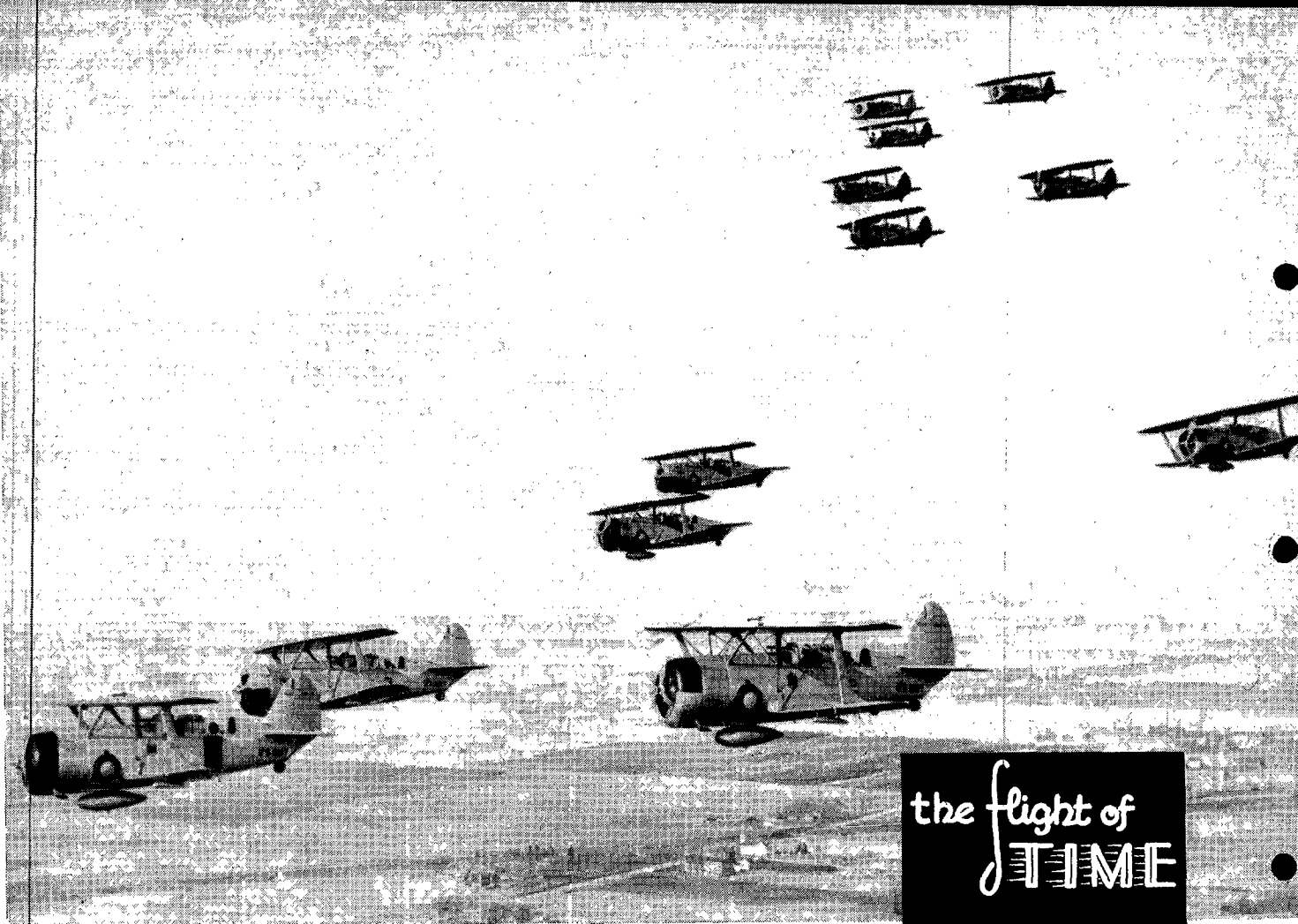


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



KEYSTONE



the flight of TIME

A
SURVEY OF
WORLD
EVENTS

by the
EDITOR

INTERNATIONAL



HAND ON THE HELM

IN THESE tumultuous times our world resembles nothing so much as a damaged, waterlogged freighter, manned by a quarrelsome, mutinous crew, rolling drunkenly in a raging sea.

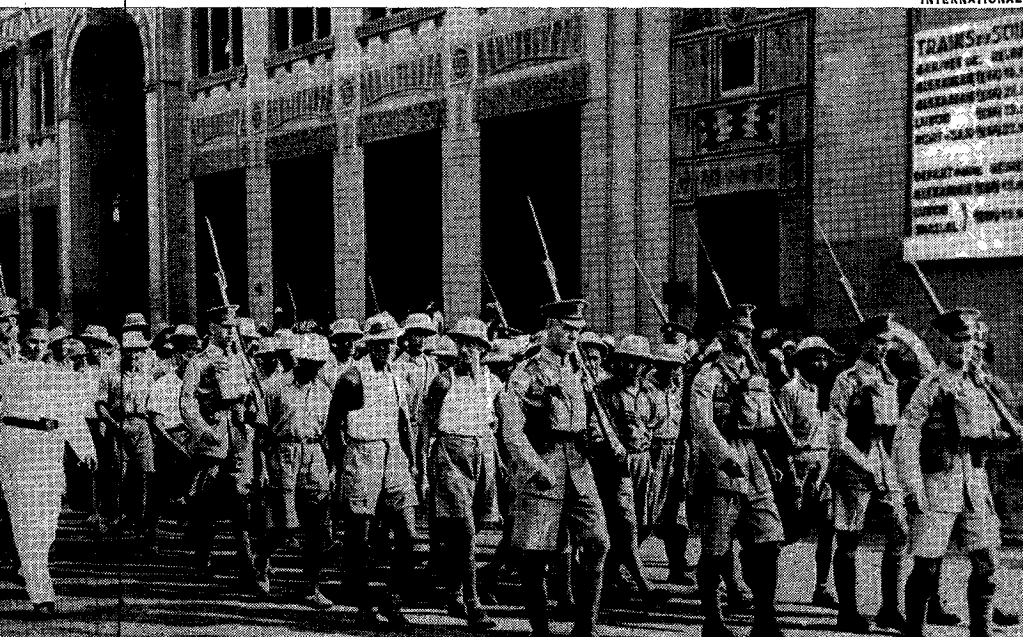
Never was there such strife and confusion, distress, and perplexity all over the globe. As the prophet said long ago, "Multitudes, multitudes in the valley of decision"—in the valley of sorrow and

U. S. dive-bombers streaking over the outskirts of Chicago at 250 mph.

trouble, in the valley of the shadow of death. Through all the ancient lands of Europe, across Asia to the Yellow Sea, far down into Africa—there is fighting and hatred, hunger and misery. Everywhere there is dreadful anxiety for the future, a feeling that nobody knows the way out, that there is no escape from even greater disasters to come.

In such an hour it is wonderfully heartening to learn that the bridge of this storm-tossed vessel is not as deserted as it seems. An unseen hand, strong, wise, and fearless, rests upon the wheel.

