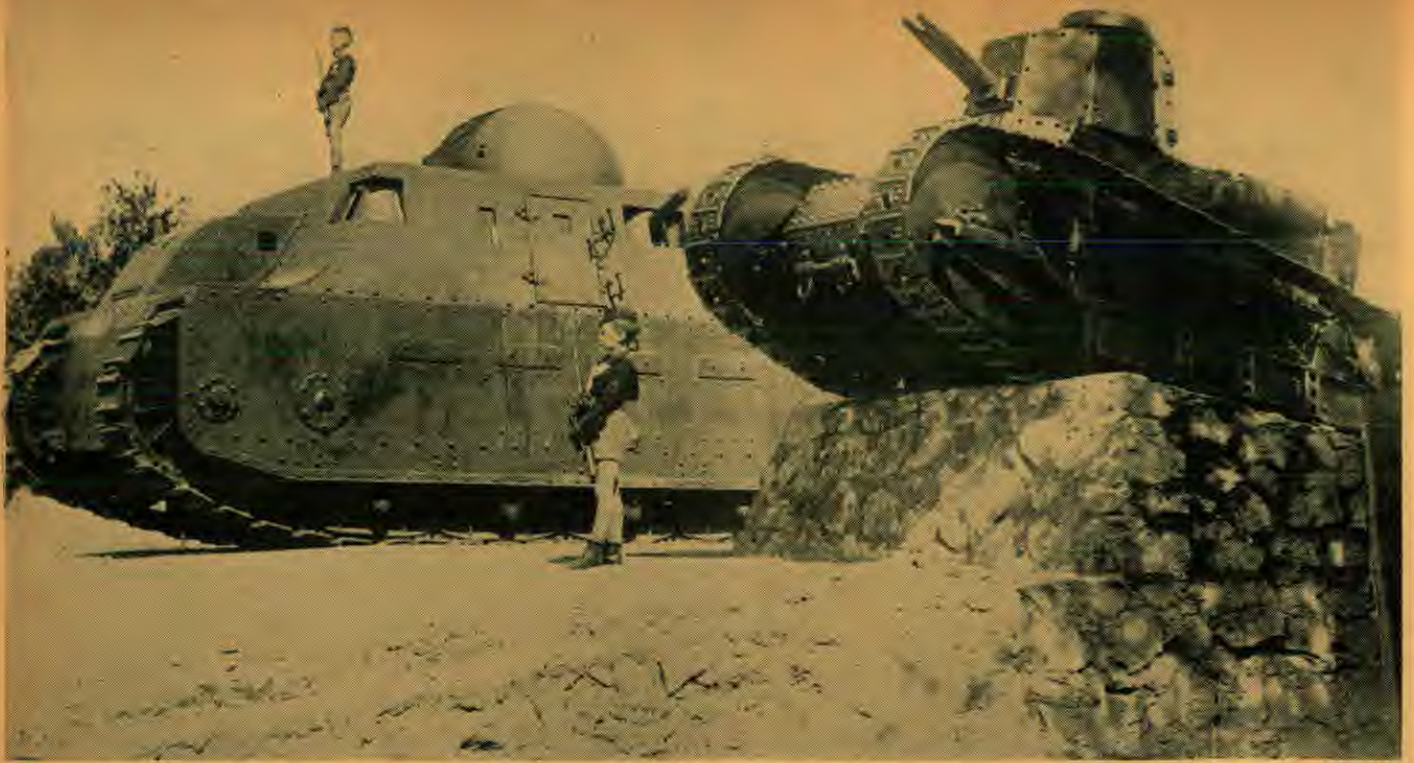


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY
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INTERNATIONAL

The outlook today is made dark indeed for unnumbered millions by the multiplication of powerful engines of war, such as these two modern Italian tanks, seen here with members of the Balilla, who are being trained from childhood in the art of war. Nevertheless the uplook is still bright, as the Bible very clearly shows.

God and the CRISIS

Is He Still in Control?

by LEON A. SMITH

WITH all eyes turned to the terrifying picture in Europe and all minds pondering the question of what the outcome will be, it is fitting that attention should be called to a truth, overlooked by most writers and speakers, which constitutes, nevertheless, the chief and deciding factor in the whole situation.

That truth is—God.

There is a God in heaven, a supreme, omnipotent Being who has the affairs of the nations wholly in His hands, and whose will is sovereign over terrestrial events. Nothing can happen that He does not permit.

God's rulership over the earth is asserted everywhere throughout the Inspired Volume. We read, for example, that before Him "the nations are as a drop of a bucket, and are counted as the small dust of the balance," and "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Isaiah 40:15; Daniel 4:17.

God permits the evil that is sweeping over the world today. He does not *will* evil upon mankind; but He *permits* it when and because men bring evil upon themselves.

What, then, is God's attitude toward the world at this time? The answer to this query involves the question of the world's attitude toward God.

God does not change. He is the same God today who gave His only-begotten Son to die for the sins of the world. He is still the fountainhead of every blessing.

Today men have forgotten God. He is not in all their thoughts. Their recognition of Him comprises little more than a mere assent to the fact of His existence. Daily His word is neglected, His gospel

message slighted, His law trampled underfoot, by an impenitent world.

People are planning their lives with no thought of what is due their Creator, and are expecting to go on indefinitely in this attitude, as if He had become satisfied to reign in the heavens and had left the inhabitants of earth to do much as they please.

This is far from being the Creator's plan. He bears long with men when they forget Him; but the time comes eventually when He must arise in judgment.

Out of the fearful welter of blood and ruin and overturned kingdoms there will be brought home to the consciousness of mankind the mighty truth of the sovereignty of God over the earth.

God's word takes note of the present situation: "The heathen raged, the kingdoms were moved." And there is more than this in the picture: "He uttered His voice, the earth melted." Psalm 46:6.

God is speaking to mankind. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Verse 10. The outcome of

Careless seems the great Avenger; history's pages but record
 One death grapple in the darkness 'twixt old systems and the word;
 Truth forever on the scaffold, Wrong forever on the throne,—
 Yet that scaffold sways the Future, and, behind the dim unknown,
 Standeth God within the shadow, keeping watch above His own.

—James Russell Lowell.

the clashes of contending armies is uncertain, but the vindication of God's sovereignty is sure.

What is God's program for His church at such a time? and does inspired prophecy throw light upon the question of what is coming?

In the prophetic Scriptures the Bible student finds history written in advance. Some interesting statements for today are to be had from this source; for instance, people who are fearful that the present titanic struggle is to result in placing a dictatorial power in a position of world dominance may be assured by the prophecy of Daniel 2 that such fears are groundless.

The last power to exercise world dominion was that of the Caesars. "The empire of the Romans filled the world," says the historian; "and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies." Caesar Augustus was able to issue a decree that all the world should be taxed. Luke 2:1.

Imperial Rome was the fourth and strongest of the universal monarchies mentioned in the prophecy of Daniel 2. It was represented by the legs of iron in the image of King Nebuchadnezzar's dream. The feet of this image were part iron and part clay, representing division and weakness. "The kingdom shall be partly strong, and partly broken," it was stated. Verse 42.

Receivership Soon Due

The prophet Daniel, explaining the dream to the king, said: "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Verse 41. These five words of Scripture—"the kingdom shall be divided"—have stood from that day to this against all the plans of would-be conquerors.

