1940 Harvest Ingathering for Missions is now on. If someone asks you for a gift, make your offering large and generous, befitting this great and solemn hour.

And if no one should call upon you, accept this as a personal appeal to your heart—and your pocket—from the Editor himself. In this case, send your gift direct to this office. It will be duly acknowledged by the Treasurer, and mentioned in the paper.

Mark your gift, "MISSIONS," and mail it now to *Signs of the Times*, Mountain View, California.

EDITOR.

WHEN a man dies, he does not go to heaven. He does not go to hell. He does not go to purgatory. He does not go anywhere.

When a man is dead, he is not alive somewhere else—in some other condition. He is not alive at all—anywhere—in any condition.

When a man is dead, he has stopped living altogether.

It seems quite unnecessary to insist on such perfectly obvious things, such entirely simple things.

But it is not unnecessary. We have been brought up to believe that death is not death at all; rather, that it is life separated from God.

Consequently, when a person dies we think of him as alive somewhere else, in some other condition, good or bad according as he has lived in this life.

He has, so we have been told, gone to heaven, gone to hell, gone to purgatory. In any case, he is not dead. He is alive—somewhere.

Such mistaken views grow out of the false doctrine of the immortality of the soul, which has come to be basic in the theological conceptions and teachings of many religious people.

One thing is sure. The doctrine of the natural, inherent immortality of man never came out of the Christian Scriptures.

If we accept the Bible as the basis of our Christian faith, we can never accept the doctrine of the immortality of the soul.

The uniform teaching of the Bible is that man is mortal.

It is not denied, however, that man is capable of immortality. The Bible clearly teaches that under certain conditions the gift of immortality may be conferred upon him.

There is no question but that God can confer immortality upon any person by prolonging his life.

But, if having begun to live, he shall continue to live, it will not be because of any inherent principle of life within him irrespective of his condition and independent of the will of God. It will be solely because God is pleased to continue his existence.

If God does not confer immortality upon us, we shall never have it.

Indeed, if at any time God should now withdraw His sustaining power or cut us off from His favor, our existence would instantly come to an end.

Continued life is dependent, therefore, upon His continued favor.

And continued favor He has made to depend upon conditions He has laid down Himself.

The English Bible uses the word "immortal." But it uses it only once. This

When a Man

# DIES--

WHAT  
HAPPENS?

*Does He Continue to Live  
Through His "Natural Immortality"?*

by

CARLYLE B. HAYNES



*When Jesus comes, the righteous dead shall receive the gift of immortality.*

sole occurrence of the word will be found in 1 Timothy 1:17. Turn and read it.

Here the eternal King, "the only wise God," is said to be "immortal." The Scriptures do not use the word again.

Consider that a moment. And consider in connection with it that the words "soul" and "spirit" occur in the Bible more than one thousand times. Never once is the term "immortal" connected with either the soul or the spirit.

The writers of the Bible had more than a thousand opportunities to inform us that the soul is immortal.

They never did so. Not once.

There ought to be some significance

attached to that most important fact.

No one will question the immortality of God. We all admit that.

He is "eternal, immortal, invisible, the only wise God." These are the attributes of God. They are not the attributes of man.

The word "immortal" is used with reference to no other being. Man is never called immortal in the Bible.

The soul of man is never called immortal. The spirit of man is never called immortal. It is true that they often are called that in the pulpit; but they never are in the Bible.

Indeed, the exact opposite is constantly affirmed throughout the Scriptures.

But what about "immortality"? Does not the Bible have a great deal to say about that? Let us study every occurrence of this word.

You will not be wearied, for the word occurs only five times.

Certainly in examining every passage using the term "immortality" in the Bible we shall come to learn what the Bible teaching on this subject is.

We should discover who has immortality, who does not have it, how those who do not have it may get it, upon what conditions it is given, and at what time it will be conferred if the conditions for obtaining it are met.

The whole relation of humanity to this divine attribute should be clearly established by such a study.

Take your Bibles and turn to 1 Timothy 6:13-16.

Here is the plain, bold statement of fact that God "only hath immortality."