Italian soldiers arrive in Cairo, under guard.



INTERNATIONAL

It is the hand of God. Unnoticed amid all the furious turmoil He is guiding the course of history in harmony with His infinite, eternal purpose. Looking back over the stern of the weather-beaten hulk across the raging billows of many millenniums we can see a great white way leading back to Paradise lost; while looking forward over its prow, aided by the light of prophecy, we perceive the unsailed course that leads to Paradise restored.

All down the ages kingdoms have come and kingdoms have gone, but through the seething strife of races and nations a divine purpose is clearly visible. Proud, boastful men have thought that they were carving out their own destiny, but the eyes of heavenly watchers were always upon them. Even the great King Nebuchadnezzar was made to learn by personal calamity that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:17.

Years before this happened Daniel de-

SIGNS of the TIMES

clared concerning God: "He changeth the times and the seasons: He removeth kings, and setteth up kings: . . . He knoweth what is in the darkness, and the light dwelleth with Him." Daniel 2:21, 22.

And a thousand years earlier Job said: "He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again." Job 12:23.

Clearly God has had a great deal more to do with the making of history than some have thought. Through all time His hand has been on the wheel of human destiny. His hand is on it still. And He will have more to do with the immediate future than many imagine.

"In the days of these kings," He says,—in the days of these warring kingdoms of our time,—"shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44.

This does not sound as though God has lost control. Nor do these words of Jesus to His disciples: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Here is evidence of marvelous foreknowledge, of divine planning and direction. How else could such a picture of our day have been penned nineteen centuries ago?

So we should not be confused or disquieted, however wild the storm, or however quarrelsome the crew in this battered old bark. In His own time, and in His own wonderful way, God will bring it into port. His purpose will finally be achieved. "He shall not fail nor be discouraged, till He have set judgment in the earth." Isaiah 42:4.

To God the future is as open as the past. "The darkness and the light are both alike" to Him. He saw the end from the very beginning. And to that end, that great consummation of history, He is directing all things with unfailing skill. The Hand on the helm will not fail.

OUR COVER PICTURE

This bronze figure of a fisherman at the wheel of his vessel, located in Gloucester, Massachusetts, is dedicated to the men who have sailed from this town and never returned. It bears the inscription: "To the men that go down to the sea in ships."

eign Bible Society sent to Spain recently for distribution.

By order of the Spanish Government, which is strongly Roman Catholic, the entire shipment was confiscated and pulped for the making of cellulose!

Spain, as everybody knows, has had an unenviable reputation for Bible destruction in years gone by, but this wholesale pulping of a hundred thousand copies is perhaps the most glaring example of open hostility to the Book that history records. And it occurred in 1940!

It is exceedingly interesting to note, moreover, that this report, cabled from London, appeared in the early morning edition of the *New York Times* of October 6, but was deleted from the second and following editions. Who ordered that it be cut out? What invisible censorship tried to prevent this highly significant item of news from reaching the people of this Protestant country?

Can anybody guess?



HUNDRED YEARS AFTER

JUST one hundred years ago—to be exact, on the eighth of December, 1840—a young man boarded a sailing ship at an English port and set off for a foreign land. He was quite unknown, except to a few friends who wished him

Godspeed on his long, wearisome journey. No imposing committee saw him off, nor did any newspaper announce his departure with impressive headlines. It was just David Livingstone leaving for Africa under the auspices of the London Missionary Society.

No doubt a thousand other things happened on that day of seemingly much greater importance. Many were the affairs of state and city that loomed much larger in the eyes of London's citizens. There were speeches in Parliament and guests arriving at the Court. There were movements of the army and navy, and developments on the continent of no small moment. Nevertheless this youth leaving for Africa was the greatest event of all.

For Livingstone had given his heart to Africa. He had dedicated his life to a great spiritual mission. His field, as he said, "was not a country but a continent," and he was about to take the leading part in a world-changing enterprise. He was going to discover Africa as no one had ever discovered it before. He was going to open its long-barred doors and let in the light of the gospel to a people sunk in heathen darkness. He was going to strip the mask of respectability from the slave traders, and the chains from the slaves themselves. He was going to blaze a trail of service and ministry that a host of other men would follow. He was going to make freedom ring throughout a continent.

And he did.

Truly he buried himself in Africa, yet it was like a corn of wheat falling to the ground and rising, not alone, but multiplied a thousandfold.

Although he did not live to see all his dreams come true, we who look back from our vantage point, a hundred years

(Continued on page 15)

Coventry's historic cathedral after the raiders had passed.



THE BIBLE IN SPAIN

PROTESTANTS everywhere, and particularly those who are becoming more and more careful lest by any semblance of protesting they hurt the feelings of their Roman Catholic friends, would do well to ponder the fate of 110,000 copies of the Bible, including Testaments, which the British and For-



TRUE STORIES of MODERN MIRACLES

*"As in the
Olden Times"*

by W. A. SPICER

THOSE were thrilling days to the early church, when the believers carried the gospel into all the Roman Empire, and beyond, within thirty or thirty-five years after Christ's ascension. Colossians 1:6. They heard Christ's commission, and—

"Out from the doomed Jerusalem, in the days of long ago,
By two and two they sallied forth, to the lands of sun and snow."

They did not go alone. In all the book of Acts we see the angels going with them. And the care of Providence has all along been over seekers after light.

At the first public sermon by Jesus in Nazareth, "where He had been brought up," religious zealots were angered: "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Luke 4:28, 29.

He had shown how God's care was over Naaman, the Syrian leper, and over the poor widow of Sidon, outside Israel, whose home was a refuge for Elijah the prophet. Their pride of nationalism was affronted. Over the rocks they would fling the young man whose teachings smacked of innovations.

"But He passing through the midst of them went His way." They were restrained. Of course, the angels of God were there.

An Angry Mob Held Powerless

In the days when the rising cause of Methodism was warming hearts to new life in Britain and Ireland, Adam Clarke (later author of the well-known Scripture commentary) was preaching the gospel in a region where the people took it all as something against the old church. A mob assailed the house with stones and picks and crowbars, determined to tear it down and get at the preacher. Dr. Clarke told the little congregation that

he would go out to the mob, for he was the one these angry men wanted to get at. His friends begged him not to go out. But writing this story of himself in the third person, he says:

"He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage.

"The people were in crowds in all the space before the door, and filled the road. . . .

"As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob.

"They seemed struck with amazement bordering on stupefaction. . . . They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missionaries in this work?"

A Similar Case in Bible Lands

The roads of old Asia Minor bore the footprints of the New Testament preachers. On that same soil the first Adventist leader in Turkey realized more than once that angel guardians were near, even as in apostolic times. One experience was at Ovajuk, near ancient Nicomedia. Several hard characters had been won to Christ. This seemed to exasperate the old Armenian religious element. A mob stormed the meeting place. The cry was for the death of the preacher, our pioneer Armenian evangelist, the late Z. G. Baharian. He told us how the deliverance came:

"Death seemed very near. We had no other refuge but God, whom we trusted. One man was climbing up the wall to enter and take me out. If I were once in their hands I could have no hope for life. But surely the angels of God had been sent to keep me from danger. I prayed to God, holding fast to His word, and, behold, the people became divided, one class saying, 'Let us take him out this very night,' and the other, 'Let us wait till tomorrow.' The latter prevailed, and they went home."