There have been attempts to break this prophecy and reunite the fragments of the old Roman Empire into another world monarchy. Of these, the conquests of Napoleon represent perhaps the nearest approach to success. Napoleon conquered all Europe except England and Russia; but the high tide of his success, attained at Austerlitz, was but nine years removed from Waterloo. So quickly do human achievements built upon military power crumble.

The division of the Roman Empire into separate kingdoms will continue to the end of time; an end not far off now; for the present world chaos is heralding the coming of the day of God.

A bankrupt world is soon to go into the hands of a receiver.

Inspired prophecy speaks of this: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost



THINGS *Money Can't Buy*

by

C. L. PADDOCK

A LITTLE old man came into my office one morning this week, for a few minutes' visit. I had been writing to him for several years, and he came to get better acquainted. In stature he was small—about five feet four. His clothes were pretty well worn—frayed about the sleeves, and they had been patched here and there. Happiness was written all over his frank, open countenance.

He told me he had just one dollar and sixty cents in his pocket, and he had plans to give a dollar of this to help someone else.

Although he was eighty-four, he is not eligible to an old-age pension, and is living with a sister, who does not treat him kindly. I found there are a good many necessities that are really denied him.

In his pocket was a well-worn Bible, which he said he had read through forty times. I did not doubt the statement, for he could repeat almost any part of the Book from memory. His mind seemed as active as a school-boy's. His hand is still steady, and his eyes clear.

He possesses a childlike faith that cannot be bought in the markets of the world at any price. He really believes that God is his Father; and, while he does not have everything he needs, he has no worries, for he knows that God will not forget or forsake him.

The satisfaction within his heart, the peace on the inside, which the wealth of a modern financier could not buy, really could be seen in his face. There are so many miserable rich men today; here was a rich poor man. His study of the Bible had enriched both his mind and his manner.

There is a love in his heart for his fellow men and a desire to be of help to them, which are not for sale anywhere. He has possessions money won't buy—possessions you and I may have if we wish.

The best things in our world are within the reach of both rich and poor. This old gentleman had got hold of a number of them.

parts of the earth for Thy possession." Psalm 2:8. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. See also Daniel 7:13, 14.

Of conditions on the earth at that time the prophet wrote: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Verse 18.

Military conquerors, did they but know it, have more to reckon with today than the armies of opposing nations. They will encounter the wrath of God, against which all their engines of war are as nothing. Those who are destroying the earth will themselves meet destruction.

Of this the prophet Isaiah wrote: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." Isaiah 34:1, 2.

The final picture of world events, as presented to the prophet John, does not depict a scene of peace, either an imposed peace of a dictator or a peace of leagues and treaties. It is a picture of war, of which he wrote: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse: . . . and all the fowls were filled with their flesh." Revelation 19:19-21.

In view of this, what is God's program for His church? Manifestly, it cannot be a program of attempting to bring about world peace by efforts to reform governments or to establish peace in a godless society by legislation and education. The work of the church is to reform hearts, not governments. Peace can never come to a world lying in sin.

The divine program for the church today is to preach the gospel of salvation in all the world, and in this way hasten the coming of the Prince of Peace, who alone can make wars to cease unto the ends of the earth; and bring that happier day when the will of God shall be done in earth as it is in heaven.

MODERNIZING the BIBLE



*Another Futile
Effort to Improve
God's Word*

by
LUCRETIA L. HARMON

DR. GEORGE M. LAMSA, distinguished Biblical and Aramaic scholar, has undertaken a new English translation of the Bible. In it there will be no stories of a universal Flood, of Lot's wife's turning into a pillar of salt, of Moses' smiting the rock and the water gushing forth, of the sun and the moon's standing still at Joshua's command, of Elisha's casting a stick into the water and making the ax head swim.

"Why the omissions?" you ask.

Because, Dr. Lamsa says, these things never happened. Therefore, since the young people of our day, with all their knowledge of the sciences, cannot believe these strange, marvelous miracles of the Bible, he, having been born and brought up in Kurdistan, and having a perfect understanding of the Aramaic language, will translate the Bible. He assures us that he will explain and correct these errors, "and the fourteen hundred others" he claims to have found during his thirty-five years of study and research.

Dr. Lamsa, evidently, is sincere in his endeavor, for he declares that the Bible "is still the greatest and truest Book in the world."

We most heartily agree with him on the greatness and the truthfulness of the word of God; but we are wondering if it is not extremely presumptuous for anyone to undertake to revise and to make a new translation of the most popular Book in all the world to prove that these miracles did not take place while the Author of that Book still lives. God is the same forever; His years shall have no end. Malachi 3:6; Psalm 102:27.

This great God of heaven gave the Bible to this world. It is a lamp unto our feet, and a light unto our path; it shows

us the way to the city of God. "The word of the Lord is right." Psalms 119:105; 33:4. Jesus said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35; Luke 21:33. "The word of the Lord endureth forever," said the apostle. 1 Peter 1:25. And the wise man gave this testimony and admonition: "Every word of God is pure: . . . add thou not unto His words, lest He reprove thee, and thou be found a liar." Proverbs 30:5, 6. "If any man shall add unto these things, God shall add unto him the plagues that are written in this

Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this Book." Revelation 22:18, 19. Is it a light thing, therefore, to tamper with the Book?

Who would wish to bring upon himself the awful plagues of the God of truth by defamation of His holy word, which He calls the word of truth? Who would wish to lose the eternal life promised to those who believe and keep His word? John 5:24.

Furthermore, who would care for a Bible that contained no distinguishing evidence of the omnipotence of the Supreme Being? Would we care to worship a God who could not perform mighty miracles or do things we could not understand?

As to the Flood, the Bible says: "God saw that the wickedness of man was great in the earth. . . . And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. . . . The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Genesis 6:5-17.

The Flood came; and the Book says: "The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.



Friendly Neighbors

by

L. E. C. JOERS, M. D.

**Some men seek for fame or fortune,
Some for comforts of this life;
Others search to find excitement,
Some find joy in causing strife.
Many work for world improvement,
But the one who counts will try
Just to be a friendly neighbor
To a soul that's passing by.**

**Just to give a cup of water,
Or a word to cause a smile,
Or some other kindly action,
Makes this journey well worth while.
And it helps one get in practice
For that home beyond the sky
Where we'll all be friendly neighbors
To the souls that live near by.**

Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, . . . and every man." Gen. 7:19-21.

All the high hills and all the mountains were covered. All flesh died, and every man that moved upon the earth. Was not that a universal flood?

Then, twenty-four centuries later, the Lord who sent the Flood came to earth and said: "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:38, 39; Luke 17:26, 27.

Today geologists and archaeologists are bringing out of the depths of the earth indisputable evidence of a world-wide, or universal, flood, while Dr. Lamisa says: "Obviously no flood could cover the whole earth as we know it. Noah's Flood was simply upon the 'country' or 'region' where he lived, which was between the Tigris and Euphrates Rivers in what is now Iraq."

How could this explain the wonderful discovery of the ten bay horses, all perfectly preserved, but frozen stiff, fully saddled and bridled, with eyes open and staring, with every hair in place, standing in a log stable fifty feet below the surface, in the region near the north end of the Altai Mountains in Siberia, and also the frozen mammoths found in that same country, with half-digested food in their stomachs? How could it explain the discovery of so many fossil bones, shells, and plants in the depths of the earth or the obvious effects of ocean tides on mountaintops?

Consider the matter of Jonah. The Bible says that the Lord "prepared a great fish to swallow up Jonah." But it also records that the same Lord corroborated the story by saying to His disciples: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Jonah 1:17; Matthew 12:40.