Clearly this settles forever the whole question as to whether mankind possesses immortality. God only possesses it. Then man does not.

The fact being established, and by God's own word, that God alone possesses immortality, the question immediately arises, What is man's

relation to this divine attribute? Is it possible for him ever to obtain this precious gift?

Turn now to another occurrence of this word. Romans 2:5-7.

In this passage the relation of mankind to immortality is set forth plainly. They are seekers for it.

Now men do not seek for that which they already have. The very fact that they are seeking for immortality is conclusive evidence that they do not already possess it.

But this verse shows something more. It discloses clearly that only those who seek for immortality by "patient continu-

ance in well-doing" will obtain it. Only a certain class will have it conferred upon them.

This certainly and clearly teaches that immortality is conditional. It depends upon acceptance of a certain character, a certain experience—an experience in "well-doing."

Those who do not have this character and experience have no promise of ever receiving immortality.

If we are seekers for immortality, where shall we obtain it? From what source shall we secure it? To whom shall we go for it?

Turn to 2 Timothy 1:10.

Death passed upon all men through Adam. Through Christ death was abolished. If Christ had never come to this world to die for sinners, they would all have died in their sins. All had sinned. And "the wages of sin is death." They were all under condemnation—all under the sentence of death.

The human race would have perished had it not been for the voluntary sacrifice of Christ.

But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life." John 3:16.

The sentence of death, "the wages of sin," was abolished by Christ. Those who believe in Him will not have this sentence executed upon them. And belief in Christ not only abolishes the penalty for sin, it also secures for the believer the inestimable possibility of immortality. This has been brought to light "through the gospel."

Immortality, therefore, is in the gospel. It is possible for man to obtain it, but only "through the gospel."

It follows, then, that those who do not accept the gospel do not have, and can never have, immortality. The only way to secure it is "through the gospel."

If men reject the gospel, whatever else they may have there is one thing they do not have. That is immortality.

There is not, and there never will be, an immortal sinner.

We have no dispute, then, with those who believe that it is possible for men to have immortality. The possibility of obtaining it has never been denied.

Just as confidently as do those who accept the theory we are opposing,—the inherent immortality of all men,—do we hope for immortality.

More earnestly than they do we advocate the doctrine of immortality.

It is the *basis* of our hope upon which we differ.

They claim it as an inheritance from Adam.

We claim it as a gift through Jesus Christ.

But to continue our study. The next occurrences of the word "immortality"

## COMING NEXT WEEK

in addition to the regular features:

**God and the Crisis**  
Leon A. Smith

**Things Money Can't Buy**  
C. L. Paddock

**Modernizing the Bible**  
Lucretia L. Harmon

**Hidden Stream**  
D. H. Wilson

**The Problem of Temptation**  
D. E. Reiner

**Does God Answer Prayer?**  
Wilfrid E. Belleau

**Prophetic Preview of Modern Inventions**  
Taylor G. Bunch

**Light in the Lagoons**  
Madge Haines Morrill

**Does God's Law Apply Now?**  
W. B. Ochs

**When Death Comes—What Then?**  
Carlyle B. Haynes

**Just Today**  
Inez Brasier

will be found in 1 Corinthians 15:51-54. Turn and read these verses.

Here we are told when this attribute of immortality will be conferred upon those who obtain it "through the gospel."

The time of putting on immortality will not be at death. It will be at the resurrection from death, "at the last trump."

## Don't JUDGE TOO QUICKLY

by C. L. PADDOCK

I SAW an unusual sight not long ago. It was a lovely summer day, and the countryside was beautiful. As I drove into the yard on a little farm, I saw a man sitting in a chair, hoeing his garden. Now there are a good many labor-saving devices these days to make our work lighter, but this was a new one.

Instantly there flashed into my mind the thought, "What a lazy man!—about the laziest I have seen." You might have had the same impression.