It was like the dissension that arose between the Pharisees and the Sadducees, which worked providentially for the apostle Paul.

(Continued on page 14)

ONE HOPE LEFT

*Disillusioned Christians
Turn Back to the Bible
and the Second Coming
of the Lord*

by H. L. RUDY

SINCE the close of World War I, man has tried to make himself believe in the abolition of war as an instrument of international policy. It was argued that modern society would never again permit the horrors of war to mar the record of its progress. Warfare, with its accompanying suffering and violence, was relegated to the age of savagery.

Religionists found it fashionable to laud the supposed inherent goodness in man. Much progress toward the attainment of permanent peace and the kingdom of God upon earth was claimed as evidence that the word of God was obsolete and that Christ's second coming was a process already experienced every day, here and there. Liberal philosophies became thoroughly embedded in Christian thinking. To be regarded as a Biblical fundamentalist was considered old fashioned and entirely out of keeping with the time. The idea of a literal return of Christ to this earth and the destruction of man-made empires was dismissed from thought. The imaginary utopia of a never-ending world brotherhood lured man into thinking that the kingdoms of this world would ultimately merge into the millennial kingdom of peace as easily and as naturally as the grain ripens in the field. Man's most common sins—*hatred* and *self-worship*—seemed forgotten amidst the flush of scientific and intellectual progress.

Hopes Shattered

Suddenly the whole world was rudely awakened. The danger of war began to increase with incredible rapidity. Soon it was evident that war was more a characteristic of civilization than it was of savagery; and, when the present war came, the world was left without guide or compass. So unprepared was mankind when the war actually started that it took literally months to realize that the bloody carnage had actually begun. Now more than a year has passed since the great civilized countries of the world began their war of annihilation; and it is possible to ascertain some trends of thought.

First of all, the present war, with its

ruthless barbarism, is disproving the fatal theory of the fundamental goodness of human nature. It is demonstrating the utter unbridled wickedness of the natural heart. It is proving the futility of man's faith in himself and his ability to accomplish all things.

Nicholas Berdyaev gave clear expression to this thought when he maintained that "humanism has not strengthened man but weakened him. . . . In the very act of affirming himself, he has lost himself. European man strode into history full of confidence in himself and his creative powers, . . . to which he put neither frontiers nor limits. Today he leaves it to pass into an unknown epoch, discouraged, his faith in shreds,—that faith which he had in his own powers and the strength of his own skill,—threatened with the loss forever of the core of personality. No, this man born of modern history does not shine; and what a tragic contrast there is between the beginning of his time and the end! Too many hopes have been shattered, and even our mental image of man is clouded."—*The End of Our Time*, page 15.

Return to God's Word

With man's faith "in his own powers," and in the many vain hopes which he had made for himself, shattered by the present world revolution, it becomes necessary for him to find a new basis for

his thought and existence. Like Noah's dove soaring hopelessly over the flood waters, and finally returning to the ark again to find a resting place, so the spirit of man, after wandering about amidst the human philosophies of our day, returns once more to the word of God for rest and guidance. Dr. Adolf Keller, secretary of the World Council of Churches, Geneva, Switzerland, fittingly expressed this return to the word of God at a recent Round Table of the National Conference of Christians and Jews, at Minneapolis, Minnesota, October 14, 1940. He told the large number of religious leaders present on that occasion: "I see already that this suffering is not in vain. Wherever these religious people have to suffer they go deeper into the truths of the Bible."

The same conviction was expressed by H. Kraemer recently: "The tempest of contemporary history," he wrote, "is forcing back the Christian church to fundamentals, to such a radically religious conception of life as is revealed to us in the Bible. We are exploring again the simple but revolutionary meaning of faith."—*The Christian Message in a Non-Christian World*, page 1.

And R. C. Miller, in a review of "Theology in Transition" in America, took the position that "liberalism is out of fashion" and that "in these days of growing authoritarianism even theologies are turning back to the dogmatic crystallized formulations of an early day."—*The Journal of Religion* (Chicago), April, 1940, pages 160-167.

Man's return to the word of God is the most hopeful step he has taken in recent decades. That word contains a

(Continued on page 14)



THE world crisis to which we have come finds the church unprepared to meet it. Although God established His church in the world to give direction and comfort in such a time as this, we find the church bewildered and out of contact with divine revelation.

The trust that was once placed in the church has been greatly undermined by the leaders of the church itself. If the church is overwhelmed by a flood of criticism today, it has only itself to blame. Seeking to gain favor with the world, it has adapted its teachings to the popular philosophies of worldly-minded and even godless men. Ashamed of the gospel as taught by Christ and the apostles, and of the law as taught by the prophets, the church has diluted its teachings with worldly wisdom until little potency is left.

Many Noting Church Failure

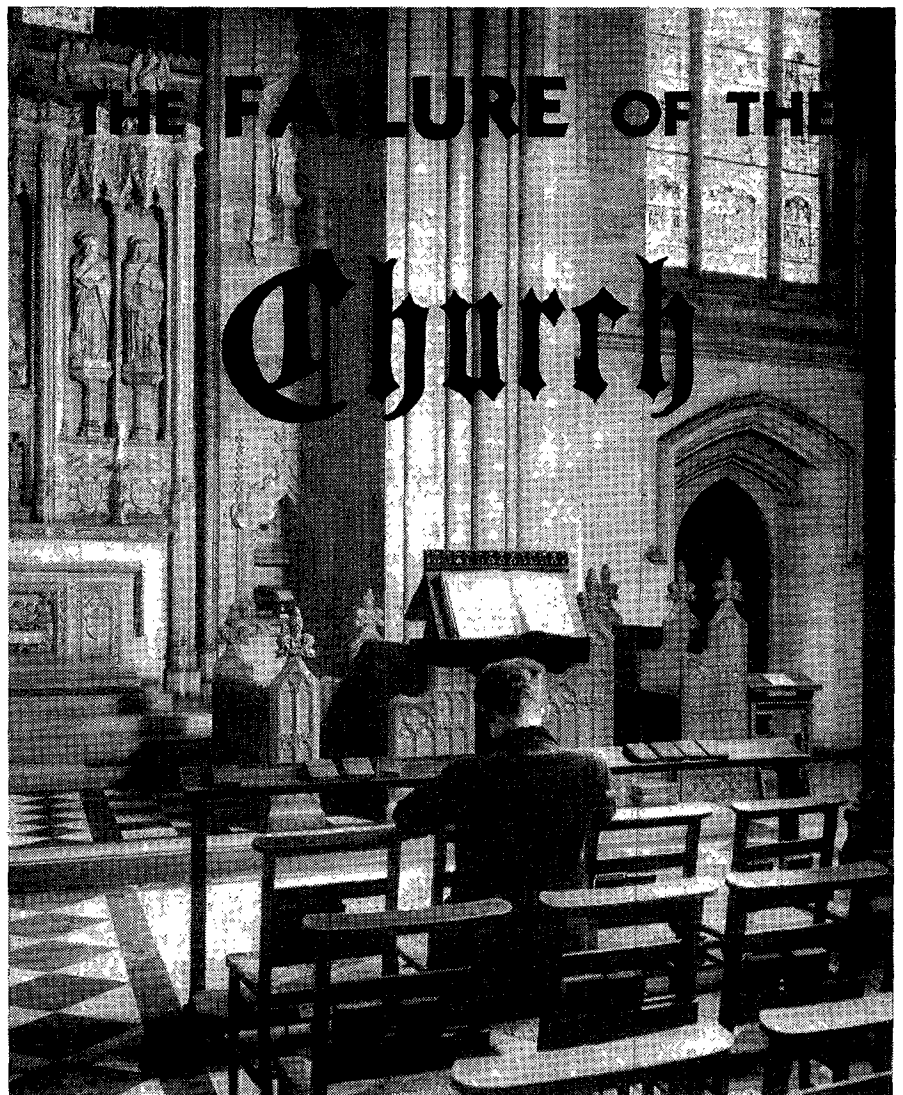
Many Christian leaders and laymen realize this state of things, and are expressing themselves in no uncertain terms on the failure of the church.