And again, this same Lord who had punished Lot's wife for her longing after Sodom and her disobedience in looking back, put His approval upon the truthfulness of this story by telling us to "remember Lot's wife." Luke 17:32.

When one undertakes to prove that the wonderful and mysterious miracles of God's word did not take place, what will he do with the testimonies of God Himself; of Christ, His only-begotten Son; of the ancient historians; and of the modern scientists who are continually giving us new and unequivocal proof of the truthfulness of God's word?

Ellen G. White says: "Human knowledge of both material and spiritual things is partial and imperfect; therefore many

are unable to harmonize their views of science with Scripture statements. . . . The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable."

The blessed Book has taught millions of souls the way to God, and millions of martyrs have testified to its truths by suffering cruel torture and death.

The Bible, just as God gave it to us, is the Book that our young people need to hold them, to guide them, to steady them in these mad, jazz-crazy days, when multiplied evils are leading many of them down to certain destruction and death. Their only hope, their only salvation, is to cling to the good old Book that has guided so many souls safely through the perils of sin to everlasting life. Let them seek to prove the truthfulness of God's

word rather than to study the word of doubters and unbelievers.

Most marvelous of all, is the fact that the Bible, ancient as it is, is modern to the minute. Yes, it is more than that. It is always away ahead of time. It has told us the truth of the past. It has told us the truth for today. It tells us the truth for all future days to the end of the world and beyond.

All the prophecies of this living word have either come to pass already, or are coming to pass in this very day in which we live; and we know that the last of these prophecies will soon be fulfilled. Then Jesus will come for all who have loved and kept His word.

"He that is of God heareth God's words," declared Jesus. John 8:47. What is puny man that he should presume to contradict his Maker?



ABOVE the Jade Fountain in Peiping there is a Chinese inscription, which, when translated, reads thus: "Under Heaven the First Spring." Those who have peered into its sparkling depths pronounce it the most wonderful spring on earth.

I have never beheld the Jade Fountain of Peiping; I have never sipped its waters. But there is another spring at whose edge I have paused to drink. It is called the Fountain of Life—an everlasting well flowing from Calvary's mountain. Its waters are pure and deep, and those who will may come and drink freely. This is the stream of which it is written: "Whosoever drinketh of the water that I [Christ] shall give him shall never thirst;" they "shall be in him a well of water springing up into everlasting life." John 4:14.

The story is told of a party of explor-

Hidden STREAM

by D. H. WILSON

ers in the desert who came upon an ant hill that always had the appearance of being moist.

"This is very strange," said the guide; "there is not an oasis within hundreds of miles of this place."

"The ants are getting water somewhere, that is certain," the leader answered; "and I'm going to investigate."

A command was given to dig beneath the sand. Twenty-five feet. Fifty feet. Seventy, if necessary.

The workmen, shaking their heads dubiously, proceeded to carry out instructions. When they reached a depth of sixty-five feet, a spring of water was found!

The army of little ants went down, down beneath the burning desert sand until they found that upon which their lives depended, the water of life.

What a message to you and me is this story of the ants! We too may dig deep beneath the arid surface of our lives, confident of finding the hidden stream of salvation.

Although we may strike layer after layer of unyielding rock, and although we may be forced to discard as useless one probing implement after another, with faith and determination the hidden stream may be reached at last.

Faith is the way of approach. Faith and a declaring with the psalmist David: "Early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." Psalm 63:1. Faith and the courage to say, even as the woman of Samaria said: "Give me this water [the water of everlasting life], that I thirst not."

Youth's PROBLEMS



GENDREAU

The Problem of Temptation---3

by
D. E. REINER

AS LONG as we are in this world we shall have temptations. Not until the saints are taken home, and Satan, sin, and sinners are destroyed, will the soul be free from temptation.

There are certain factors that enter into the solution of this ever-present problem.

First, we should remember that temptation is a normal experience. According to Paul, there is no temptation that overtakes us "but such as is common to man." 1 Corinthians 10:13. That should encourage us. We are not the first ones or the only ones in this conflict. Even Jesus had temptations, though He did not give in to them. We have His example to inspire us, and to guide us to a similar life of victory.

Secondly, no one can escape temptation. While we can run away from some temptations, we can no more run away from all of them than a tree can remove itself from the path of the storm or a farm from oncoming floods. Jesus prayed not that we be taken out of the world, but that we be kept from the evil that is in the world. Paul tells us to arm ourselves against temptation by putting on the whole armor of God. Thus only shall we be able to withstand all "the wiles of the devil." Ephesians 6:11.

But there are some other precautions we may take:

1. *Guard the gates of the soul.* We are responsible for what we think, see, and hear. We do well to stay away from Satan's playgrounds, where the powers of sin are strong and where other souls are sinning. Bad places, bad company, and bad books must be shunned. We must learn to keep ourselves from the corrupting influences of the world.

2. *Watch for the "besetting sin."* Everyone is especially susceptible to certain temptations. Such temptations should be

marked. Write them down. Find out the reason for the successive failures. Attach a severe penalty, if need be. Take yourself well in hand, and set a watch. Pray earnestly for victory. If possible, take someone into your confidence and get help that way. If others are involved, make a clean, clear-cut confession, and so get rid of the wicked thing. Christ can be your way of escape from every sin, even the besetting sin. Take Him into your confidence.

3. *Keep busy.* Keep so busy thinking right, doing right, planning right, that you will not have time for wrong. It is the idle man who is most easily led astray. "Abundance of idleness" is given as one of the reasons for the wickedness of Sodom—a name that stands for everything evil.

4. *Never give up.* As long as you are in this world you will have battles to fight, opposition to meet, and weaknesses to overcome. But never give up. As one spiritual writer has said: "When you make a failure, when you are betrayed into sin, do not feel that you cannot pray, that you are not worthy to come before the Lord. 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' With outstretched arms He waits to welcome the prodigal. Go to Him, and tell Him about your mistakes and failures. Ask Him to strengthen you for fresh endeavor. He will never disappoint you, never abuse your confidence." "Christ knows the strength of your temptations and the strength of your power to resist.

His hand is always stretched out in pitying tenderness to every suffering child. To the tempted, discouraged one He says, Child for whom I suffered and died, cannot you trust Me? 'As thy days, so shall thy strength be.'"—Ellen G. White, *Messengers to Young People*, pages 97, 98.

This problem of temptation can be solved. Among those who finally conquer and stand on the sea of glass will be a host of Christian youth who, in the most wicked of all generations, with all the forces of evil focused upon them, have fought and finished well.

Some sweet day the battle will be over. Someday the church will march home. What a day of victory, what a gathering of the faithful, that will be! No one will be sorry then that he has battled valiantly and endured unto the end.

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever, I am."



Does

GOD

Answer Prayer?

by

WILFRID E. BELLEAU

MANY people, including nominal Christians, do not have confidence in prayer. Some of these do not think it possible for God to hear either the silent or the audible petition; others, particularly since the discovery that the human voice can be carried thousands of miles by air waves, admit that it is possible for the Omnipotent to hear our pleadings, but they cannot conceive of His being concerned about our needs.

On the other hand, many who believe that God hears and answers prayer have become discouraged because their specific requests have not been granted. They either have forgotten or never knew that God promises to answer prayer only upon certain conditions.

One of these prerequisites is that we repent of our transgressions and make restitution whenever necessary. David said: "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18. Isaiah wrote: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2.