On getting out of the car and walking over to greet the man, I saw a pair of crutches beside the chair. He was an invalid. He couldn't walk. But he was ambitious, eager to be doing something, so he had hobbled out into the garden, put a chair astride a row, and begun to hoe. When he had hoed as far as his hoe would reach, he moved his chair along and hoed a few feet more. In that way he hoed his garden. How different my judgment when I knew the facts! I had judged the poor man wrongly.

And it is "this mortal," which at that time shall "put on immortality."

Therefore, even if we accept the gospel of Jesus Christ, where immortality is "brought to light," we shall not actually have it bestowed upon us until the time when "the dead shall be raised incorruptible."

Until that time we shall be "mortal."

But at that time "we shall be changed."

The change will be from "mortal" to "immortality" and from "corruptible" to "incorruption."

The term "immortality" is used in no other place in the Bible. It occurs but five times, and we have carefully examined each instance in which it is used.

These are the only places where the attribute of immortality is mentioned, and it is plain that the Scriptures never affirm the natural immortality of all men, never affirm that the soul has immortality, never affirm that the spirit has immortality, never teach that immortality is the birthright of all men.

On the contrary, we have found the Scriptures teaching clearly and positively:

1. That God alone possesses immortality.

2. That men are, or should be, seekers for it.

3. That, if they seek it, they can find it in the gospel.

4. That if they obtain it "through the gospel," it will not be conferred upon them until "the last trump," or at the time of the resurrection from the dead.

In this, as in all else, the Bible is found teaching one thing—the supreme truth that there is *life only in Jesus Christ our Lord*.

We judge people mostly from what we see, and we can't see much. "Man looketh on the outward appearance," the Bible tells us, "but the Lord looketh on the heart." 1 Samuel 16:7. We can't judge a tree by looking at the bark, and we can't judge a man or a woman by looking at his or her outward appearance. We just don't know what is hidden in the heart.

The Bible plainly warns us: "Judge not, that ye be not judged" (Matthew 7:1), and yet we go on judging. This experience taught me a lesson. Fortunately I had not told others that this man was lazy; but this was not the first time I had judged a fellow creature wrongly.

After watching this man drag himself along a garden row for a while, I said to myself: "You had better be a little slow in judging men, Paddock, for you don't know what is in their hearts, or what may be hidden in their lives."



# Do Foreign Missions Pay?

(Continued from page 11)

I might tell of jungles, or mountains, and of material prosperity is as chaff to the wheat in comparison with the things I saw in connection with our work in Borneo. . . . And the outstanding report which I bring back with me is that God is transforming heathen men, and women, and children, and by the power of the gospel is changing them into noble, earnest Christians."

The benefits of missions are not one-sided. It is not all "give," neither is it all "take." The words of Solomon, "There is that scattereth, and yet increaseth," are as true in the twentieth century as when written three millenniums ago.

Viewed even from a practical standpoint, therefore, an investment in missions constitutes a by no means negligible contribution toward the welfare of the world at large—and perhaps toward that of our own community. Inevitably civilization follows in the wake of the missionary. With enlightenment comes the desire for advancement and for progress. The fulfillment of this desire creates new markets for food, clothes, farm implements, home comforts, conveyances, and every other facility or commodity that civilized peoples require.

I have seen African natives eating canned foods that have come from ten thousand miles away. I have seen them sitting before sewing machines imported from England, or guiding plows manufactured in the United States. Native chiefs and others in increasing numbers are driving American automobiles or listening in even to foreign programs with late-model radios, or benefiting from other articles that have come to them from across the world.

Labor markets are being supplied with adequate and economical labor. Many of the gold and diamond mines of Africa owe their present existence to the abundant supply of native labor. This has resulted largely from mission enterprise in opening up the country and in pacifying the native people.

That the supply of labor is healthy and that the spread of disease is checked is in no small measure due to the work of missions.

In their efforts to combat the growing menace of subversive propaganda among native peoples, Christian missions are rendering to all humanity an incalculable service. I quote from F. Stakes, on "African Missions" in the *Presbyterian Churchman* (South Africa) of March 1937: "The agents of communism, socialism, ethiopianism, and other movements are not slow in seizing the opportunities presented by the new situation. The representatives of these modern Utopias paint most rosy pictures of the future for all who will be their disciples. It is feared

that not a few Africans . . . are easily won to these new theories, in spite of the fact that their parents, in many cases, owe everything to the gospel and the missionaries in past days.