The editor of *The Christian Century* declares in his issue of April 27, 1938: "A church that yearns to help the world today is in profound perplexity to know what to do. Not in a century has there been such chaos in respect to specific programs. Not only so, but the church was never so put to it to distinguish between right and wrong."

Again we read: "Because it [the Christian church] has lost its way, it has no commanding word to speak to a Christendom threatened with chaos."—*Ibid.*, Jan. 17, 1940.

The *Watchman-Examiner* of July 21, 1938, says: "It is evident that that section of Protestantism which has lost its Bible, through so-called scholarship, is dying on its feet."

An article in the *Christian Advocate* of June 30, 1938, states: "A sad and tragic feature of modern life is the number of middle-aged Christians who are losing their faith in God and drifting from the church. Many Christians who were so sure of God, so strong in faith, so earnest and enthusiastic in the service of Christ, have somehow lost their early faith and are in doubting castle, in the grip of Giant Despair. . . . Some have lost their faith because they have forsaken the truth of God's word and have put their trust in the word of man. When once we leave the impregnable rock of Holy



KEYSTONE

Unready for the Crisis

by

FREDERICK LEE

Scripture we are bound to meet disaster."

It has not been so long since the Protestant church was divided sharply between modernists and fundamentalists, liberalists and conservatives. We hear little of this warfare today. Both groups are greatly sobered by what they see in the world, and by the unpreparedness of the church to meet it.

A Surprising Indictment

A surprising though pertinent indictment of the church was presented in the magazine *Fortune* for January, 1940. It was prepared by the editors themselves, and constitutes the view of the modern businessman in regard to the church. It reveals the desire for an absolute message. The church is failing in its task for lack of a voice of certainty. The challenge to the church is found in the subtitle of the article, which reads: "The Failure of the Church to Teach Absolute Spiritual Values Will Undermine

Christian Civilization." Thus it states:

"It cannot be said that the church has faced with any conspicuous success the new material conditions brought about by the industrial revolution. Indeed, just the opposite can be said. It can be said that the church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life."

It states further: "As laymen dedicated to the practice of Christianity we can merely record our certainty that in order for humanity to progress it must believe; it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded."

Now comes the challenge to Christian leaders. Pointing out that the world is now in a vicious spiral, with civilization at stake, the editorial sends forth this challenge to church leaders:

"There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost."

Here we have the clear cry for certainty that is resounding through the earth, certainty of something not ourselves "in the existence of which we cannot disbelieve," and certainty of the voice that admonishes us to believe.

Church Admits Failure

Indeed, right here is where the church has failed. The undermining influence of modernism has robbed the leaders of the church of their faith, until they are sure of nothing. *The Christian Century* was quick to admit the justice of the indictment of the Christian church by the *Fortune* editors. The whole article was reprinted in the issue of January 3, 1940; and in this issue the editor of *The Christian Century* states:

"The gross fact that the Christian church has failed in its major and essential witness cannot be disputed. . . . The church has abdicated its spiritual independence and is now trailing along behind the politician, the businessman, the scientist, adjusting itself to their purposes and ideologies, and feeding their vanity by acting as chaplains and sanctifier of their temporal and relative interests."

In the issue of January 17, 1940, the editor of *The Christian Century*, in discussing "Where the Church Has Fallen Down," states: "It became subservient to science and obsessed with the world outlook which science disclosed. It let Christianity be judged by the findings of science, and kept as Christian only what it found compatible with these findings. It evacuated revelation of its specific meaning and its authority, and reduced Christianity to the level of secular moralism."

Depression Reveals Loss

The loss of confidence in the church was revealed at the time of the depression. In days gone by, the church has been the source of comfort in every time of trouble and crisis. To it the people have gone for assurance and hope when the way of life has been hard. But what was the attitude of people in general when America became overwhelmed

with the financial depression? Millions were thrown out of jobs. The idle roamed the streets and highways by the thousands. Everywhere men and women became discouraged because of their plight. But did it lead them to the church? No.

An article appearing in *Harper's Magazine* of December, 1939, entitled "Since Yesterday," calls attention to this situation. It says: "One might have expected that in such a crisis great numbers of these people would have turned to the consolations and inspirations of religion. Yet this did not happen—at least in the sense in which the clergy in innumerable sermons had predicted it. The long, slow retreat of the churches into less and less significance in the life of the country, and even in the lives of the majority of their members, continued almost unabated."

Another article in *Harper's Magazine*, appearing in July, 1940, likewise calls attention to the failure of the church to inspire hope in the time of the depression. It first points out how science had undermined authority. We read: "The impact of the scientific ideas of the nineteenth century and of the higher criticism further undermined the church by questioning its authority and examining into the sources of its message. Public interest in religion, except during

the emotional excitement of occasional revivals, waned steadily."

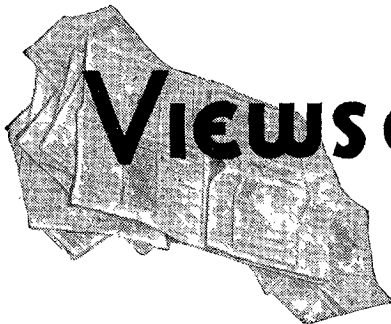
Pointing out the failure of the church to appeal to the masses in the time of the depression, it says: "There is an American tradition that religious awakenings follow depressions. The style had been set when the panic of 1857, following the collapse of a speculative boom, brought the nation to its knees. If there is any vitality in the tradition, one might have expected a revival of religious feeling during the past decade. After 1929 the Federal Council of Churches summoned the country to prayer. But the country did not come."

