

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL



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WHEN GOD LAUGHS

THERE are occasions when God laughs. The Bible says so. It is not the laughter of mirth, but the laughter of derision; and it is called forth by the foolish presumption of boastful, wicked men.

Sometimes He laughs at the pride and folly of national leaders, for we read: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His

Ammunition for the anti-aircraft guns guarding the Panama Canal being carried on muleback through the tropical vegetation of adjacent islands.

anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2:2-4.

Sometimes it is the plotter of evil deeds that calls forth this divine scorn. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for He seeth that his day is coming." Psalm 37:12, 13.

Sometimes it is the ruthless invader which stirs the Ruler of the nations in

Bombed civilians of a north England city gather round a salvaged piano to express their courage in a song.

INTERNATIONAL



the flight of TIME

A SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

this strange way. "They return at evening: they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? But Thou, O Lord, shalt laugh at them; Thou shalt have all the heathen in derision." Psalm 59:6-8.

Sometimes God sees proud and haughty men set out to direct the course of history according to their own puny planning, regardless of the prophecies of His word. Defiantly they pursue their grandiose schemes, supremely indifferent to anything God has said; and what can He do but laugh at them?

Perhaps He is laughing now.

Even as we write nation after nation is being persuaded to join a certain world confederacy. One after another their leaders are being coerced to sign away their independence "on the dotted line." The promoters talk of a "new world order," with the lesser nations tightly bound to the "steel core" of one dominant central power. The fact that God has said, "They shall not cleave one to another," does not disturb them. Daniel 2:43. That is an ancient Jewish fable,

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they say, not for modern men. But God said it nevertheless, and this very dictum has broken every man who has defied it through the centuries. The plans of Charlemagne, of Charles V, of Louis XIV, of Napoleon, of the kaiser, were all overthrown by this one dynamic phrase.

To those who defy God's plans and purposes today, He says as of old: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to nought." Isaiah 8:9, 10.

Yes, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2:4.



ONE LIGHT STILL SHINES

IN THE blackout of civilization which has come to most of Europe these past few months, one light still shines. It is the light of the word of God.

As Dr. Adolf Keller said the other day, "Old forgotten truths are taking on new life." The Bible is coming into its own once more.

Like stars that are seen at their best only when sun and moon have gone, and all earth's little lights are dimmed, so the treasures of this Book glow with rarest radiance amid the deepening gloom of such an hour as this.

"Which of God's promises gives you most inspiration and courage in these days and nights of air raids?" writes the manager of an English publishing house in a circular letter to his clients. "Many love to repeat Psalm 91:1: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' Another finds calm and courage in 'The Lord is my shepherd. . . . Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.' And possibly you have often repeated, 'I will never leave thee, nor forsake thee;' or 'Lo, I am with you alway;' or 'The very hairs of your head are all numbered.'"

Less than a week after this letter was written bombs fell all round this man's home; and no doubt as they came screaming to earth to explode with sickening thuds, the same prized promises became more precious still.

From a faithful Christian of well-nigh seventy summers comes this illuminating word: "Bombs fell on three sides of us. . . . It was terrifying. One struck two dwellings near by, completely demolishing both. In one it split the husband's body in two, blew off the wife's legs, and killed the little girl. Five people in the other house were seriously injured.

OUR COVER PICTURE

From the ruins of their bombed home these Londoners are salvaging a few special treasures, including the family clock and an aspidistra plant. Their cheerfulness under such trying conditions is inspiring.



COURAGE IN THE CRISIS

THIS dreadful war is different from all other wars ever fought, chiefly perhaps because it recognizes no distinction between soldiers and civilians. Everybody is in it, men, women, and children; and it is a strange and terrible fact that more women and children are being killed in their homes than are men on the field of battle.

It is to civilians rather than to the soldiers that the supreme trial of endurance has come; but their courage under constant bombardment has called forth the admiration of the watching world.

"How will civilians take it?" was the question raised by armchair strategists before the hideous thing began.

"We can take it," has been their answer as they have scrambled up out of their air-raid shelters, weary and sleepless, to find their homes in ruins.

"We can take it," they say, as they bury their dead and go back to work.

Here is heroism indeed; not on the battlefield, but in a million little homes behind the lines.

Out of London comes the story of an education officer, crushed under the ruins of the flats where he lived. "After three hours they reached him and passed a tube in to feed him. But all he wanted was a particular colleague to whom he must entrust the details of the evacuation of school children which was to take place next day, and of which he

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. . . I love the promises of God as never before. Isaiah 25:4 is especially precious just now. God is 'a refuge from the storm, . . . when the blast of the terrible ones is as a storm against the wall.'"

"The blast of the terrible ones"—how wonderfully applicable is this verse in such a time! And who would have thought of it in times of peace and prosperity? It took the darkness of this midnight hour to make it glow with lustrous meaning.

Even so does the word of God, which has been the hope and consolation of His people through the ages, comfort them still in this hour of supreme trial.

Perhaps in all this we can perceive a deeper meaning in the parting promise of the Saviour: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

In other words, if in times of peace we store our hearts with His promises, then when crises come the Holy Spirit will bring them back to mind and set them all afire with heavenly radiance. He will cause us to behold "wondrous things" out of His law, and make the whole Book alive with the power of God.

That is why this light never goes out. Thank God, it is shining still.

One of the Greek howitzer batteries which helped to throw back the invaders of their country.



What "SALVATION" Means

*Not an Improvement but a Transformation
Frequently Forgotten Facts*

•
by L. A. SMITH

SALVATION is a universal need. This is so by reason of the fact that all men are by nature imperfect, and their imperfections are continually at war with their welfare. Every person who is even occasionally controlled by passion, or who has a weakness to which he yields under temptation, or who is led astray into paths of error and delusion, needs to be saved from these spiritual foes.

Every person inherits a sinful nature. Human nature is fallen, by reason of the fall of our first parents. It is at enmity with the law of God, and full of the desires of the flesh, which war against the soul.

That which every person needs to be saved from is sin. Stated in another way, he needs to be saved from himself. His worst enemies are those he carries with him, in his mind. They are ready to do him harm at every opportunity. How sad is the state of the individual who has within himself a mortal enemy from which no human guardians can save him—an assassin who purposes to take his life, and will sooner or later accomplish the deed!

What is sin, from which every individual needs to be saved? The truest answer is a scriptural one: "Sin is the transgression of the law." 1 John 3:4. What law? Obviously, the law of God.

Salvation means more than a mere sentimental attachment to Christ. God's Son, when born into the world, was to be named Jesus, "for," said the angel to Mary, "He shall save His people from their sins." Matthew 1:21. When the sinner comes to Jesus, therefore, he comes to be saved from his sins. He comes to be saved from transgression of God's law.

There is no easy way to be saved from sin. No human power can accomplish it. To do this is the purpose of the gospel. The gospel, as defined by inspiration, "is the power of God unto salvation to everyone that believeth." Romans 1:16. The gospel saves people in God's

way. Most people are willing enough to be saved if it can be in their own way; but such salvation would amount to nothing. They must be saved in God's way, or not at all.

This way always involves a cross. Christianity without the cross is a delusion, one of Satan's counterfeits. Cross bearing is not pleasant. Human nature shrinks from the cross, from self-sacrifice; but without it no one can be a follower of Christ. "If any man will come after Me," Jesus says, "let him deny himself, and take up his cross daily, and follow Me;" and "he that taketh not his cross, and followeth after Me, is not worthy of Me." Luke 9:23; Matthew 10:38.