Before God can answer our prayers, we must have forgiven others of their sins against us. In the prayer on the mount Christ taught us to pray: "Forgive us our debts, as we forgive our debtors." He also said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:12, 15. Therefore, if we do not forgive others, God will not forgive us, nor will He answer our requests.

It is not sufficient to repent of our sins and to forgive others of theirs; we must be willing to obey God. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. Some people think of God only when they are in distress; then they are willing to repent and to forgive. However, before God will answer our prayers, He requires also that we purpose, through His divine aid, to obey Him.

All requests should be asked in Christ's name. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." John 16:23.

Obviously, it is necessary that the suppliant have confidence that God will answer his prayers. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Again, we read: "Without



PUBLISHERS' PHOTO

*At dusk I breathe my night prayer to a wind
That carries it with swiftness to some star;
And then this star, on whom my faith is
pinned*

*To bring it safe to regions very far,
Twinkles across the dark a signal clear
To God that now a prayer is on its way.
And so I never have the need to fear
That it will lose itself or meet delay.*

DOROTHY HERIGSTAD.

faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Faith is absolutely essential.

Some years ago, while preaching, Moody, holding a watch in his hand, said to a boy sitting in the front row: "I'll give you this watch." The boy did not move, but snickered. Moody looked at another boy, and repeated the same promise. This boy took it. The first boy then told Moody: "I did not think you meant it!" Thus it is with many of us. We do not

have faith. We do not take God at His word.

Although God has said that He will answer our prayers, He does not promise to answer them the first time we ask. Sometimes He may wish to test our faith. When Christ foretold the destruction of Jerusalem, He warned the people to flee from Judea when they saw Jerusalem compassed with armies. He stated also: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:15-20; Luke 21:20, 21. Since the destruction of Jerusalem occurred in 70 A.D., His people prayed for nearly forty years! Evidently God expects us to persevere in our petitions.

Another reason that we fail to obtain what we ask of God is that we are not truly in earnest. Worldly thoughts come creeping in to mar the beauty and the power of our prayer. Too frequently many of us are so concerned with the cares of this life that God fails to see that we are in earnest when we pray.

Some readers may think that there are many restrictions to the simple promise, "Ask, and it shall be given you." But we must remember that Jesus made that promise only to His sincere followers. A Christian will repent and forsake his sins, forgive others, walk in the light as it comes to him, make requests in Christ's name, persevere in prayer, be in earnest, and have faith that God will answer his petitions; therefore these are not restrictions to a Christian, for he will have fulfilled these requirements before he seeks access to the throne of grace.

The Prayer That Is Always Answered

Nevertheless, even then, God does not answer all our prayers; it may not be expedient. In our shortsightedness we may be asking for something that would prove disastrous to our Christian experience. Only God can penetrate the veil that hides the future, and He has promised that "all things work together for good to them that love God." Romans 8:28. Like Christ, we must say: "Nevertheless not my will, but Thine, be done."

But there is a prayer that God always answers—a prayer He is eager to answer immediately. That is the prayer of the contrite heart, the sinner's prayer for pardon and cleansing. The promise is: "Him that cometh to Me I will in nowise cast out." John 6:37.

Prayer is to change us, not to change God. Those of us who will be privileged to live with Christ throughout eternity will know why some of our prayers have remained unanswered; then we shall praise God for His wisdom and mercy.

WHEN Gabriel, the angel of prophecy, had completed the unrolling of the prophetic scroll to Daniel, he said: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. "Many shall eagerly search, and knowledge shall become great," reads the Danish-Norwegian Revised Version.

While this prediction of increased knowledge has to do primarily with Biblical knowledge, especially in regard to the revelations of the book ordered sealed "to the time of the end," when it would be unsealed and studied and understood, it must also include the general increase of knowledge along all lines, which always accompanies a better understanding of the word of God. An understanding of the Scriptures has always been followed by a resurgence of intellectual advancement and scientific progress. The great Protestant Reformation gave the Bible back to the world, and ushered in the dawn of a new era. Robert Mackenzie said that with the nineteenth century came "the great outbreak of human inventiveness, which left no province of human affairs unvisited." The British and Foreign Bible Society was organized in 1804, and the American Bible Society in 1816. Scientific progress and Bible translation and circulation have been simultaneous.

Of the beginning of this scientific age, another writer says: "The beginnings of the nineteenth century saw new movements in every line of activity. Discovery, invention, scholarship, politics, religion—all aroused to new life as the century advanced, promising not only larger action, but a wider horizon for the future."—Ira M. Price, *The Ancestry of Our English Bible*, page 283.

While addressing a commercial association in England, the poet Kipling said of the change that has characterized the modern world: "Months have been cut down to weeks and weeks to days in the transport of men and things; and unless all signs fail, we are on the edge of further unbelievable cuts in time. The transport of thought has outstripped not only belief but the speed of thought itself."

Mr. Lloyd George of England recently said: "There are times in history when the world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it runs along at a giddy pace, covering the track of centuries in a year. These are the times we are living in now."

Our text and others describe the last days as an age of scientific invention and

*Pan American Airways
Clipper ship passing the
representative of fast
rail transportation, near
New York City.*



Prophetic Preview of **MODERN INVENTIONS**

Foreca

by T A

discovery, and current history fits the prophetic mold. Up to August 8, 1911, the United States Patent Office had issued one million patents for invention. At the present time more than 100,000 patents or improvements are being registered annually. During the year 1935 patent No. 2,000,000 was issued. It took 121 years to issue the first million, and only 24 years to issue the second. It is estimated that if the patents on file in the Patent Office at Washington were placed end to end, they would circle the globe more than five times, or would form a stack fifteen feet square more than twice as high as the Washington Monument.

Fast Means of Travel

The divine prediction is that with the coming of the period designated "the time of the end," "many shall run to and fro, and knowledge shall be increased." This indicates that increased knowledge would produce new and faster means of

travel. The prophet declared that "in the last days" there would be no end of their chariots. See Isaiah 2:2, 7. This would make it possible for "many" to "run to and fro." The word "car" comes from the word "char" or "chariot" or the Latin "carrus," meaning any conveyance or carriage that carries persons and objects from place to place. Railway cars, automobiles, trucks, tanks, motorcycles, bicycles, etc., are all included in the "chariots" of modern times, and certainly there is no end of them as far as numbers are concerned. There are now about 500,000 miles of railroad in the United States, which would belt the globe more than eighteen times. On these tracks operate more than 2,500,000 cars, the passenger coaches of which carry annually the number of inhabitants of the world. There are at the present time more than 30,000,000 automobiles in the United States alone, or one to every four persons. This is indeed a nation on wheels.

The prediction not only calls for many



DALLOWAY

of a Scientific Age

OR G. BUNCH

chariots by which many are to run to and fro, but "run" indicates *fast* chariots, and these also are pictured in predictions of the last days: "The shield of His mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2:3, 4.

Basing his forecast on this prophecy, Sir Isaac Newton, the great English scientist, philosopher, and Biblical scholar, declared his conviction that there would come "a marvelous increase in the speed of transportation on the earth." He said: "I believe, in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." Newton lived between 1642 and 1727, when eight miles an hour was the record of the stage-

coach on land, and the sailboat held the record on the seas. Half a century later the great French infidel, Voltaire, held Newton's prophecy up to ridicule. He called Newton "a silly dotard," and said that "the study of prophecy has led the prince of philosophers to make a fool of himself." Time has demonstrated that Voltaire, the skeptic, was the fool, and Newton, the Christian, was the wise man. On August 23, 1939, John R. Cobb of London drove his 24-cylinder 2,600-horsepower car, "Railton Red Lion," over the Bonneville Salt Flats Speedway in Utah, at the rate of 369.7 miles an hour. This is almost seven and a half times faster than Newton's predicted rate of speed.