Church Membership Declining

Recent statistics bear out these statements. The Protestant churches have declined in numbers during the decade of 1926 to 1936. In calling attention to the religious census for 1936 which had just been released, under the head of "Sad Statistics," *Time* magazine of August 26, 1940, says:

"After four years spent tabulating statistics for every congregation in the country, the Bureau of the Census last week released a U. S. religious census for 1936 (first since 1926). It made sad reading for the devout. Though church

(Continued on page 14)



VIEWS ON THE NEWS

COMMENTS ON THE CRISIS

Collected and Contributed by
W. L. EMMERSON

SPILLED BEANS By the annexation of Bessarabia, Russia acquired possession of about a million acres of soybeans planted there for Germany in view of the difficulty of getting Japanese supplies. The *New York Times* comments, "Sudden invasion spilled the beans on an international scale."

BAGDAD EXPRESS With the closing of the last gap in northern Irak, the railway across Asia Minor and through Irak to Bagdad and Basra is now complete and the first passengers to travel from the Bosphorus to Bagdad without detouring have recently completed their historic journey. Kaiser William II hoped to have completed and controlled this railway to strike at Britain's eastern empire.

GREATEST EPOCH "We live in the greatest epoch of human history," writes Dorothy Thompson in the *New York Herald Tribune*. "It holds the greatest possibilities for evil and the greatest possibilities for good. It can plunge mankind into chaos or liberate him into light."

U. S. RACE SUICIDE "France has long been held up as the horrible example, when the matter of race suicide was to the fore," states a writer in *America*. "Well, it is at least noteworthy that we have achieved in fifteen years—1915 to 1930—what France achieved in seventy-one years, from 1854 to 1925: a decrease in the birth-rate from 25.5 to 18.9."

STRANGE BUT TRUE "It is a commonplace that the world got into its sad mess because it lost its faith in God," writes Christopher Hollis in the *Tablet*. "Indeed that is one side of the truth, but almost as important a countesside is that it has got into its mess because it lost its faith in the devil. If there be no positive force of evil acting in the world,—if these are just the ways in which the laws work,—then indeed is all past remedy, and we do well to despair. But, it is because we believe that there is such a thing as evil, that there is a weapon of grace with which evil can be met and beaten, but only when it has been first recognized for what it is, that we have no need to despair."

SIGNS OF CHI

THE disciples of Christ once came to Him with this request: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

One might have expected Jesus to answer that they were not to concern themselves with such questions as signs; the important matter was for them to be ready whenever He should come. Jesus, however, patiently answered their questions.

His first statement was a warning. "Take heed that no man deceive you," He said. "For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:4-8.

The "sorrows" here mentioned are the same as those to which Paul has reference when he says in 1 Thessalonians 5:2, 3: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." The reference to the travail of approaching childbirth is a most significant one. When we hear of wars and rumors of wars; when one nation shall rise up against another, and one kingdom against another; when there shall be famines and pestilences and earthquakes, we are to recognize these happenings as signs of the approaching crisis. They are "the beginning of sorrows."

Answering the question directly, "What shall be the sign of Thy coming, and of the end of the world?" Jesus said, "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.

How definite is this statement! Without equivocation He speaks of the gospel's being "preached in all the world for a witness unto all nations;" and, when that has been done, "*then shall the end come.*" No statement could be more definite than this.

When Christ spoke these words, He had but few followers. The "gospel of the kingdom" had not been heard outside the land of Palestine, and as yet no missionaries had been sent to foreign countries. Christ Himself was an almost unknown personage, and His fame had not spread beyond the confines of His own small nation. Nevertheless He

How We May Know When His Advent Is Near

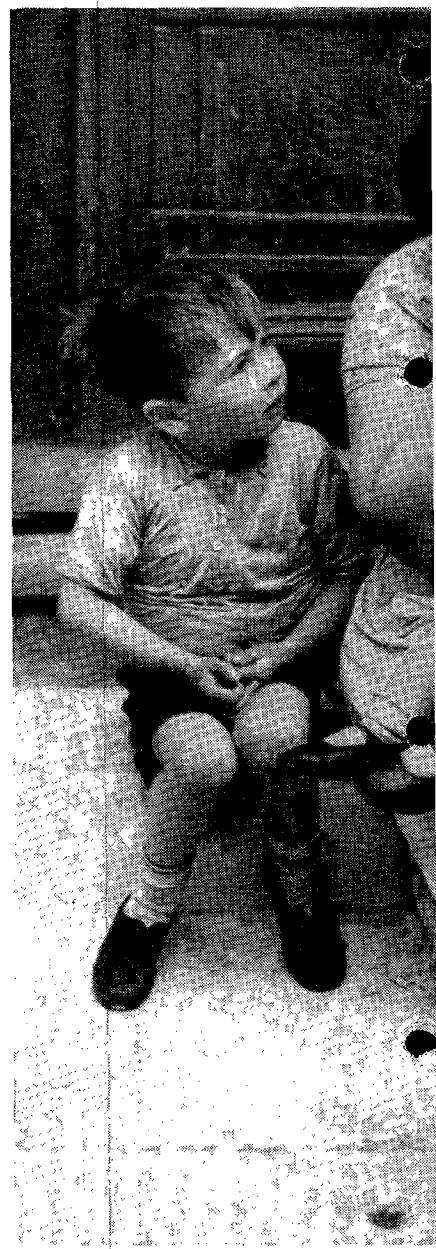
made the definite prediction that the gospel He preached—the gospel of the kingdom—should be preached in all the world; and that this should herald the end.

For centuries it looked as if this prophecy of Christ's would never be fulfilled. In the apostolic age the gospel did prosper and go forth conquering and to conquer; but as soon as the original apostles died, missionary activity greatly declined. The gospel was indeed preached in the countries around the Mediterranean, but the northern part of Europe still lay in heathen darkness; and this was also true to a great extent of the rest of the world. In fact, if we go back little more than one hundred years from our own time, we find vast areas of the world still in gross darkness. China lay almost untouched; Africa had not as yet been penetrated by Livingstone or Stanley; India was covered with centuries of superstition; Japan was unopened. Go back two hundred years, and four fifths of the world had not heard the name of Jesus. Had we lived at that time, it would have seemed to us that Christ's words—that the gospel should be preached in all the world—would never be fulfilled, or, if they were, it would be far, far in the future. However, suddenly a new era dawned. Christians began to believe that it was their duty to send the gospel to those who did not know it. Missionary and Bible societies were formed and the stream of outgoing emissaries began. First a few, then a dozen, then a few hundred, until the stream now has swollen to a large river of thousands of missionaries who in all parts of the world are preaching the gospel of the kingdom.

Note carefully the reading of the text under consideration. It does not say that the gospel of the kingdom will be *accepted* by all nations, but that it shall be preached *for a witness* unto all nations. We are not looking for the time when the nations of the earth will become Christians, for the Bible does not

warrant any such belief; but we are looking for the time when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations," and then we believe the end will come. In taking this position we are standing upon the word of God as expressed by Jesus.