The one who allows Christ to enter will reveal Him in the daily life.

Salvation from sin means salvation from one's own sins, not from the sins of others; but it is generally the case that an individual wants to be saved from other people's sins which are causing him trouble much more than he wants salvation from his own shortcomings. No salvation will in the end, however, avail anything which does not save an individual from his own wrongdoing. Saved from himself, he will in the end be saved from all that is undesirable. Saved from all sins but his own, he will in the end be saved from nothing, and lose all in the general destruction of the judgment day.

He who follows Christ must follow Him to the cross. True Christian experience, as defined by Inspiration, involves a crucifixion. As the apostle Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20. "Abide in Me, and I in you," Jesus said. Any experience which comes short of this is not truly Christian.

The truly Christian life is not a remodeling of the old life, not an improvement upon the old character, not a merging of the old individuality into some better form. It is a new life altogether. "Ye must be born again."

When Christ lives in an individual, He will be revealed in that person's life. Those with whom the person comes in contact will see, not the human individual merely, but Christ. If they do not, then his profession is a sham. He is self-deceived.

This is a point which demands careful consideration. The danger of self-deception is very great. The tendency to be guided by human standards of righteousness is very strong. God's standard of righteousness is the only true one, the only one that will count in the judgment day.

Only One Entrance—Christ

Here is where many who confidently expect to enter heaven will make a fatal mistake. The admonition is given us: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matthew 7:22, 23.

These people are very busy in religious activities. They appear to be doing a great work. They seem to have great love for Christ and His cause. Yet there is a fly in the ointment, which spoils their hopes. What is the trouble? "Workers

of iniquity" is the answer. They are transgressors of God's commandments. Their attention has, perchance, been called to the claims of the creation Sabbath, which God has given to distinguish the true God from false gods and true worship from false worship; but they have refused obedience to the Sabbath commandment of the Decalogue, though they observe all the others. They trust

in their love for Christ and their activity and high standing in His service to guarantee their acceptance with Him. Do these not count for more than a legal technicality, which would cause them great inconvenience and might impair their usefulness? they reason.

It is obedience that counts with God. No amount of profession, fervor, and activity can take its place. There is no sub-

stitute for it. The natural heart is ever seeking some other way of gaining entrance to the kingdom than the appointed way of self-sacrifice. There is only one entrance; and that is by the door, which is Christ. John 10:7, 9. Christ ever walked in the pathway of obedience to His Father's commandments, and His followers are to walk in His steps.

BIBLE STORY PROVED TRUE

An Iron Nail in the Critic's Coffin

•
by WALTER L. EMMERSON



IT HAS been a common habit of the destructive critics in the past to deny any Bible statement for which there appears to be no contemporary outside evidence.

To quote one typical example, Belshazzar is named as the last king of Babylon in the fifth chapter of the book of Daniel. But as no king of this name was to be found in the king lists of the Greek historians, who designated Nabonidus as the last king, the critics declared the Bible record false and Belshazzar a fictitious character.

Today, however, we have more than five hundred tablets proving that he was coruler with Nabonidus. And, just as the Bible suggests, Belshazzar was ruling in Babylon while his aged father's seat of government was at Tema in Arabia.

Recent archaeological discoveries have finally disposed of another of these "arguments from silence" advanced by the critics. In the book of Joshua, in connection with the occupation of Palestine by the tribes of Israel, the children of Joseph are stated to have said to Joshua, "The hill [Mount Ephraim] is not enough for us; and all the Canaanites that dwell in the land of the valley have *chariots of iron.*" Joshua 17:16.

At this point the critics of a few decades ago cried, "Stop!" And then they explained that there must be something seriously wrong here, because the "iron age" did not supersede the "bronze age" in the Near East, according to their estimates, till at least 1200 B. C., or more than two hundred years after the Bible date for the Israelite invasion. Consequently, they argued, if the Bible dating is right, the statement in the book of Joshua is not one of fact; while if the statement is correct, the Bible chronology must be wrong.

Well, as in so many other cases, later

discoveries have worked havoc with the critical theory, and completely vindicated the Bible account.

The first evidence for the pushing back of the beginning of the "iron age" in Bible lands was the famous letter of the Hittite king, Hattushil III, to Pharaoh Ramses the Great in which he regrets his inability to send any "good iron" (probably steel) because the supply has temporarily run out; but he is happy to send to Ramses an ordinary iron dagger blade. Ramses the Great reigned from 1292 to 1225 B. C., so that this letter, which was received quite early in his reign, puts back the beginning of the iron age anywhere up to one hundred years earlier than the previously accepted date.

This, of course, was still a long time after Joshua's conquest of Palestine, and so provided no confirmation of the Bible statement, but it showed that the last word had not by any means been said on the commencement of the iron age.

The next piece of evidence came from Egypt itself, for when the famous tomb of Tutankhamen was opened up by Mr. Carter at ancient Thebes, nineteen articles made of iron were found in addition to the more publicized objects of gold and precious stones. This pharaoh reigned from 1375 to 1358 B. C., so that iron was evidently coming into use in Egypt as early as the middle of the fourteenth century B. C., which brings us still nearer the time of Joshua's invasion.

Our third source of information is the Tell el-Amarna correspondence, some four hundred clay tablets found in the archives of Pharaoh Akhenaten's capital in central Egypt. One of these letters is from the Mitannian (north Mesopotamian) king, Tushratta, whose daughter, Tadukepa, married Pharaoh Amenophis III. This tablet lists among her dowry presents, bracelets and daggers

of iron, and also steel weapons. Now Amenophis III reigned from about 1410 to 1374, during the period that the Israelites were conquering Palestine, so that the iron age is thereby definitely proved to have begun at a date early enough to harmonize with the mention of "iron chariots" in Joshua.

True, this is only a reference in the course of a letter, as distinct from actual objects of iron of this early date; but now this final and necessary piece of evidence has come to light through Dr. Schaeffer's excavations at Ras Shamra on the Syrian coast north of Tyre and Sidon. Among his latest finds on this important site is a tempered or hardened iron battle-ax dating from at least 1400 B. C., or even earlier, providing unquestionable evidence of a knowledge of steel working in Syria at this time.

Commenting on this discovery in the *Expository Times*, Dr. J. W. Jack, D. D., suggests that this battle-ax in all probability came from the same source as Amenophis's queen's iron dowry objects, for the Mitanni kings controlled the iron-bearing mountains of Armenia, and are now proved to have "possessed a very advanced knowledge of the technique of iron and steel," and were in fact "the first country to turn this metal to ordinary use." "It was undoubtedly this knowledge that contributed to the marvelous success that the Mitannian nation experienced for several centuries," he continues, "and it was not until after its conquest by the Hittites that the supremacy in iron passed to the latter people."

"Such facts," significantly adds Dr. Jack, "deserve to be emphasized, because the Biblical reference to 'chariots of iron' at the time of the Israelite conquest of Canaan has been used as an argument against the earlier date of the conquest (c. 1400 B. C.)."

THERE are many religious teachers today who assert that Christ by His death abolished the law, and that men are now free from its requirements. There are those who represent the law as a yoke of bondage and boast of the liberty enjoyed under the gospel.

That the law of God was not a yoke of bondage is evident from a declaration



DID CHRIST ABOLISH the LAW?