Josephus Daniels, when Secretary of the Navy, addressing a scientific body said: "While we live in a day when there are some things yet to be righted in the world and some problems yet to solve, it is nevertheless a privilege of men of this generation that we live at a time when the dreams of poets, seers, and prophets have been translated into realities. The finest things in the world are dreams. 'Where there is no vision, the people perish,' wrote one of the old seers, and another, whose vision seemed to overlap centuries and even millenniums and focus itself upon our own times, said: 'Many shall run to and fro, and knowledge shall be increased.' It is indeed wonderful what some of those ancient wise men foresaw. Did Nahum get a foreglimpse of automobiles when he wrote: 'The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings'?"—Reported in the *National Geographic* magazine, March, 1916.

Chariots of the Sea and Air

Ships are sometimes called "the chariots of the sea," and these too have greatly increased in numbers and speed during this age of modern scientific marvels. The steamship was invented in 1807, and in 1838 the first steamship crossed the Atlantic in 27 days. It had taken Columbus 69 days to cross the ocean in his sailing ship; and it took Morrison nine months to reach his mission field in China. The modern ocean liner crosses the Atlantic in a little more than four days. In normal times more than 1,500 ships leave the ports of the United States each month for all parts of the world.

Airplanes are appropriately called "the chariots of the air." Some believe that the modern airplane is foretold in Isaiah 60:8. The speed record of the airplane has reached almost five hundred miles

an hour, and an authority on aviation recently said: "I see no reason why races should not be won 20 years hence at a speed of 1,000 miles an hour." At this rate, the world could be circumnavigated in 24 hours, or in one day. We are told that the air transport of the near future will cross the American continent from New York to Los Angeles in three hours, and will make a New York-to-Paris flight in eight.

It took a "prairie schooner" six months to cross the North American continent. The stagecoach reduced the time greatly; then came the pony express, which on one trip made the record time of 8 days 17 hours from St. Joseph, Missouri, to the Pacific Coast. The transcontinental time of one week made by the 1880 railway has in sixty years been brought down to less than three days. The passenger airplane reduces this time to 16 hours.

In these days when rapid and comfortable transportation is accepted as a matter of course, a reminder of the difficulties of travel of a century ago will be of interest. The historical Lewis and Clark expedition of 1804-6 made its return trip, from the mouth of the Columbia River to St. Louis, in six months. In the winter of 1842-3 Marcus Whitman made, in the same time, his famous forced march from Walla Walla, Washington, to Boston, Massachusetts.

It took Magellan and Sir Francis Drake each three years to sail around the world. In 1870 Jules Verne wrote his famous fictitious story, "Around the World in Eighty Days." He never intended that any person should think such a speed of travel possible. It ranked in fiction with his other stories, "Twenty Thousand Leagues Under the Sea," and "A Journey to the Moon." On June 22, 1933, Wiley Post finished a solo flight around the world in 7 days, 18 hours, and 49½ minutes. "Around the world in a hundred hours," in the near future is the promise of Harry Harper, while technical secretary of the Civil Aerial Transport Committee.

For years before the coming of the airplane, men, including great scientists, scoffed at the possibility of man's being able to fly in heavier-than-air machines. They called the idea a fantastic and unscientific dream that would never be realized. In 1896, Lord Kelvin said that such flights would never be possible; and, in 1901, Simon Newcomb, a leading American scientist, wrote an article in *McClure's* magazine, entitled "Is the Airplane Coming?" in which he said: "The example of the bird does not prove that man can fly. . . . Aerial flight is one

(Continued on page 14)

LIGHT IN THE LAGOONS



by MADGE HAINES
MORRILL.

ONE of the strangest religious dramas ever enacted in history took place a few years ago on the Ivory Coast of West Africa. Along this coast lies a sandy beach that stretches a distance of some two hundred miles. Behind this sandy beach are many lagoons extending inland, in some places for twenty miles.

All day long the lagoon people had been coming down to the gathering place at the edge of the beach. The men walked with daggers in their belts; some carried spears and others bore axes. It was a strange procession that made its way to the beach, for as the people walked there was no happy conversation. Instead, the air seemed to be filled with a heavy silence.

As night drew on, the strip of beach seemed overcrowded with black bodies that moved impatiently; then, just as the moon glided over the tallest trees, the notes of a drum began to pulsate. Louder and louder they throbbed. The people began to keep step with the rhythmic drumbeats, forming themselves into a large circle that went around and around one central place.

In the center of the group stood an old witch doctor. On his belt hung human skulls; in his hand he held the tribal staff, whose wooden handle had many notches. Still louder and louder came the sound of the drums; faster and faster the people swirled. Thus began the spirit dance.

It lasted late into the night. The next day the people lay in a drunken stupor; but in the evening the drums began to beat again. Another dance followed. After the final ritual was over, the people left the beach.

"Look! Look!" they cried as they entered the shadows of the forest. "Look, down on the beach! A spirit is walking there!" Others crowded to the edge of the forest to look down upon the beach to see the walking spirit. Soon hundreds of eyes were watching from behind trees and bushes.

Down on the white beach walked a black man, clothed in a white robe and a white turban, and with a Bible in his hand. He called to the people on the edge of the jungle and, motioning with his arms, made them understand that he wanted to talk to them. With curiosity, they cautiously edged their way down to the "spirit" that walked on the sand.

"Are you one of us?" they asked.

He could not understand their words. Then he tried "pidgin English." There was a flash of recognition, and some were able to interpret him. He spoke in sharp command: "Tell your chief to call all his people together tonight. I have a great message for them—everyone must hear!"

Away the people ran back to the jungle of the lagoons, and that evening there was another meeting on the strip of

sandy beach; but this time there was no beating of the drums and no giddy dancing of a gin-crazed crowd; instead, the people sat in quiet order on the sand, and listened to the man dressed in white.

He spoke to them as one with authority. He was bringing a new religion to them—one that would make them happy. He said he was an ambassador from the great God. Opening his Book, he read: "Thou shalt have no other gods before Me," and told them to bring to him all their charms and fetishes, their symbols of witchcraft and magic.

That night, as the people returned to their villages, word spread rapidly among them that the new religion was better than anything they had ever known.