There are few nations in the world today where the gospel is not being preached. There are thousands of missionaries throughout the world—in the Orient, in Africa, in the islands of the sea, and very few indeed are the places where the sound of the gospel has not been heard. This is of tremendous significance. As surely as there are but few



*A little London family after a bomb has
have surely come to them, as to millions*

CHRIST'S COMING



INTERNATIONAL
their home. "Distress and perplexity"
s in these days of terror and disaster.

by

M. L. ANDREASEN

tion as to what would be the sign of His coming and of the end of the world, He referred to the prophet Daniel. Daniel evidently had something to say concerning the question under discussion, and Christ advised us to read the book, and to understand it. We shall at this time refer to but one text in the book of Daniel—that found in the twelfth chapter and the fourth verse: "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."

Never has science made such rapid strides as in the last century or the last few decades. For thousands of years the world apparently stood still as regards progress. Then suddenly a change came, and today we stand face to face with conditions that are nothing short of marvelous. In whatever direction we turn we find abundant evidences of the truthfulness of the prediction of Daniel that when the time of the end comes, knowledge shall be increased.

What progress has not medical science made in recent years! At the time of the Civil War, anesthetics were largely unknown. Amputations and other operations were performed without any serious attempt to deaden the pain. What a contrast is seen today! Internal organs are now removed; stomachs are examined, patched, and replaced; operations upon the heart and brain are common; and thousands are the lives saved through the timely and judicious use of knowledge obtained within recent years.

Wonderful also has been the increase in all means of communication in this last generation. It is a long cry from ox teams and covered wagons to automobiles and airplanes. The discovery of steam and electricity, and the harnessing of these mighty powers to peaceful industries, has revolutionized the world in which we live. The telephone, the telegraph, the radio, and now television—all products of this time—have greatly diminished the size of the world. With

our own ears we may hear voices speaking in distant cities; a journey of a thousand miles during the daylight hours of a single day is now commonplace; we converse with our friends across the oceans. We photograph not merely the exterior but also the interior of a human being. We explore the heavens and discover stars removed from us millions of light-years. We examine the molecules, the atoms, the electrons. Even the human soul is probed and diagramed. Thousands of years ago prophecy foretold that such a time would come. All these inventions and discoveries, all this increase in knowledge, are signs that the end of all things is at hand.

The next statement to which we would call your attention is that found in the twenty-first chapter of the Gospel according to Luke. He records the same interview that Matthew does, but uses a slightly different phraseology. Here are the words: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Verses 25-27.

To one statement we would especially call attention: "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Today the nations are in perplexity. Statesmen are helpless; diplomacy is failing. Rulers well know that unless something is done, total disaster is inevitable.

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:32-35. Note the expression, "When ye shall see all these things." Today we are seeing all about us the signs of the soon coming of our Lord. Nations are in perplexity, knowledge is increasing, the gospel is being preached to all the world. We are today seeing the things Christ said we should see; and when we see all these things, He says we may "know that it is near, even at the doors."

Surely we are standing upon the very threshold of eternity. The Master is soon coming, and we should prepare to meet Him with joy. It is time for us to look up, for our redemption draweth nigh.

nations left that have not heard the gospel, and as surely as even now missionaries are hastening to these nations, so surely may we know that Christ's words are being fulfilled and that when the gospel has been preached to these remaining nations of earth, the end will come.

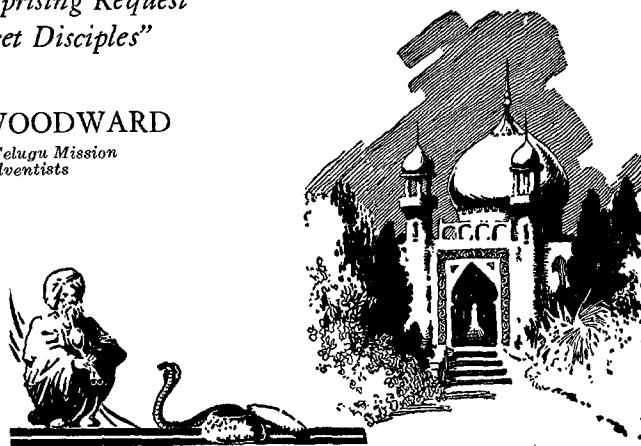
In verse 15 of Matthew 24 Jesus called attention to the book of Daniel. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:)." It is not our purpose to dwell upon this verse fully at this time, but rather to stress the fact that when Jesus answered the ques-

"LET US TALK of CHRIST"

A Raja's Surprising Request India's "Secret Disciples"

by H. G. WOODWARD

*Superintendent, Telugu Mission
of Seventh-day Adventists*



WHEN John the Baptist desired to introduce the Lord Jesus, he referred to Him as "the true Light, which lighteth every man that cometh into the world." John 1:9. The words of the Baptist were something more than a compliment; they were truth, sober fact. Jesus is indeed, as He Himself expressed it, "the Light of the world." John 8:12. From Him radiates a light which extends to the ends of the earth.

Those who have gone forth as messengers of the cross have at times been surprised to see the light shining in the most unexpected places. I was invited, recently, to visit a raja in South India. He was a man of culture and education, being a graduate of the Madras University.

I found His Highness a most charming man, able to converse upon any subject. Graciously he requested: "Let us talk together of Christ." And so, with the knowledge that the eyes of his womenfolk and servants were peeping at us from behind curtain and shutter and screen, we talked together, the theme of the conversation being "Jesus." Before leaving, and at the request of His Highness, we knelt in prayer. The whole household—women, children, and servants—engaged in prayer, led by the missionary. At the conclusion all united in a solemn "Amen."

Such experiences as these are not as unusual as might be thought. On one occasion when I was about to retire for the night and the door of the bungalow had been shut and fastened, I was surprised to hear a tap at the door. Being located in an isolated place, I was almost startled to hear the knock. Unbolting and opening the door, I was even more surprised to see outside in the darkness, a high-caste gentleman. Nicodemuslike, he had come by night to

try to ease the burden that was pressing upon his soul. He told me his story. He was a graduate with a master's degree, a man of a high caste from which but very few have ever become Christians, and a man in a responsible government position. Preliminaries over, he frankly declared that he had visited me with a great desire to find Christ.

As best I knew how, I sought to reveal Christ to him. At times when he found it difficult to comprehend some statement I had made, he would unconsciously repeat the words of Nicodemus, "How can these things be?" At his request we knelt in prayer before separating. The time came for his departure, and I opened the door for him. He departed into the darkness, and I have never seen him again. As far as I know, he has never made an open confession of Christ. But, again, Nicodemuslike, he is a secret disciple, and like him who came to Jesus by night, he will doubtless yet openly confess Christ as his Lord and Master.

When on tour recently, I had as traveling companion an exceedingly gracious Hindu gentleman. We spent considerable time in delightful conversation, and it was not long before I discovered that he was quite an authority upon the subject of English literature. Indeed, I learned that he was a professor of English literature in one of the splendid colleges in South India.