EVIDENCE of the NEW TESTAMENT

. by C. E. GRANT

made by David in Psalm 119:45. He says, "I will walk at liberty: for I seek Thy precepts." It was long after the death of Christ, long after that which was to be abolished was abolished that the apostle James referred to the law which says "Do not kill" and "Do not commit adultery" as the "royal law" and as the "law of liberty." James 2:8-12.

No, the claim that Christ by His death abolished the law is without foundation. Had it been possible to set aside the law, Christ need not have died to save man from the penalty of sin, which is the transgression of the law. The death of Christ, so far from abolishing the law, proved that it is immutable.

That it was not the purpose of Christ to abolish the law but rather to magnify and make it honorable is clearly taught by the prophet Isaiah, who wrote: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42:21.

That Christ assumed this very attitude in His Sermon on the Mount cannot be questioned. Let us read His words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

And then in verse 21 we read, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." This is one of the Ten Commandments, and the Jews believed that to violate it they would have to take the life of someone. Christ, however, magnified it by saying: "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Verse 22. Again in verses 27 and 28, He enlarged upon that command which forbids adultery, and revealed that looking upon a woman to lust after her is a violation of the precept.

No, it was not the intention of Christ to abolish the law. He was to magnify it, to free it from the false glosses placed upon it by the priests, and make it honorable.

In His own words again, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The heavens and the earth still stand. They are reserved and kept in store by the word of God. Hear what Peter has to say on this: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. The heavens and the earth still stand, sustained by the word of God; and it is far easier for them to pass than for "one tittle of the law to fail."

Let us turn our attention to the instruction of Christ to the rich young man. Here is the record of a young man who came to Christ with the question: "Good Master, what good thing shall I do, that I may have eternal life?" In answer to his question, the great Teacher said, "If thou wilt enter into life, keep the commandments." The young man then asked "Which?" meaning which commandments, and then our Lord quoted the last six of the Ten Commandments. Matthew 19:16-19. This leaves no question in the mind of the honest seeker after truth as to what law Christ meant that we should observe if we expect to have eternal life.

Christ said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. So it should be the delight of every child of God; and if we live under the relations of the new covenant we will have the law in our hearts as Christ had it in His heart, for God says: "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and

write it in their hearts." Jeremiah 31:33.

In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin separated him from his Maker. Now he no longer reflects the divine image. His heart is at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. It is through the merits of Christ that man is to be restored to harmony with his Maker. His heart is to be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." 1 John 3:4

It is through the law that we have a knowledge of sin, for Paul says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past," and becomes a par-

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FAMINE STRIKES CHINA

Disease and Death Spread Over Vast Areas

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by Missionary R. H. HARTWELL



TRULY one half of the world knows nothing about how the other half lives, or should we say, exists? At the present time undernourishment is terribly common in many large areas of China. One cannot but notice the large number of lean-fleshed people whose ribs may easily be counted. In dozens of cities people are daily picked up dead on the streets, having died because they could not afford to buy food.

Rice, which formerly was sold for from ten to twenty dollars, Chinese money, per two-hundred-pound bag, is now sold in many places for from one hundred to two hundred dollars for the same amount. In ever so many other places it cannot be purchased at all. In numerous districts it is illegal to transfer rice outside the area where it is raised, and guards are stationed at all points of egress and ingress to prevent any rice from being smuggled out of such parts, lest a shortage in the locality should result.

The inability to pay the cost price of rice, or the impossibility of buying it if the money is in hand, naturally results in a vast amount of undernourishment. Tuberculosis is definitely on the increase in China today. It is reported that in Shaohingfu, a large city in the province of Chekiang, a certain hospital made an investigation and found that people are dying there from summer diseases and plagues at the rate of five hundred a day. In many districts of Kiangsu Province the death rate is appalling.

Gruesome, yet authentic, stories have come from cities along the southeast coast of China concerning the lengths to which food shortage and the high cost of living have driven certain evil men. From one city the story comes of some twenty men who were beheaded and their flesh sold at fifty cents a pound, the

people who bought the human flesh being told that it was horse meat.

In one place unprincipled men waited and watched for strangers coming in from the country to buy rice. Meeting these strangers, they offered them a place to stay overnight, promising to help them find cheaper rice on the morrow, or making other attractive inducements. These strangers were never seen again, but some of their bones were later found in a cave or dugout, while their flesh had been sold on the market as horse meat.

With such terrible conditions now existing in a world where men have intelligence and civilization, what will happen next? What do these things mean?

The apostle Paul wrote, "This know

also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . without natural affection, . . . fierce." 2 Timothy 3:1-3. And Jesus predicted that before His coming "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:7. Again He said, "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. Paul said: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

After speaking of the afore-mentioned events as well as others, Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Then as a special word of admonition to men and women living down in the days when these things would be fulfilled He added: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

What a blessed day it will be when, in a little while from this, Jesus will return to this earth and put an end to all sorrow, suffering, and misery. China cries out for that day.

JOURNEY'S END

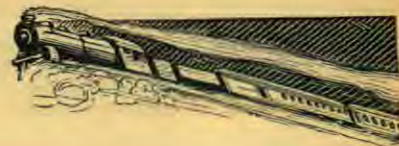
by C. L. PADDOCK

A BOY, just about to enter his teens, sat contentedly in the coach of a train traveling through the dry belt in the West. It was a miserably hot day but always he showed a smiling countenance.

Others complained of the heat and the dust. Some found fault with the equipment of the railroad. Most of the passengers seemed out of sorts. It surely was not very comfortable, and traveling was most tiresome and uninteresting.

The boy, however, with a contentment which, it could be seen, had its source far beneath the surface, seemed to be enjoying the dried-out country, which to others had become most monotonous.

An inquisitive motherly soul in the seat back of the boy was wondering what made the little fellow so cheerful. When she



could curb her curiosity no longer, she leaned forward and asked, "Sonny, aren't you tired of this heat?"

"Yes, ma'am, I am a little tired. But I don't mind it much." The little lady was about to ask why, when he finished his sentence, "Because, my daddy is going to meet me when we get to Winnipeg."

What a beautiful philosophy! Our Father will be waiting for us also at the end of the journey. The road is rough at times; life seems almost unbearable. There are trials, troubles, heartaches, burdens, disappointments. But what of it! Our Father is at the journey's end, waiting to welcome us!

ONE of the ancient animals that was destroyed in vast numbers and buried by the Deluge was the mammoth, the remains of which are being dug up in different parts of the Old World. This is believed to be the animal described in Job 40:15-24 and called behemoth. "The elephant, as some think" is the marginal reading. "Mammoth" is said to be a corruption of the word "behemoth." The remains of this huge animal of the elephant family have been especially well preserved in the far north where the ground is frozen to a great depth the year round. So many have been found in Siberia that since the tenth century there has been a regular trade in ivory teeth and tusks eastward into China and Japan, and westward into Europe. During the year 1872, 1,630 tusks were brought into England alone. The size of these tusks is indicated by the fact that their average weight is 120 pounds each. Middendorf estimated that 110,000 pounds of fossil ivory reach the markets every year.

Many of the ancient Greek and Roman writers told of finding in the earth immense bones and teeth which they believed were the remains of great giants and dragons. Suetonius, in his life of Augustus, tells of the finding of bones of immense wild beasts which he declares to be the remains of great giants and heroes of a previous age. Doubtless these skeleton remains form the basis of the Greek and Roman legends of great dragons and other monsters, and of the hero giants who slew them. It will be recalled that among the Chinese the dragon plays a large part in their artistry. These legends of huge beasts and giants and battles between them are found among many of the ancient races.