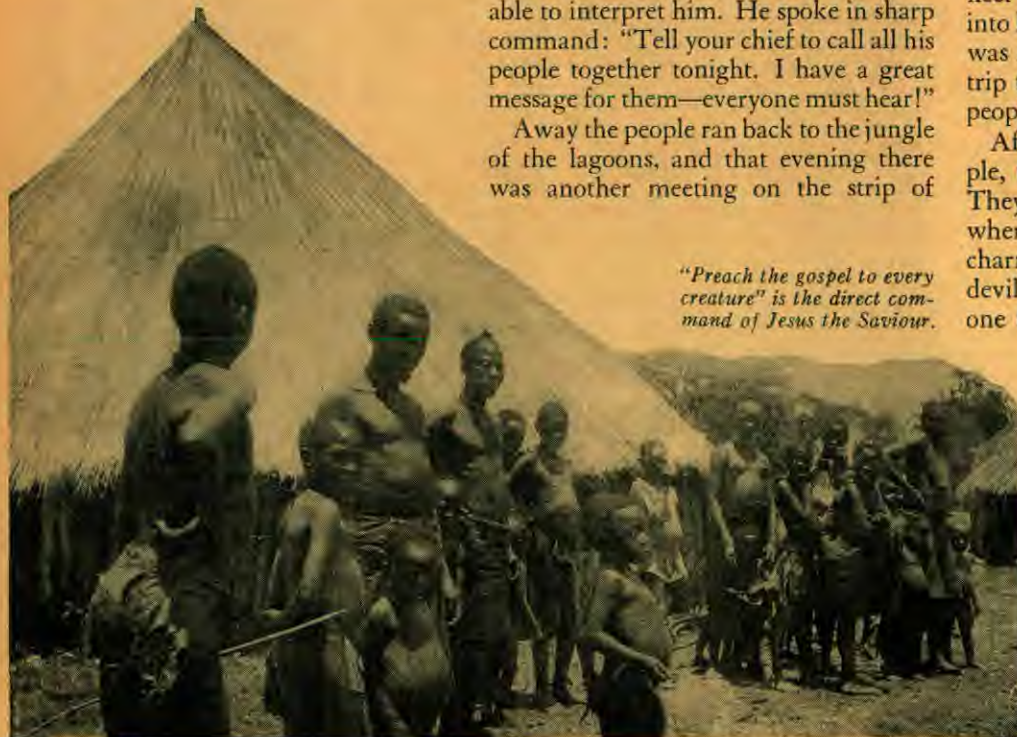
Day after day, night after night, the man preached to the people. He related the gospel story in such a forceful manner that they put away all their old symbols of paganism and began living the Christian life. From far and near, from forest and river, by bush path and lagoon, these people flocked to hear him preach. People of a half-dozen different tribes were drawn to his message.

But the Great War in Europe was on, and, in 1915, because colonial powers became nervous, this man was asked to leave. His name was William Wade Harris. He had come from Liberia. In his native village years before he had heard the story of the gospel when a pioneer missionary had translated the Bible into his mother tongue. Because his heart was full of conviction, he had taken the trip to the Ivory Coast to tell the lagoon people of Christ.

After he was forced to leave these people, they were left without a shepherd. They returned to their deserted villages, where the idols had been burned and the charms broken. Their witchcraft and devil worship was gone, and they had no one to teach them the new religion. If

only they could have a book such as their leader had! They ordered English Bibles, but no one could read English, and there were no Bibles in their own language. They built churches, and went regularly to them. For ten long years they tried to carry on alone, always with the hope in their hearts that someday, as their beloved leader had told them, the teacher of the Book would come.

(Continued on page 13)



"Preach the gospel to every creature" is the direct command of Jesus the Saviour.



Does God's Law Apply Now?

by W. B. OCHS

A FEW years ago I heard a young man preach on a street corner in one of the towns in western Canada. His subject was, "The Righteousness of Christ." At the conclusion of his talk I met him, and asked him a few questions. He gave me to understand that he was international and interdenominational; all that he preached was the righteousness of Christ.

I then asked him if a standard that teaches what is right and wrong is not necessary in order for one to preach the righteousness of Christ. He said that his conscience told him what is right and what is wrong. I informed him that the Bible definitely speaks of two kinds of conscience, and asked him if the law of God is not the standard.

To this he immediately replied: "I believe in the spirit of the law, but not in the letter of the law."

In answer to this statement I said: "I agree that it is possible to keep the letter of the law and yet not have the spirit of the law; but when one believes in the spirit of the law, he will also keep the letter of the law."

"I do not believe in the predestination of the Presbyterians, the conversion of the Methodists, the baptism of the Baptists, or the law of the Seventh-day Adventists," said the preacher.

My reply to this was that I am always willing to accept truth when it comes from the word of God. And this is as it should be.

Strange though it is, the very mention of the word "law" always seems to disturb some people. They strongly resent any suggestion that the law of God might apply to them. Perhaps they know that they are transgressors. The true Chris-

When Was It Given?

How Long Does It Last?

Was It "Done Away" at the Cross?

tian, however, loves to hear the word "law," for his attitude toward it is the same as is Christ's. Of the Saviour we read in prophecy, "He will magnify the law, and make it honorable." Isaiah 42:21. Again: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. Christ did not come to do away with the law, but to obey it and to live it. Matthew 5:17. Jesus was without sin. "Sin is the transgression of the law;" since He did no sin, He must have been obedient to the law.

The Law Existed Before Sinai

Many Christians do not believe that the law of God existed before it was given on Mount Sinai; but this is not Biblical. Of Abraham we read long before Sinai: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. How could Abraham keep the law if it did not exist? You will remember that when Joseph was down in Egypt, and was tempted to transgress the seventh commandment, he said: "How then can I do this great wickedness, and sin against God?" Genesis 39:9. How did he know that this would be sin against God? For the simple reason that the law said, "Thou shalt not commit adultery." Exodus 20:14. Therefore the law existed before it was spoken on Mount Sinai. This fact is further substantiated by the following syllogisms:

"Where no law is, there is no transgression." Romans 4:15.

At Sinai the Lord gave, for all time, His law in written form on tables of stone.

Eve "being deceived was in the transgression." 1 Timothy 2:14.

Therefore Eve transgressed the law.

"Sin is the transgression of the law." 1 John 3:4.

"Death reigned from Adam to Moses" as the result of sin. Romans 5:14.

Therefore the law prevailed from Adam to Moses.

The Bible is very plain and definite concerning the existence of the law before Sinai. Sin existed before Sinai, therefore the law must have been in force; otherwise those who lived before Sinai would never have known what sin was. That the law existed from Sinai to the time of Christ is an undisputed fact.

The New Testament teaches definitely that the law existed not only before but after the cross. This is as clear as the fact that it existed in the Old Testament. A young man came to Jesus, and said: "What good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17. Christ Himself said: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

The Law in the New Testament

There seems to be quite a dispute over the question whether the law existed after the crucifixion of Christ—whether Christians today are under obligation to keep the law. To find a correct answer to these questions, we naturally must turn to the word of God, for the Bible and the Bible only must be the foundation of our faith. Did the law exist after

(Continued on page 14)



When DEATH COMES— *What Then?*

Is There Life Beyond the Tomb?

by CARLYLE B. HAYNES

NO SUBJECT is of such universal and constant interest as that of death. That is because we are all subject to death.

We are alive now; but it will not be long before we shall be dead.

What then? Is that the end?

The law of death, like all the great laws of the world, is a universal law. For six thousand years the whole population of the globe has been plunging, with unbroken regularity, over this precipice we call death.

When we attend the funerals of our friends and look upon their still faces, many things come into our minds. Many questions leap at us and clamor for answers: Does the mind back of those closed eyes still function, if not here, then elsewhere? Is this utter stillness, this entire semblance of unconsciousness, only an appearance, or is it a reality? Has this man we knew in life gone into nothingness, as this quietness of death seems to imply, or only gone somewhere else?

How astonishingly little we know about this whole matter!

When death strikes close to us, and brings down someone with whom we have walked and lived, we shrink back, and look upon it as an unusual thing.

But it is not unusual. It is the most ordinary thing in the world. The wise man has pointed out that "there is one event unto all." Ecclesiastes 9:3. And the psalmist inquires, "What man is he that liveth, and shall not see death?" Psalm 89:48.

Under God's Watchcare

The longest life will come to an end. The young *may* die; the old *must* die. "There is one event to the righteous, and to the wicked." Ecclesiastes 9:2.