During a lull in the conversation he turned to me with the question: "Do you know what I think is the finest expression in English literature?" I expected him to quote Shakespeare or Milton. To my surprise he quoted the matchless verse from John's Gospel, so dear to the heart of every true believer in Christ. "God so loved the world," he quoted reverently to the end of the verse.

Here was one, I felt, who was not far from the kingdom of God.

As one travels about this land of Hindustan, and rubs shoulders with its people, he is more and more impressed with the fact that here is a people to whom Christ makes a special appeal. He is reminded of the words of the apostle Paul, spoken upon Mars' Hill to the men of Athens. Said Paul: God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Acts 17:26, 27.

While ministering to a company of humble, low-caste Indian Christians some years ago, I received a request from a wealthy high-caste Hindu to visit him. Such requests are not common; I was therefore most happy to respond. I found my host a landowner in a large way, and an educated man, and he was considered an orthodox Hindu. He received me graciously, and I learned that the little company of Christians were tenants upon his property.

After thanking me for the work being done for his tenants by Christian missionaries, he informed me that the purpose of his invitation was that we might talk together of Christ. Said he: "There are so few with whom I can speak of Him." The tender and reverent manner in which he spoke of the Lord Jesus made it clear that here was another whose heart had been illuminated by the Light of the world. Before leaving, he invited me to enter what he called his "prayer room." And there, before a framed copy of Guido Reni's "*Ecce Homo*," we both knelt in prayer. In simple and sincere words the good man prayed that Christ might be daily revealed in his life and that he might worthily represent Him.

Has this man made a public profession of Christ? No. He is still thought to be an orthodox Hindu. But, with unnumbered others, the beneficent rays of the gospel have warmed his heart. He is one of those of whom it was said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16.

Speaking at a conference recently, a Brahman convert, now a missionary of the Methodist Mission, said, "Hindus are becoming increasingly dissatisfied; they want *bhakti* [salvation], and this because of what they have learned, directly or indirectly, from Christianity. It is my experience that caste people today are longing for the gospel of Jesus Christ, and will hear it gladly even from out-castes."

It is altogether a mistake to judge of the influence of Christ in India by study-

ing the statistics of missionary societies. Throughout the length and breadth of India there are those who, while having no contact with the missionary, are nevertheless under the spell of Christ. The renaissance now mightily shaking India we believe to be the direct result of the contact of the East with the religion of Jesus Christ. Men of all castes have awakened to the fact that what their ancient religion has failed to give them

fering for others' sake that is presented to us in the pages of the Gospels. . . . How simple, how direct, how undorned, is the gospel narrative. Truth is stamped on it; it carries its proof along with it. . . . Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the puranas."

This land of India is full of thoughtful men whose eyes have been opened to

confession and join the Christian church. The answer is, I believe, that they have become ashamed of their own religion, and, while conforming outwardly to its social regulations, treat it with contempt. On the other hand, they are not impressed with what they suppose to be the fruits of Christianity. When they look to the so-called Christian countries, when they read the Western newspapers, or when they visit the movie theaters, their aspirations for better things are not satisfied.

The contemplation of Jesus, however, fully satisfies their highest ideals. Said an influential Indian some time ago: "The gospel story thrills me, and I passionately long for Christ; but when I look at His professed followers, my heart fails me."

During thirty years of service in this land of Hindustan I have never met a single being who has not gladly and sincerely paid homage to the Lord of light and glory. If only we His followers were more like Him, these dear people would flock into the church of Christ and publicly confess Him Lord of all.

Too Much Hurry

by MAY COLE KUHN

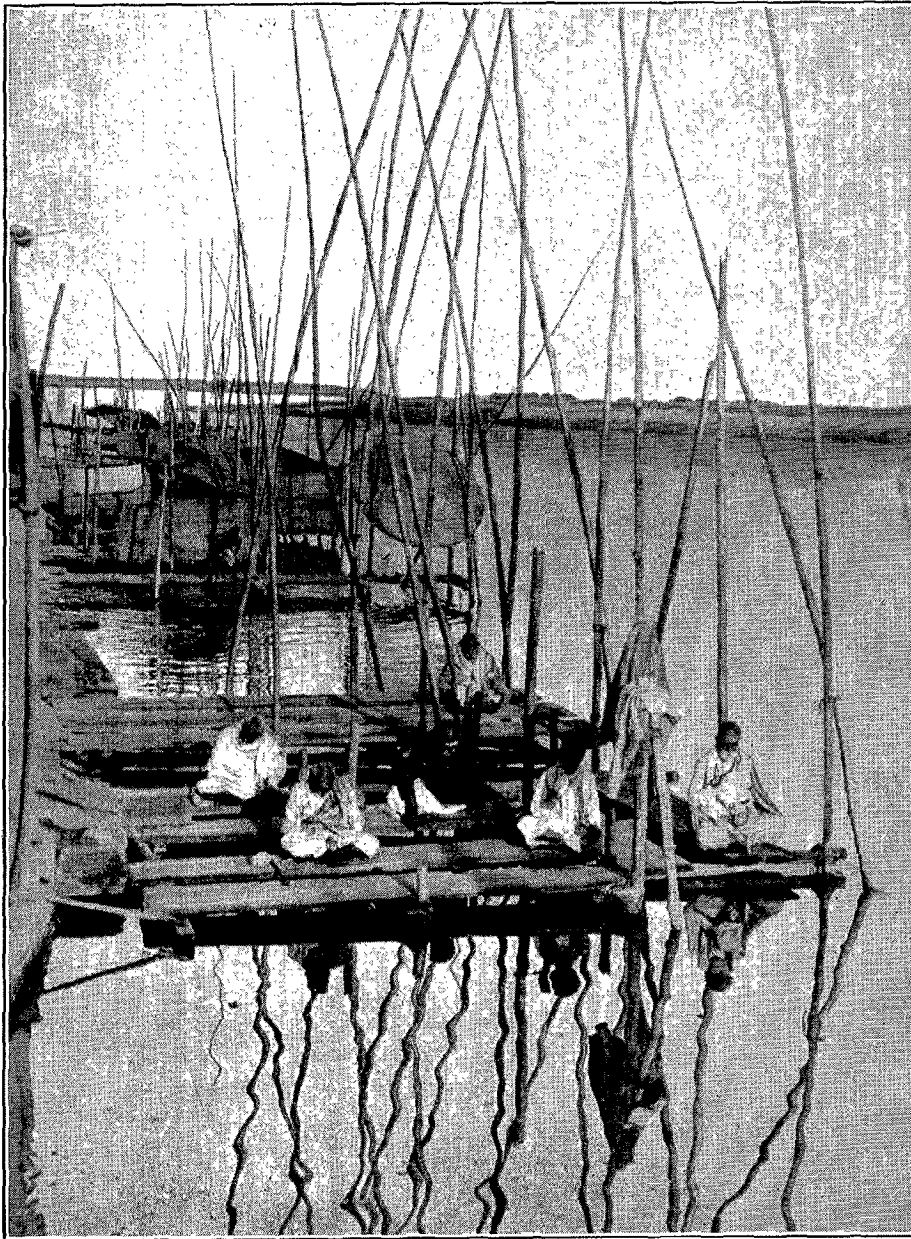
LIKE a scourge, the curse of hurry is driving too many of us hither and thither into a frenzy of unpremeditated movement. People act impulsively in a way that would perturb or even horrify themselves should they take time to consider the ultimate results of their course.