In the frozen ground of the far north, mammoths are so well preserved that dogs and wolves readily eat their flesh. In northern Siberia the ground is frozen to a depth of fifty feet and in such sections the summer thaw does not reach more than a few inches below the surface. H. H. Howorth in his book *The Mammoth and the Flood*, page 93, declares that "the flesh is as fresh as if recently taken out of an Esquimaux cache or a Yakut subterranean meat safe." This indicates that the mammoths were quickly buried and frozen, and that they have remained in a frozen state ever since being entombed. Even one summer's thaw would have caused decay and made their preservation impossible. The fact that the meat is still fresh indicates that there was no time for decay before the animals were entombed, or since. Speaking of the human dead buried in Greenland, Peyrere says: "Those who have been buried for thirty years are still as beautiful and undecayed as if they had only just died. Altogether,

Greenland is an excellent land for the dead, who never decay there."—*Recueil des Voyages au Nord*, vol. 1, p. 167.

The natives of Siberia call the mammoth remains, "Adam's mammoth," and the fossil wood found buried with them, "Noah's wood." Large trees partially fossilized are found where no vegetation of any kind now grows. Three-hundred-foot hills of driftwood are found with mammoth remains scattered all through them. That these great beasts were suddenly destroyed is evident from the fact that willow, maple, cedar, and other leaves and branches are found in their teeth, as well as undigested food in their stomachs. Even in warmer climates where the flesh has decayed, in the midst of the skeletons are often found five or six bushels of crushed twigs, grass, and leaves, indicating that the stomach of the animal was filled with undigested food when death came suddenly and unexpectedly. It is evident that these animals did not die of famine, because the well-preserved flesh in the regions of the north is full of fat. Nor could they have died of old age, as many of the remains are of young animals. Howorth says, "They were in full health with their stomachs distended with undigested food."

There is abundance of evidence that the mammoth lived in a world clothed with tropical verdure. This is proved by the tropical plant remains, discovered with the animal remains, as well as by the fact that the bones are of the rhinoceros, the hippopotamus, and other animals that, like the elephant, have always lived in tropical and semitropical climates and never in the frigid. It is evident that these animals "were quietly feeding" in a tropical climate when the sudden crisis came and the summer climate "abruptly terminated" and became "suddenly extreme as of a single winter's night, never again relenting."—James G. Dana, *Manual of Geology*, page 1007.

When animals drown, the blood rushes to the head, and in the frozen mammoths the veins of the head are clotted with blood. Many of these huge animals are found buried in the frozen earth standing upright and facing in the same direction. They indicate a swimming or struggling attitude as if they were submerged in mud from which they were attempting to extricate themselves. Many of them are buried at a depth of sixty feet.

A universal deluge is also proved by the existence of immense bone beds in different parts of the world. Some of these indicate that animals of all kinds had gathered together on the highest ground to escape the rising waters and were together drowned and entombed in the earth. Bone beds miles in extent

MAMMOTH BURIED

*Vast Graveyards of
Prehistoric Beasts*



Abundant remains of the huge mammoths have been found.

have been discovered on level land where creatures were evidently carried by the water in drifts and there buried. In one of these bone beds the remains of two thousand hippopotamuses, many of them young, were enumerated. In another bed were found bones representing twenty-eight species of birds and animals all mixed together with trees and other vegetation. In another, one thousand two hundred reindeer antlers were discovered. Many of these bone beds are in caves where it seems the animals sought refuge from the rising waters as they did also on the tops of hills and mountains. One mountain in Europe, a mile in circumference at the base, is so covered with bones all the way from the base to the summit, both inside and out, that it is known as "the mountain of bones." At least one hundred thirty-five different kinds of animal remains, including the mammoth, in this place indicate that they all perished at the same time.

Mammoth and other ancient animal

FOOTHS

the FLOOD

by TAYLOR G. BUNCH



AMERICAN MUSEUM OF NATURAL HISTORY
The mastodon, pictured here in a restoration,
for the earth's surface.

remains have been dug out of the earth in many parts of Scandinavia, Ireland, and England. In central and eastern Europe they have been found in great profusion, there being scarcely a square mile where bones have not been discovered. In the New World an animal similar to the mammoth, known as the mastodon, has left its remains in many places. This animal has also been preserved in great numbers in the frozen regions of Alaska and northern Canada. With this ancient elephant have been found fifty-five other species of animal remains in different parts of Canada, the United States, Mexico, and South America. Darwin declared that these animal remains are so plentiful in South America that "the whole area of the pampas is one wide sepulcher for these extinct animals." Animal remains have been found in the West Indies, Australia, Tasmania, and New Zealand. In the latter place, bone beds have been discovered that are as large as sixty feet long, twelve feet wide, and from one to two

feet thick, buried under six feet of clay.

In many parts of the world, remains of human beings and animals are found mingled, showing that they lived at the same time and perished together. In one cave in Europe the bones of thirteen human skeletons were mixed with animal bones in "inexpressible order." Sometimes these human bones are above the animals and sometimes below. Also with these bones are found pottery, weapons, and other implements. On May 7, 1932, the skull of a mastodon was dug up in Florida with an arrowhead stuck in it. An Associated Press dispatch, dated Fairbanks, Alaska, March 18, 1937, tells of the finding on Ester Creek, ten miles from that city, by Peter Maas, of an upper jawbone of a baby mammoth with a flint spearhead embedded in it, thus proving that man and this ancient animal lived on the earth at the same time. Human remains have been discovered lying face downward from twenty to thirty feet below the surface. In limestone rock near Santos, Brazil, have been preserved several hundred human skeletons with other bones and shells.

Near the city of Los Angeles, California, on what is known as Rancho La Brea, were found a number of asphalt pits containing large numbers of bones of many kinds of animals and birds. In these craterlike pits of oil-soaked sand these bones have been preserved from decay for millenniums. In the bulletin of the Department of Natural Sciences of the Los Angeles Museum of History, Science, and Art, published in 1922, is a description of these wonderful bone deposits: "Perhaps the most incredible feature of the deposits is the great number of victims represented. Every productive pit contained solid masses of bones, representing in some instances hundreds of individuals, Pit 3 containing 185 skulls of wolf and 268 of saber-tooth, besides a great number representing other species. In the 'Elephant Pit' five femurs, along with other limb bones of this animal, were heaped together in one mass."—Page 12.

Among the fossil remains found in these asphalt pits are those of the imperial elephant, the mastodon, mountain lion, great wolf, bear, giant ground sloth, little ground sloth, prehistoric camel, western horse, ancient ox, little antelope, and saber-toothed tiger. More than two thousand skulls of the latter have been taken from the pits by various institutions. "Bird remains in great quantity have been recovered from the asphalt. While approximately sixty species have been identified up to the present time, the carrion and flesh-eating types, as among the mammals, far exceed in numbers all other forms."—*Ibid.*, page 30.

In one pit a cypress tree was found and its position thus described: "This measured eight feet in height and eighteen inches in greatest diameter, and was found in an upright position in Pit No. 3, packed solidly about with bones of saber-tooth, mastodon, sloth, wolf, etc. This pit was remarkable from the fact that the deposit was encountered only four feet below the surface, was less than five feet in diameter, and yet contained bones representing numerous species of the large Pleistocene mammals."—*Ibid.*, pages 32, 33. In Pit No. 10 was found a human skull and other bones of the same individual mixed with the bones of birds and mammals.