"The situation is changing with such rapidity that it is a challenge to the Christian forces of South Africa to take action quickly to launch a strong and sustained country-wide campaign for the winning of these people to the Lord who died that they might have abundant life, and who has called His children to preach the gospel to every creature."

Of inestimable value is the contribution made by foreign missions to the church at home. The impelling motive, the driving force, of Christianity is the surging passion of Christians to fulfill the gospel commission: "Go ye into all the world, and preach the gospel to every creature." It is a matter of vital importance to the church that it accomplish its God-given task. Where it has endeavored to fulfill this commission it has been abundantly blessed. Where it has been negligent, the church itself has been the first to suffer.

In apostolic days the church found its greatest joy in recounting the triumphs of the gospel message. Said the beloved John: "I have no greater joy than to hear that my children walk in the truth." 3 John 4. The recital of the gospel's progress will today, as it did then, bring new life and power to the church at home. It will invigorate and energize its own membership, and it will preserve the simplicity of the faith. In these and in countless other ways the blessings that the church is seeking to dispense to others will reverberate in rich measure upon the hearts and lives of its faithful members.

We are confident, therefore, that the cause of foreign missions, misunderstood and unappreciated though it may often be, is one of the most profitable enterprises in the world today. Its dividends, while including material and physical blessings upon which estimate can be placed, include also that which is of immeasurable value—the saving of men and women for the kingdom of God.

## FILL IN... MAIL TODAY

Date \_\_\_\_\_

Circulation Dept., PACIFIC PRESS  
Mountain View, California

PLEASE send the **SIGNS OF THE TIMES** for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

Name \_\_\_\_\_

Address \_\_\_\_\_

# SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

RATES in U. S. A.: Single copy, one year . . . \$1.50  
Clubs of five or more to one address, each . . . 1.25  
To Canada and other countries taking extra postage:  
Single copy, one year . . . \$2.00  
Clubs of five or more to one address, each . . . 1.50

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.  
J. R. FERREN, Circulation Manager.

## What Is Babylon?

(Continued from page 7)

ful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Hebrews 2:16-18); and, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). He then gives us the comforting assurance that God is able to sympathize with us: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

The idea of a difference between Christ's flesh and nature and our own was beginning to be advocated in John's time. He said: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:2, 3.

God endeavored to make this truth plain to Israel through a dream to their father Jacob. Jacob was discouraged, and was in a hopeless state of mind. He had made mistakes, and was an outcast. "He lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Genesis 28:11, 12. The ladder touched the earth where he lay, and reached to heaven where God was. It was sufficient for Jacob's salvation, for it represented Jesus, mediator between God and man.

SIGNS of the TIMES

But Babylon's priests would like to convince us that, although the ladder proceeded from God, it did not reach all the way to man; that because God does not dwell with flesh, it requires a system of human mediatorship to bridge the gap from man to God. That is Babylon!

Jesus came "in the likeness of sinful flesh," partaking of our nature. He dwells with flesh—our flesh. He became the Son of man, still being the Son of God. He is still God and still man. He has taken our flesh to heaven. The ladder of His mediation reaches from man in his lost condition to God on His throne, "for there is one God, and one mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5.

We need none of Babylon's system of human priesthood. God still dwells with flesh. Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

"Christ in you, the hope of glory" (Colossians 1:27) is still the cardinal tenet of our creed. He is all sufficient to effect a reconciliation between God and man.

#### BOOK REVIEW

##### "Behold the Man!"

A Review of the Trials and Crucifixion of Jesus. Mountain View, California: Pacific Press Publishing Assn. \$1.65.

While we love to look upon the life of Jesus Christ throughout His earthly ministry, yet the experiences of the Passion Week bring us to the climax of the plan of redemption. It is during the tragic events of the betrayal, the Jewish and Roman trials, and the crucifixion that the divine nature of the Son of God is most clearly manifest.