Job said: "I know that Thou wilt bring me to death, and to the house appointed for all living." Job 30:23.

The time of death is uncertain to men. "Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare;

so are the sons of men snared in an evil time, when it falleth suddenly upon them." Ecclesiastes 9:12.

Consequently our whole attitude can be summed up in the words: "Nothing is so sure as death, and nothing is so uncertain as the time of death. I may be too old to live; I can never be too young to die. I will therefore live every hour as if I were to die the next."

But while the time is uncertain to man, it is known and certain to God. Job said: "His [man's] days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass." Job 14:5.

It is life, therefore, that is the solemn thing. If only a man's life be right, then he may leave the ordering of his death with Him who notices the fall of even the sparrow.

This trustful looking to God is the secret of every successful Christian life, which will not have its interest lessened by any longing to die or its enjoyment

marred by any fear of the hour of death.

But the subject holds too much that ministers to human misery or bliss, woe or satisfaction, for us to be indifferent to it. We project our minds again and again into that realm of darkness, searching for even one ray of light to dispel its gloom and uncertainty. We want to *know*. It seems as if we never can be satisfied unless we do *know* what lies on the other side of death; where a man is five minutes after he has died.

One of the greatest questions of the ages has been, "If a man die, shall he live again?"

Does death really end human existence? Is there life beyond the grave? Is this period between birth and death all there is of life for us? Are we born only to die? And is death the end of human identity and personality?

In God's Hands

So far as human knowledge and experience go, birth and death bound human existence. Birth brings us into life. Death takes us out. The sum of our knowledge beyond these limits is very small.

The period of human life, beginning at birth and ending at death, is one of intense activity, labor, study, research, learning.

We know a great deal about life. We have only guessed a great deal about

The Aisne-Marne American cemetery, near Belleau, France. Those who went down into the realms of death believing in Jesus, will be raised to immortality when He comes.



death; and we are still wondering how many, if any, of our guesses are correct.

The realm beyond death is a field about which there has been much speculation. It seems, from all human observations and experience, that death is an end of existence. Those who enter its realm do not return, and are heard from no more.

Of sure and certain knowledge of the realm of the dead, therefore, human speculation has discovered nothing. Poets have rhapsodized; philosophers have spun ingenious and pretty theories; theologians have preached unwarranted and unsupported imaginings; hymn writers have sung their hopes; and invisible spirits at séances have lied and lied.

But among them all they have produced not one shred of certain and dependable knowledge, not one ray of clear and convincing light, on the great subject with which they have dealt.

After all their wild speculating, misty theorizing, foggy reasoning, and deliberate falsifying, they are just as far away from *truth and certainty* as when they began.

Human hopes all tend in one direction with reference to this matter. Human desires are for life, continuing life, never-ending life.

We do not want to die. We cling to life with pathetic tenacity.

And so there is but one answer to these great and important questions that will satisfy us. If we had the arranging of the matter, we should say with spontaneous unanimity: "Death does *not* end all. There *is* another life beyond the grave." That would be our solution of it.

But human hopes and desires do not operate to change facts. Hence we cannot be certain that what we should like to believe is true.

The desire for immortality, strong as it is, is not immortality. We cannot build on it with confidence. We cannot face the darkness and the gloom of death in calmness and confident hope with nothing more than a *desire* for immortality.

What we need is to *know, to be sure.*

But can we *know*? Can we *be sure*? Who has the words of eternal life? Who will give us absolute assurance?

This subject is too great and too important and too big with eternal consequences for us to be content with any human reasoning about it.

What we need for certainty and absolute knowledge is the word of someone in whom we can place implicit confidence, someone who has never been known to deceive or to lead astray; an authoritative teacher, a revealer of truth, who has himself passed into, and through, the realm of death, and is, therefore, qualified to speak with authority and positive certainty on this subject, having himself experienced what death is.

Such a teacher we have.



Coming Next Week

in addition to the regular features:

The Outlook and the Uplook	N. P. Nielsen
Beyond the Night	Edith Peterson
Living Temple	Roy F. Cottrell
Blind Leading the Blind	T. A. McCoy
Three Thousand Years Ahead!	Taylor G. Bunch
Bandits Accept Christ	Madge Haines Morrill
Law and the Gospel	W. B. Ochs
Ten Minutes After Death	Carlyle B. Haynes
God Still Reigns	Elva Zachrisson

He made man in the beginning, as He also made the world. From that viewpoint alone, He is qualified to speak as to man's destiny and the destiny of the world.

Having created man, He knows whether man has immortality, or will ever have it.

Having brought man into existence, He knows the duration of that existence.

Having created human personality, He is acquainted with man's essential nature and capacities.

Having ordained man to enter life by birth and to depart from life by death, He understands what death does to man, whether there is any recovery from death, and whether there is any life after death.

But his qualifications to speak authoritatively on this subject are more extensive than the fact that He is Creator.

He is Redeemer as well as Creator. He knows what death is, what it does, what it holds for mankind, whether there is any recovery from it or life beyond it.

And He knows all this from experience, from actual and absolute knowledge, from having passed through it. He does not need to speculate, to theorize, or merely to hope about it. He *knows*.

Of Himself and His qualifications to speak authoritatively on this subject He has said: "I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Revelation 1:17, 18.

And He not only *knows*. He has *spoken*. He has revealed the truth of this subject on which He alone is qualified to speak.

He has not left us in darkness or ignorance. He has drawn aside the veil, permitted us to look in upon the realm of death, disclosed its mysteries, dispelled its darkness, robbed it of its terrors, shown us the way of escape from its hold, and opened the door to never-ending existence to all who will enter.

All this He has done. And He has spoken, not in the dim and treacherous

light of some spirit séance, in vague and meaningless terms and lying words, but openly, with His countenance "as the sun shineth in his strength," with His eyes "as a flame of fire," with "a great voice, as of a trumpet" and "as the sound of many waters." See Revelation 1:10-16.

Such a One we can believe. Such testimony as His we can accept.

From the beginning until now there is no record that He ever deceived anyone. Always He has told the truth. Indeed, truth has its source and origin in Him. He is the truth itself.

He laid down His life for us. He held back nothing that heaven had, to make sure of our salvation. His loving-kindness and tender mercy have been about us always. He has overshadowed us with His protection and care. He has dealt with us not according to our deserving, but according to His tender mercy.

So we may *know* and *be sure*—with an absolute certainty—about the truth on this subject of death and the future life.

He *has* the truth. He *is* the truth. He *tells* the truth.

And from Him, through His word, we learn this: *The only hope of an eternal existence man has ever had is that held out to him through the gospel of Jesus Christ. Outside of Jesus Christ no man can ever live eternally.*

Light in the Lagoons

(Continued from page 10)

It was in 1923 that the first missionaries arrived. Then others came. Schools were opened to teach the people to read. The story of the gospel was translated into the language of five of the largest tribes of that section.

Today the translation of the Bible is being continued in the language of other tribes. And so, the old, old story is being repeated by people of different tongues, for the Book says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Modern Inventions

(Continued from page 9)

of that great class of problems with which man can never cope. . . . Imagine the proud possessor of the aeroplane darting through the air at a speed of several hundred feet per second! It is the speed alone that sustains him. How is he ever going to stop?" Others made predictions that were quite accurate although made mostly in sport. Now not only are motor-driven planes a demonstrated success, but motorless planes are coming into their own. Gliders have remained in the air more than fourteen hours in spite of fierce storms, and they have reached an altitude of more than 3,000 feet.