Considering as a whole the discoveries of fossil remains of animals, birds, man, and plants in all parts of the earth and in the positions in which they are found, there can be but one cause—a universal deluge such as is described in the book of Genesis. Said Sir Henry Howorth: "All point unmistakably, it seems to me, to a widespread catastrophe, involving a flood on a great scale. I do not see how the historian, the archaeologist, and the paleontologist can avoid making this conclusion in future a prime factor in their discussions, and I venture to think that before long it will be universally accepted as unanswerable; not only as unanswerable, but as alone explaining some at least of the difficulties which crowd upon us when we study the ethnography of the human race."—*The Mammoth and the Flood*, page 463. This book was published in 1887.

Modern science is slowly but surely catching up with and corroborating the scientific declarations of the Scriptures so that the "willingly ignorant" constitute the majority of the modern "scoffers" who deny the inspired story of creation and the Deluge. The very fact that the deluge of water did come, as predicted by Noah, should convince everyone that the deluge of fire will also come according to the forecasts of God's prophets and the announcements of His present-day gospel messengers. The same merciful God has provided a way of escape for the repentant and obedient at the time of the final crisis which will forever bring to an end the reign of sin and usher in the everlasting dominion of righteousness under the Prince of Peace. Preparation for that event of paramount importance should be the chief duty of modern man. In His love and mercy the Lord is heralding a final warning message "to every nation, and kindred, and tongue, and people"—and the destiny of all men depends upon their attitude toward it. The Lord's gracious invitation is, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

BOMBS *in the* NIGHT

A Letter From England

by H. F. DE'ATH

IT HAD been a beautiful September day, full of that mellow sunshine peculiar to an English autumn. Its peace had been disturbed by only two air-raid warnings—of late, a rare respite, indeed.

The evening meal had been cleared away, windows duly blacked out, and we had drawn the curtains. Tired and happy after a busy day, we settled down for the evening.

My wife got out her mending, and my two daughters fell to knitting woolen garments for the approaching winter, while I reclined in the armchair prepared to enjoy to the full, one of the many religious services that do us so much good and do the B.B.C. so much credit. I felt at peace with the world, and reveled silently in the joy of a happy home.

Our newly acquired puppy dog lay stretched out to the full in my lap, dog-tired and fast asleep after a long noisy romp with the next-door neighbor's grown-up dog. Its glossy black-and-white coat rose and fell with its regular breathing, and I felt strangely comforted by its little warm body as it nestled snugly down into the inner recesses of my coat.

Hark! What was that? A plane overhead! My wife glanced at me with a meaningful look. We have learned to distinguish fairly accurately between an enemy and a friendly plane by the sound of the engine. Just then the wailing siren warned us to be "on the alert."

My wife slipped out and gazed anxiously into the clear, starlit sky. Searchlights were everywhere trying to spot the sinister intruder, and the guns began to boom as the beams caught it, lighting up the sky with their brilliant flashes.

Then, as we all settled down again, but still on the alert, we could hear the barking of the antiaircraft guns above the singing of a well-known hymn which was coming over the radio, and we felt a strange calmness.

Presently there was a terrific bang, which caused the windows to rattle ominously. My wife started up, one of the girls turned pale, and we went to the door and peered out cautiously, for fear of falling shrapnel. The air-raid warden

a few doors away was entering his home to make sure that his wife (whom he had left alone) was not unduly alarmed. The sky lighted up, which suggested a fire not very far away.

A neighbor called out to the warden, "How far is it?" "Not very far," he replied grimly, but vaguely.

The blaze soon died down. Evidently the firemen were soon on the spot, and had got it under control. The guns, however, continued to boom out as we went to bed. A plane circled persistently above us, very high up in the air. The searchlights had again picked it out, and the guns were peppering at it briskly. My wife hesitated to undress for the night. So she lay down fully clothed until the menace had passed. When it had passed we prepared to settle down for the night, while the moon shone in upon us, light-

In Heavenly Places

EUGENE ROWELL

God hath "made us sit together in heavenly places in Christ." Ephesians 2:6.

Not only when the Sabbath bell
Rings sweetly clear and far
God's people in His presence dwell,
Where holy angels are.
For day by day they know the grace
And beauty of some heavenly place.

Whate'er the house where they abide,
Or what their daily fare,
He calls them often to His side
And gives them blessing there.
They hear His footstep, see His face.
And home becomes a heavenly place.

The toiler in the furrowed field
Or lumber-forest glade,
Or noisy factory, whirring-wheeled,
Or eager shop of trade,
Knows, while he keeps the driven pace,
Some quiet, restful, heavenly place.

O God, amid these troubled days
And hastenings to and fro,
Show us the stillness of Thy ways.
And teach our hearts to know
That life is but a little space
From Thine own glorious heavenly place.



Gunnery school students of England practice maneuvers. TOPICAL

ing up the room with its pale friendly beams. We wondered what damage had been done, what the casualties were, and, breathing a prayer for those who had possibly suffered loss or injury, we soon fell mercifully and thankfully asleep.

The next morning dawned with a typical English autumn mist, through which the sun was shining bravely, giving promise of more strength later on in the day. Yes, bombs had fallen not many streets away, incendiary and explosive. An enemy bomber had been badly hit by antiaircraft fire, and had jettisoned his bombs, preparatory to making a forced landing. A horse trough had been demolished and one or two houses damaged; the occupants however, were only slightly injured. But sad to say, a direct hit had been scored by an explosive on an Anderson steel shelter, in which three small children were sleeping; these were killed outright. The mother, who was then in the house, escaped unhurt. Had the bomb fallen on the house, the children would have been left motherless. Such is the irony of fate in these dangerous wartime days. Yet we are only in the very outermost fringe of the London war zone.

So we begin another day, thankful to be spared but always prepared for the worst. No one knows what a day or a night may bring forth. Yet we press on with many duties of life, taking due and proper precautions, but committing ourselves to a just and merciful God who knows all and who will in His own good time and way put down all tyranny and strife, and through resurrection at last usher in a new world from which fear and suffering and death will be forever banished.

ILL HEALTH *and Its* LESSONS

by
GENTRY G.
LOWRY



KEYSTONE

WHEN man was created, his body was free from blemish of any kind. The germs of disease were completely absent. An ache or pain was unknown to him, and thus it would have continued had not God's plan for man been interfered with by man's disobedience. Though God's plan for man was temporarily thwarted, yet he was allowed to continue to live in the earth. His span of life, however, was greatly shortened, and physical pain and suffering would be his lot while in this life.

We are able to live in this world because our bodies are made of the materials of this world, the "dust of the ground." And as long as the body is nourished by the various elements found in the earth, we can, up to a certain limit, keep going.

This material body is a truly wonderful organism, the most wonderful and beautiful thing in the creation of God. Though its bodily construction resembles that of some animals, it surpasses them all in fineness of structure and beauty of form. It is the only creature which is said to have been created in the image of God. It is therefore the only creature that can recognize God and give expression to reverence for Him.

Sickness and Death

This good and beautiful thing we call the human body, more delicately poised and finely adjusted than the most intricate machinery devised by man, is easily thrown out of order. The smallest interference may upset its harmony. Too much heat or too much cold, too much of one type of food or not enough of another, too much water or not enough air, will disorganize the even functioning of the various organs of the body, and illness results.