Studying for fifteen years upon the subject, the author has brought together the outstanding scholarly testimony concerning the illegal proceedings against the Man of Nazareth.

We behold the Man in the hands of jealous priests; we see Him pronounced guilty without due process of law; we watch His calm demeanor in the midst of conniving treachery; and we stand in awe as we see Him pronounced innocent by the Roman governor. But the powers of evil overcome any semblance of justice, and Jesus Christ is led away to be crucified.

The book is a timely message for the Christian of the twentieth century, for in this day we see the forces of law and justice disintegrating. Followers of the Master may find themselves placed before tribunals where justice has become a mockery. As we "behold the Man," the enormity of sin and the eternal love of God rise anew in our minds. As the author declares on the final page of the book, "it is the thought of Calvary that awakens sacred and living emotions in our hearts. It is impossible for pride and selfishness to flourish in the heart that keeps fresh in memory the scenes of Calvary."

M. L. NEFF.



## "Behold the Man!"

by TAYLOR G. BUNCH

A Review of the Trials and Crucifixion of Christ

THIS inspiring book will help you to appreciate as never before God's great plan of redemption.

Your heart will be deeply touched as you live over in detail those tragic hours of the Saviour's suffering, and follow Him step by step as He is unjustly tried, then maliciously denounced and condemned, and finally crucified on Calvary's cross.

You will receive a new vision of God's infinite love, His long-suffering, His compassion, His patience.

Just the book for that "quiet hour."  
Your home would be incomplete  
without it.

Attractively bound in cloth, 224 pages.

Postpaid only

**\$1.65**

Please add sales tax in  
states where required.

Order from our nearest representative, or

PACIFIC PRESS PUBLISHING ASSOCIATION  
Mountain View, California





UNDERWOOD

"**S**HALL I lift up mine eyes to the hills? whence should my help come?" Psalm 121:1, margin.

Into the life of everyone come moments of crisis; times when perplexities overwhelm, when uncertainties bewilder, when things that have been depended upon fail. There are times when losses must be suffered; when discouragement and frustration crush us down; when we know not which way to go, or by what means.

At such times the heart of man instinctively reaches out for help; and, strangely, the things it has depended upon for help are often found to be distant, indifferent to its pleadings, and impotent. Many times, and tragically so, they prove to be but idols with eyes that see not, ears that hear not, hearts that feel not, and hands that are woodenly immobile and helpless.

Where can we turn for help that is abundant and unfailing? To what shall we lift up our eyes? To the hills? To works of man's building? How futile, how utterly helpless, are all material things! Scant and fleeting is the comfort to be found in them.

Where, then, shall we look? To whom shall we direct our petitions?

# HELP

## Beyond the Hills

by

SANFORD T. WHITMAN

"My help cometh from the Lord, which made heaven and earth." Psalm 121:2.

Oh that we could properly evaluate the privilege that is ours in being permitted—nay, entreated—to lift up our eyes to God for help!

He is not a god of stone. His eyes are not blind to human need. His ear is not deaf to mortal cries. His hand is not helpless. He is Lord of heaven and earth, alive, compassionate. He is

creator, sustainer, redeemer. He is vibrant with the vigor of eternal life. His heart is the inexhaustible fount of love and mercy. His power is above every power, His name above every name that is named on earth and in heaven. To every distraught and suffering child, He is able, willing, and anxious "to do exceeding abundantly" above all that we may "ask or think." Ephesians 3:20.

He is wisdom for every problem, no matter how complex; strength for every task, no matter how difficult; help for every need, no matter how peculiar. He is healing for every wound, however grievous. He is comfort for every distress, however dire. Above and beyond whatever may befall, He is supremely able and supremely anxious to help and to deliver. All we need to do is to lift up our eyes to Him.

Why should we lift up our eyes to the hills of human achievement, of mortal strength, of finite wisdom, when, towering far above them are such infinitely loftier peaks?

"Shall I lift up mine eyes to the hills? whence should my help come? My help cometh from the Lord."

Let us turn our eyes toward Him.