But why should the world go along for almost six millenniums with practically no changes in methods of travel and communication, and then suddenly "in the time of the end" such revolutionary and epoch-making changes come? The answer is given in the divine predictions recorded in Matthew 24:14; Romans 9:28; Revelation 14:6-14. Great changes have taken place in our world, and the final movements have been rapid ones because the time has come for a heaven-sent message to be heralded quickly to "every nation, and kindred, and tongue, and people." The production of modern inventions, especially those which speed up travel, communication, and information simultaneously with the last gospel message, is in the providence of God, and is not a mere coincidence.

God's Law Binding?

(Continued from page 11)

the cross? Let us ask John. He answers: "By this we know that we love the children of God, when we love God, and keep His commandments." 1 John 5:2. Ask the apostle Paul; he gives the following answer: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7:19. "I delight in the law of God after the inward man." Romans 7:22. Ask James. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Surely these three witnesses bring us sufficient proof of the existence of the law

of God after the crucifixion of Christ. Jesus said to John, when revealing to him events in connection with His second coming: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Furthermore, the New Testament teaches that obedience to God's law is the natural fruit of conversion. "If ye be led of the Spirit, ye are not under the law. . . . But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:18-23.

All apostolic messages uphold the sacred character and the binding claims of the law of God. The Ten Commandments reveal our duty to God and to our fellow men, and this duty is unchanged. Standards may change, but God's standard remains the same—right is always right, and wrong is always wrong. In His sight sin will always be sin in whatever form it may appear; for "sin is the transgression of the law."

Since God's standard remains the same, we must conclude that His law is unchangeable and eternal. The unchangeableness of the law is taught through the gospel, for the gospel is the means of the firm establishment and vindication of the law. There is no need of the gospel where there is no sin, for the gospel is the power of God unto salvation—salvation from sin, which is the transgression of the law.

It is most dangerous to teach that God's law has been changed, for to take away the perpetuity of the law is to take away its power to convince of sin. Paul said: "I had not known sin, but by the law." Romans 7:7. The law does not justify the sinner; it only reveals sin. The sinner must go to Christ, who alone can forgive and justify. To do away with the law of God means to kill the living essence of the law, which is love, for "love is the fulfilling of the law." Romans 13:10. Jesus said, "If ye love Me, keep My commandments." John 14:15.

How thankful we ought to be that God has left us a standard that teaches us what is right and what is wrong! This standard is the unchangeable, eternal law of

SIGNS OF THE TIMES

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God. It applies now, to us, to all men. By the grace of God let us bring our lives into harmony with its holy precepts.

The Challenge of the Difficult

"GIVE me this mountain." Who is speaking? and why is he asking for a mountain? Apart from their scenic value, mountains are not usually considered desirable. Certainly this one was not, for Caleb was requesting a most formidable mountain, one inhabited by a race of giants, whose cities were "great and walled up to heaven."

At eighty-five, Caleb was still unvanquished. He had been promised an inheritance by Moses for his faithfulness, but all the fertile and promising land of Canaan had been apportioned to the various tribes of the children of Israel; and now nothing remained but this mountain of difficulty, an impregnable fortress to be overcome. But not content to accept it in a spirit of resignation, Caleb, with stalwart courage, challenged the mountain to yield up its riches; he was determined to find the rewarding compensation of hardship.

Are we asking, "Why do I have so many misfortunes? Is this all I get out of life—just this mountain?" Instead of seeing the beetling summits, I wonder why we can't see the victory to be won; instead of being overwhelmed by the steep ascent, why can't we feel the challenge of the difficult?

Perhaps our environment seems small and stultifying, and we long for opportunities of self-expression commensurate with our ability. But great souls create opportunities, and we may find that hidden in the drab and uninspiring circumstances in which we find ourselves are potentialities beyond our highest dreams. Let us lift our eyes to the hills. Let us be mountain souls.

The sacred account tells us that Caleb's courage was coupled with humility. "If so be the Lord will be with me," he said reverently. There is no question that

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God's help will be available when we are ready to lay hold of it. Did not Christ tell us: "Fear not; . . . it is your Father's good pleasure to give you the kingdom [or victory, as it is sometimes translated]"? Luke 12:32. So strengthened by this inner resource, let us face our difficulty with valiant hearts, crying with Caleb of old: "Give me this mountain."

HAZEL M. KERR.

WITHOUT the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love; and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain.—*The Acts of the Apostles*, pages 209, 210.

A MAN'S character is what he is in the dark.—*D. L. Moody*.

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Just Today

by

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BRASIER

THIS morning, after days of grayness, the sun shone over the eastern bluffs, its warming rays touching each darkly shadowed spot in the wide valley. They touched, too, the shadows of yesterday and tomorrow that had crept across today's outlook on life. Somehow, I had forgotten that yesterday, with its cargo of duties and cares, and tomorrow, with all it may bring, were not mine. I had only today. Then, as the poet says,—

"Think not on Yesterday, nor trouble borrow
On what may be in store for you Tomorrow,
But let Today be your incessant care,—
The past is past, Tomorrow's in the air.
Who gives Today the best that in him lies
Will find the road that leads to clearer skies."

"Think not on yesterday"—only to remember the lessons it brought of trust and faith and courage. With all the other yesterdays it has slipped into the past. It is not for us to rake over its embers, fanning to life the little stings and hurts and griefs that came with its hours. The ghosts of dead yesterdays never should walk across the todays of the Christian. Only the little kindnesses, the happinesses, that it brought are we to place in memory's store. The blessings that were ours and the manifest goodness of a loving Father—these, too, we should keep. It may be that some dark day we shall have occasion to unpack them and sort them over, not alone for our own need, but to cover the need of another.

Tomorrow? We should never be unduly concerned over it. Why should we borrow its cares or its joys? We shall need tomorrow's experiences when they reach us on another today. We shall need grace and strength for its hours when they come, but not now.

The Master of men, as He talked to the multitudes seated under the trees on the Mount of Olives, knew the tendency of the heart to be concerned about the morrow. "Do not worry about tomorrow," He told them, "for tomorrow will have worries of its own. Let each day be content with its own ills." Matthew 6:34, Goodspeed.

"Sufficient unto the day is the evil thereof," the King James Version reads. Sufficient, too, is the Father's care and mercy and love.

Today only is ours—for joy in service, for little happinesses. It is ours as well for burden bearing and for the developing of patience and trust. It is lent us to use for the Master's glory. No shadows of yesterday or of tomorrow should dull its shining. They will not if we remember to begin its hours with a quiet time with the Master, getting

His orders and receiving of His strength.

Someone has said: "To begin the day without prayer and quiet thought is to set the soul about its housework without opening the windows." Here we may claim the promise that, whatever may come before nightfall, strength shall be ours. Grace, too, we may claim, sufficient for every need. We shall know the peace of heaven if we find it in these present hours. We shall know its future rest as we learn to know it today.

"Lord, for tomorrow and its needs
I do not pray;
Keep me from every stain of sin
Just for today;
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for today. . . ."

"So for tomorrow and its needs
I do not pray;
O keep me, guide me, hold me, Lord,
Just for today."

And He will, He will! Let us say it over and over, very reverently. Then, at the close of "this little strip of light 'twixt night and night," this bit of eternity that has been given to us, we may with gladness come again to the Master, bringing its hours golden with fruit for Him. As we look into His face, we may say reverently, "I have done Thy will today. I have finished the tasks Thou gavest me."