Sooner or later the body begins to work badly, its smooth functioning breaks down, and a condition ensues which we call illness. Eventually the body, either through disease or because it is worn out, ceases to work altogether, and man passes into a state we call death. The body then goes back into the dust from which it was taken, and the

life-sustaining breath goes back to God who gave it.

Illness is not the natural condition of the human body. Because of the results of sin it is true that the body must in time wear out; but when God made it, He made it for health, and if man and the universe had remained as God made them, man would never have known disease or death. Through his disobedience to God's commands man brought confusion into his own soul, and disease and death came to his body.

Sickness is but the extreme manifestation of a much more deeply seated trou-

HOME EDUCATION . . . *Nellie's Birthday Treat*

LAURA GRAY

"NELLIE, what would you like to do today, on your birthday, as a special treat?" Mrs. Cory asked her seven-year-old daughter.

The little face, framed in golden curls, grew thoughtful as the mother watched it—the blue eyes dreamy, wondering.

Suddenly Nellie gave a jump of delight, "I'd like to clean out the sink! Please, may I?"

"Of course you may, if you really want to!" gasped the surprised mother.

"And use cleanser—like you do?"

"Yes. I didn't know you felt like that about washing out the sink."

Mrs. Cory was an efficient housekeeper. The Cory home ran like clockwork. Nellie had never been allowed to help around the house very much. Why? Mrs. Cory had found it much easier to do the work herself.

"May I start right now?" persisted the child.

"Yes, go on!" nodded the mother.

Mrs. Cory became busy in the next room, but she could not resist looking in now and again at the happy little one daubing at the sink.

After a while, Nellie came in to her. "Now, come and see!" she cried eagerly and

led her mother into the kitchen. "There, didn't I get it clean?"

"Indeed you did, dear, and you shall clean it again another day," praised the mother. She was going to point out pools on the floor and the child's bedraggled frock, but this being a birthday, scolding was out of the question. Mrs. Cory thought of a better way. "Now, will you take this cloth and wipe up the floor where water has been spilled?"

Lessons We Learn From Sickness

Men learn the deepest lessons of their lives through the discipline of sickness and suffering; all people of strong and beautiful character can vouch for this. Sickness is a school in which weaklings become men—a hard school, but well testified to by the pupils who have been through it. It is not only our own sickness that teaches us, but that of others; those who have suffered can understand the sufferings of their fellows and share their burden, and minister to their wants.

Many would never think of God, nor realize their dependence upon Him, were it not for sickness, pain, and sorrow. This being so, instead of complaining when sickness comes, as so many are inclined to do, it would be more appropriate if we, knowing that in some way it is for our good, expressed our appreciation for it and asked God for grace to enable us to bear it patiently, endeavoring to learn the lessons He has in store for us.

This was done willingly, if not efficiently, and her mother did not complain.

"Now we must do something about your frock—it was so fresh and pretty this morning!"

A moment's solemnity, then, "Mother, may I wash it—and iron it with a real iron?" with ecstasy.

"Yes, since this is your birthday!"

This meant more slopping about. It slowed up the morning's routine. The dress was not a success, either, but Nellie wore it with pride.

Many of us forget that our houses really should be happy workshops for the children, as well as efficiently run, comfortable homes.—*National Kindergarten Association.*

GOD'S ENEMIES



Earth to Be Depopulated . . . Truth About the Millennium



by CARLYLE B. HAYNES

THE millennium is not, as many have supposed, a thousand years of glory and peace on earth. It is not the reign of Christ on earth. It is not an age of progress.

It does not result from the conversion of the whole world, nor is it a time during which the people of the earth will be converted.

Neither Christ nor His people will be on earth during the thousand years of the millennium, nor will this period offer a second probation to any sinner. The day of salvation will then have ended.

During the millennium the world will be in a completely ruined, wrecked, and depopulated condition.

In a warfare between a just and almighty Creator and His frail and rebellious creatures, between a righteous and omnipotent Ruler and His puny and revolted subjects, there can be but one end.

Rebellious men must go down in death; wrong must be defeated by right; sin must be annihilated. There can be no other adjustment, no other outcome.

Therefore, so far as man is concerned, he has but two choices.

He can give up sin and return to God, or he can be destroyed with it. Either he must yield to his Creator, and return meekly, penitently, and obediently to allegiance to God; or, refusing to do this and continuing persistently to set aside divine authority, rejecting the mercy that has been offered, and despising the grace that has been exercised to draw him

back, he must finally fall beneath the stroke of that justice which he has outraged. Either he must bow or be broken, yield or be overthrown.

What the wrath of God will do to men when it is visited upon them in the seven last plagues is most terrible. Read the description of it in Jeremiah 25:32, 33. All of humanity destroyed! Dead upon the ground from one end of the earth to the other!

And the instrument? The seven last plagues. And then? An earth waste and void and uninhabited. Not a man left. Jeremiah saw it in vision. He describes it in Jeremiah 4:23-26. Isaiah saw it in vision. He describes it in Isaiah 24:1, 2.

All Evil to Be Removed

The utter depopulation and ruin of the earth is the appalling destiny that overhangs the world. Not since the waters of the Flood overwhelmed the human race has such a terrible and widespread destruction been known to man. In history there has been no fulfillment of these passages of Scripture, nothing to bear out these predictions.

The war that humanity has been waging against Jehovah has not yet reached its final issue. But the end is hurrying on apace.

When the time comes for God to pronounce judgment, then, "behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with

flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isaiah 66:15, 16.

Like a furious tornado will the storm of the wrath of an offended God burst upon those who have despised His mercy. "In the latter days" it will do its work, falling "grievously upon the head of the wicked." Jeremiah 23:20, 19.

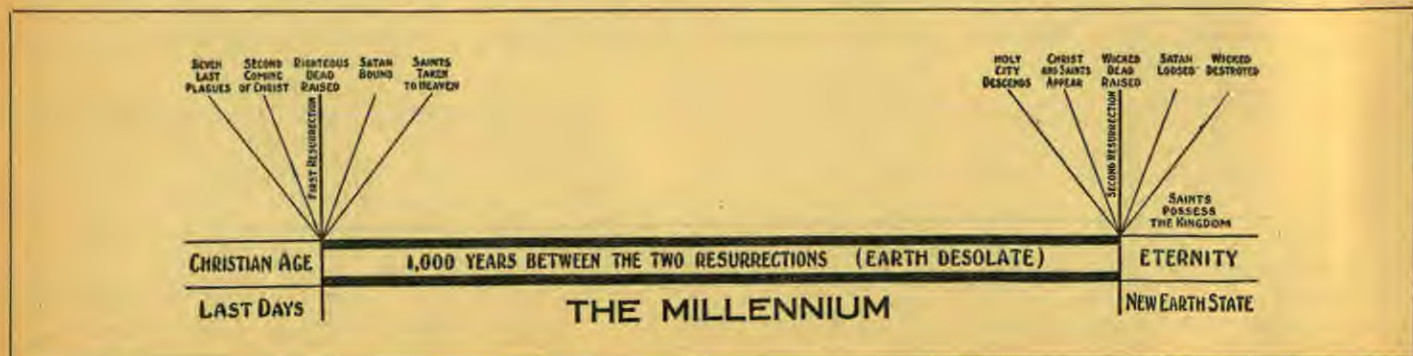
This is the final doom of the rebellious race. Read of it in Psalm 21:8-10.

While the heathen are raging, and the people imagining a vain thing, while rulers plot and dictators devise impotent devices, God's destruction will fall upon them. Read Psalm 2:4, 5, 9.

In this manner the long controversy between God and man will close. There is no other prospect than this for the sin-cursed and impenitent race that persists in sin.

The race that obstinately continues in rebellion, and thus makes itself the enemy of God, cannot hope to live. For when Christ shall come to decide the controversy, then "a fire goeth before Him, and burneth up His enemies round about." Psalms 97:3; 110:5, 6.

Ezekiel beheld in holy vision the terrible wrath of God poured out upon the nations existing in his day. Then his eye pierced the future to the events of "the latter years." There he saw the countless foes of God marshaling themselves to battle against Jehovah like the gathering of a great tempest. He saw them overwhelmed with the fearful fury and vengeance of a despised God, who sweeps them away in His wrath, and calls for the fowls of heaven and the beasts of the earth to come and gorge



themselves upon the flesh of His enemies. Ezekiel 38:3-9, 17-22.

In the vision of the great image, Daniel beheld the kingdoms of the earth to the very end of time. The prophet beloved of God saw "the stone," thrown by unseen hands with terrible velocity, strike the nations of earth and crush them all to powder, which is driven and scattered by the whirlwinds of God's wrath until not a vestige remains.

Joel predicts the same events, the utter overthrow of the enemies of God. All nations are summoned to the conflict. The men of war are bidden to come up. Their plowshares are to be beaten into swords, and their pruning hooks into spears. Both weak and strong are summoned to the Valley of Jehoshaphat, to which place Jehovah pledges Himself to bring down His own mighty ones, and sit and judge the nations round about. Then the command rings forth to put in the sickle and reap the harvest that is ripe. Joel 3:13.

Multitudes are there in that valley of decision. The skies overhead are clouded with a pall of blackness. The voice of God thunders out of Zion, the heavens and the earth are shaken as by an earthquake's power, and God's judgments fall with a fury that exterminates all His puny foes. Joel 3:9-16.

Similar allusions will be found in Amos, Obadiah, and Micah.

Zephaniah foretells the time when God shall "rise up to the prey," when the nations are gathered and the kingdoms assemble. At that time he declares that God will pour out upon them His devastating indignation, even all His fierce anger, and the fire of His jealousy will devour the whole earth. Zephaniah 3:8.

The prophet Haggai describes the same dread time as a mighty shaking of heaven and earth. Haggai 2:21, 22.

But the things that cannot be shaken, together with the kingdom that cannot be moved, will abide, and become the eternal heritage of God's people. Hebrews 12:26-29.

Thus the testimony of inspired men regarding the destiny of the human race and of the world is characterized by unity and harmony. It leads to but one conclusion: The controversy between a revolted race and the Creator will be closed by judgments of unparalleled terribleness and of indescribable severity.

But God's people will be saved from this destruction.

"Let us try always to feel that in the commonest things we may hear the command of God, that the trifles of each day—trifles though they be—vibrate and sound with the reverberation of His great voice."

Christ and the Law

(Continued from page 8)

taker of the "divine nature." He is now a child of God, but is he free to transgress God's law? Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. In Romans 6:2 he says, "How shall we, that are dead to sin, live any longer therein?" And John declares, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

In the new birth the heart is brought into harmony with God, as it is brought into harmony with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. The language of our soul will then be voiced in the joyous exclamation, "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

"The law of the Lord is perfect, converting the soul." Psalm 19:7. It is "our schoolmaster to bring us unto Christ." Galatians 3:24. Without the law we would have no just conception of the purity and holiness of God, or of our guilt and uncleanness. We would have no true conviction of sin; we would feel no need of repentance. Not seeing our lost condition as violators of God's law, we would not realize our need of the atoning blood of Christ. And thus we would not come to Christ, who "is the end of the law for righteousness to everyone that believeth." Romans 10:4.

Dr. Adam Clarke, a Methodist commentator, says, "The law . . . is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel: for, in this sense also, Jesus Christ is the end of the law for justification to them that believe." (Comments on Romans 7:13.) In the words of Bishop Matthew Simpson: "There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well, it is essential. But sometimes they go beyond this, and declaim against the preaching of the law,—intimate that it belongs to a past age, a less civilized society. . . .

"Such a gospel may rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without the law is inefficient and powerless." (Lecture 4, page 129.)

Yes, the law of God runs through both the Old and the New Testament. Christ says that not one tittle of it shall fail until all things have been fulfilled. He says if we would enter into life we must keep His commandments. Stephen in his great apology said: "This is he, that was in the church in the wilderness with the Angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give unto us." Acts 7:38.

Yes, they have been given to us, and Paul says that if they had not been given to us he never would have known what



Coming NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

THE CHRISTMAS SPIRIT	Grenville Kleiser
DID GOD CHANGE HIS LAW?	C. E. Grant
IN THE MIDST OF THE YEARS	Eugene Rowell
THE GREATEST OF ALL THE SCIENCES	Taylor G. Bunch
WILL GOD PUNISH THE WICKED?	F. C. Carrier
GIFTS WE MAY BRING	Inez Brasier
SATAN TO BE INTERNED!	Carlyle B. Haynes
DAY-DAWN	D. A. R. Aufranc

sin was, for, says he, "I had not known lust, except the law had said, Thou shalt not covet." He then comments on the law and maintains that the law is holy, just, and good, and that it is spiritual. He further pictures it as our schoolmaster which brings us to Christ.

James in his first chapter likens the law to a looking glass. Here we may get a glimpse of ourselves as we really are; and as we see our lost and undone condition, we may turn to Christ. In his second chapter, he holds it forth as the royal law, as the law of liberty, and as the great rule in the judgment.

When the great judgment was opened in heaven John saw the temple opened and there in the temple he saw the ark of His testament; for we read in Revelation 11:18, 19: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged. . . . And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. We may be sure that within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai, and written with His own finger on the tables of stone.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript. Those who arrive at an understanding of this important truth cannot but see the sacred and unchanging character of the divine law.

The prophet Jeremiah looking into the future to the last days, saw a rejection of the law of God on the part of the people. Jeremiah 6:10, 18, 19. The prophet

Ezekiel also saw the "day of indignation" or the last days, and saw the prophets and priests violating the law. Ezekiel 22:23-26. But in face of this opposition to the law of God John says that God's faithful people will keep the commandments: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Revelation 12:17.

After the last warning message has gone to the world, John saw a commandment-keeping people waiting for God: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. It is this company of commandment keepers who enter the gates to the great city of God and have a right to the tree of life. "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.

Do you love God? Then you will keep His commandments. 1 John 5:3. Do you know God in the forgiveness of your sins? Then you will keep His commandments. 1 John 3:3, 4. Do you want to enter in through the gates into the Holy City and partake of the tree of life and live forever? Then you will keep His commandments.

Christ's Plan for Peace

by WESLEY AMUNDSEN

THE kingdom of Christ is not of this world, else His servants would fight for it. His present kingdom is one of grace and peace. It is set up in the hearts of individual men. He asks for entry into the heart. "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.

The blessed Christ does not ask nations to fight to protect religion—His religion. He did not fight for it; His disciples did not fight for it. They died for it, though; but they died at the

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

EDITOR . . . ARTHUR S. MAXWELL

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hands of persecutors—enemies of God. No power of man could extinguish the true Christian church of the living God. It needed no secular arm to defend it; its trust was in the mighty arm of God.

Today the true church of Jesus Christ needs no democracy to support it in the battle with the powers of darkness. Democracy needs God; but no one should make the mistake of thinking that any force of arms can defend God.

Abiding peace will come to the world through individuals, one by one. As little children, we must all come to God through Jesus, Jew and Gentile alike, for there is no difference. High and low, rich and poor, regardless of language or color, all must come singly, and bow at the throne of God, accepting Jesus Christ as a personal Saviour, a Mediator who alone stands between God and man to make intercession.

Multitudes, of course, will not have it that way. Rulers will not have it that way. Their national pride and selfishness must be satisfied. What can God do with such?

A day of judgment is inevitable. At the last, God will of necessity have to destroy this world, break it to pieces, burn it with fire, and then out of the ruins and ashes make "new heavens and a new earth"—a world where the sound of war will never be heard; where sickness and death will never occur. The Ruler of that heavenly land will be the Prince of Peace, even Jesus Christ, and His subjects will be those who have accepted Him in their hearts now. There is no better solution to the woes of the world. We can help to hasten the end of wars, help to bring in this new kingdom of our God and His Christ, by praying in sincerity: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

If Jesus cannot rule in the councils of nations today, may He at least rule in your heart and mine. May His peace "which passeth all understanding" keep our hearts and minds, and prepare us for His soon return. John 14:27; Philipians 4:7.

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The Flight of Time

(Continued from page 5)

was in charge. The outline was on his desk, but the details for the children's comfort in the busses, for their food and drink en route, had only just been worked out. He got every detail over to a colleague before he died. He is just another of the unsung heroes of this war."

Hospital after hospital has been blasted, but according to a recent issue of the *Nursing Mirror*:

"There are stories of individual fortitude and heroism that warm our hearts—of the Sister who crawled through the wreckage of a Kentish hospital giving injections to women patients who were trapped; of the young nurse who was rescued uninjured after being buried for three hours and insisted on taking her place with the other nurses; of the masseuse in one of London's most famous hospitals who was pinned, injured, under debris for fifteen hours, and whose cheerfulness and courage were vanquished only by another air-raid alarm, the shock of which killed her.

"We have seen nothing that so neatly sums up the position as this simple phrase, which appeared in a famous London daily paper:

"The hospital . . . which was bombed last night was able to carry on today as a result of the fine work of the medical and nursing staffs."

"*'We carry on.'* That is the only answer the hospitals and nurses have to make to the bomber. But it will prove the last word in this dreadful argument."

Perhaps there is a lesson here for all of us who live in lands where peace still reigns and the terror of this frightfulness has not yet come. Perhaps we need more of this selfless devotion to duty, this sense of responsibility for the needs of others, this amazing courage in time of crisis.

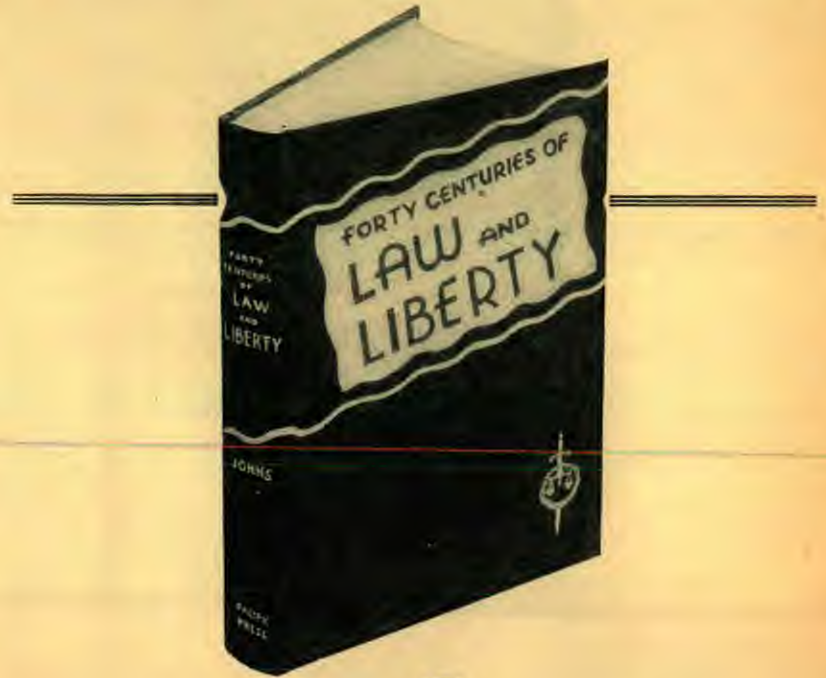
Do we know that more than half our trouble is borrowed? Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergence out of every shadow into brighter day, how our hearts would be lightened. How much more bravely we should work and fight and march forward! This is the courage to which we are entitled and which we may find in the thought that God is with us everywhere.—Henry Van Dyke.

THAT which constitutes the supreme worth of life is not wealth, nor ease, nor fame, nor even happiness, but service. Nothing at last counts but service.—Alfred W. Martin.

for DECEMBER 17, 1940

LIBERTY

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CENTURIES of fierce struggle have often been necessary to win liberty, and yet, as we have recently seen in Europe, this priceless heritage has been lost in a few months or less. A bewildered world seems somehow about to barter away this greatest of all prizes for apparent social security, temporal advantage being considered of greater worth today than the "intangible" liberties for which our fathers fought and died. ¶ As never before, the world needs the essential knowledge of true liberty, its background of history, and real worth.

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J U S T S M I L E !

by INEZ BRASIER

IT WAS song and story hour in the camp beside the lake. A familiar song from around the campfire drifted across the quiet waters:

"There are many troubles that will burst like bubbles,
There are many shadows that will disappear
When you learn to meet them, with a smile to greet them,
For a smile is better than a frown or tear."

Then the last soft echo died away among the stately trees, "You can smile anytime, anywhere!"

There is a road to the west that I sometimes travel, a road which leads to hills, which, in the far distance, seem very steep. Then as mile after mile is left behind, the hills lower until they come to seem what they are in actuality, gentle slopes up low rises.

That is the way it is with many troubles. When we get to them—when we face them with a smile—they assume their right proportions in the scheme of things.

If only we were not such chronic borrowers of troubles and worries! Many of our troubles are those that never materialize. After all, the longest bridges are the ones we shall never cross.

"The sovereign voluntary path to cheerfulness," Prof. William James once said, "if cheerfulness be

lost, is to sit up cheerfully and to act and speak as if cheerfulness were already there." The wisest man of all time wrote: "A merry heart doeth good like a medicine." Proverbs 17:22. Adversities of all kinds are large or small depending upon the eyes with which we view them, so let's smile whether we feel like it or not.

And the shadows? shadows of old griefs, of old hurts, of old misunderstandings? Why live in them when the sunlight of a smile will make them cease to exist? Their cold mists, which blight the life, will disappear in the warmth of a sunny smile. Who knows but that your smile may bring courage to one whose feet are slipping, whose heart has all but failed him in the battle of life?

Who can measure the effect of a smile, not just once in a while, but every day, always? It is like the warm handclasp of a dear friend, like his murmured word of encouragement. Let us be sure that our smiles are the kind that light the darkened ways for others.

"You can smile when you can't say a word;
You can smile when you cannot be heard;
You can smile when it's cloudy or fair;
You can smile anytime, anywhere."