Rashness and haste characterize the life of this generation; but nowadays people "act, and think afterward"—or not at all.

"Go somewhere; do something," is the cry of young and old. If people pray, it is with the spirit of "give us this minute our bread for this meal." A day is too long to wait. Instantaneous answer is demanded. People grow impatient with God because He does not respond with the haste of human beings.

And God? From the infinite calm of the great white throne He whispers: "In quietness and in confidence shall be your strength." "The race is not to the swift." "Be still, and know that I am God." Isaiah 30:15; Ecclesiastes 9:11; Psalm 46:10.

Today humanity needs to take time to think. Those who live in the city especially should seek some quiet spot where they can be alone with God, a place where they can think and pray. Some time each day, if only a few minutes, should be spent in reflection; time should be taken to face life, to weigh and consider, and to pray. One little hour may fix one's destiny for a happy life and a glad eternity.



Praying pilgrims on the Ganges, India. Many in that land are discovering that what their religion has failed to give them can be obtained from the teachings of Jesus.

can be obtained from the teachings of the Light of the world.

This is expressed in the words of a non-Christian writer in a popular Hindu paper. Says he: "I am not a Christian, but I think the more Christlike we become, the better for us and our land. And toward securing this happy end, nothing can be more effective than the practice of placing before the minds of our students, daily and repeatedly, the ideal of love, self-abnegation, and suf-

fering for others' sake that is presented to us in the pages of the Gospels. . . . How simple, how direct, how undorned, is the gospel narrative. Truth is stamped on it; it carries its proof along with it. . . . Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the puranas."

It may be asked why it is that while the person of Christ makes such an appeal to thoughtful and intelligent Indians, so few of them make a public



*Judas accepted for
his Master's betrayal
the price of a slave—
thirty pieces of silver.*



"MANY INFALLIBLE PROOFS"

THERE are prophecies in the Bible so striking that it almost seems when we read them that we are listening to the account of an eyewitness of the actual events as they occurred rather than to predictions pointing out, centuries beforehand, what was to come. Notable examples of this are to be found among the Messianic prophecies of the Old Testament.

Zechariah's prophecy pointed out, five centuries before the Messiah was due to appear before men, the exact price—thirty pieces of silver—that Judas would receive for selling his Lord, the exact place where he would finally in remorse throw this money down, and the exact disposition that would be made of this money.

Note the reading of the prophecy: "I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zechariah 11:12, 13.

How wonderfully all this was fulfilled in the life of Jesus! He was sold for thirty pieces of silver; in his remorse, Judas went to the temple to hand the money back to the priests, but they refused to take it. Then he threw it on the temple floor, and went out and hanged himself. He cast it down just where the prophecy, five hundred years before, said he would.

Prophecies Fulfilled by Christ

by JOHN L. SHULER

The priests said to one another: "What shall we do with this money?" It seems that the suggestion was made to pick it up and put it in the treasury. Do you know that if they had done this, the Bible would not be a true book? It had been written that it would be cast to the potter. The priests finally agreed that they would use the money to buy a potter's field to bury strangers in. This was exactly what prophecy five hundred years earlier said they would do with this money.

Is it not truly amazing how prophecy marked out all these details centuries in advance? Such minute details could not have been thus foreseen by the most sagacious estimate of the combined wisdom of all the men in the world. If such were spoken by man, there would not be one chance in a hundred million that such details would come true. The prognostication and the fulfillment of such minute details forever establishes that the Bible is the word of God, and that Jesus is beyond all doubt the true and only Saviour.

As Jesus hung upon the cross, and the moment drew near for Him to give up His life, He knew that every detail of the prophecies concerning Himself had

been fulfilled up to this time, except the item mentioned in Psalm 69:21: "In My thirst they gave Me vinegar to drink." John 19:28. Note what they offered Him to drink: "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." They held up before Him the very liquid which the prophecy had pointed out one thousand years earlier. When this last detail of prophecy referring to His earthly life had been fulfilled, Jesus said: "It is finished: and He bowed His head, and gave up the ghost." John 19:30.

As we trace the fulfillment of these predictions, we can see the overruling providence of God. The soldiers broke the legs of the two thieves who were crucified with Jesus; but when they came to Jesus, they did not break His legs. Why not? What hindered them from doing it? "He was dead already." John 19:33. In this we see God's hand fulfilling two more prophecies: (1) Christ died before the two thieves died, because His death was due to a broken heart, in fulfillment of Psalm 69:20; (2) as the antitype of the paschal lamb, none of His bones were to be broken. Exodus 12:46; Psalm 34:20; John 19:36.

The Scriptures foretold what disposition would be made of His garments: "They part My garments among them, and cast lots upon My vesture." Psalm 22:18.

In dividing the garments of Jesus among the soldiers, the seamless coat was left over. How was this to be di-

vided? To tear it would be to ruin it. "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did." John 19:24. If they had torn that garment into pieces, the Bible would not be a true book. The prophecy had said that they would distribute His garments among them, and cast lots for His vesture; and this is what they finally agreed to do.

The enemies of Christ expected to bury Him among criminals; but in the providence of God, Joseph of Arimathea, a wealthy and influential Jew, went to Pilate and obtained permission to bury Jesus in his own new tomb. Thus the Saviour made His grave with the rich in fulfillment of Isaiah 53:9.

Can you not see the hand of God in shaping all these circumstances to fulfill every item of the prophetic word? If one specification had failed, the value of this prophetic testimony concerning Jesus would have been lost. God so ordered affairs that not the minutest prophetic detail failed, that we should have an unshakable foundation for our faith in the Messiah.

The biography of a great man of the world is brought to an end when it gives the account of his death, because there is nothing more for the biographer to record. But this prophetic biography of Christ is unique, not only in that it was all written hundreds of years before He came to earth, but also because it traces His career beyond the tomb.

The prophecies predicted that Christ would be resurrected from the tomb before His body saw corruption. Psalm 16:10. Do you know that God actually caused it to be recorded centuries beforehand that the Christ would be raised the third day? Look at Hosea 6:2: "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."

David foretold Christ's ascension to the Father, and His reception in the Holy City above. Psalm 24:7-10. Prophecy even foretold the very place He should occupy on the Father's right hand as man's great High Priest. Psalm 110:1; Zechariah 6:13.

Thus we have in prophecy a complete, though brief, biography of Jesus Christ, including His crucifixion, resurrection, ascension, and priestly mediation. This is incontrovertible evidence that Jesus is the true Messiah, the Son of God, and our only Saviour.

Suppose you have a brother living a thousand miles away who is coming by automobile to see you. You write and tell him how to find your house. You say to him: "Take road No. 10 when you

reach the state line. Proceed on this road till you reach Crossville. Take the first road to the right after you pass Crossville. After you have gone two miles, you will pass a red schoolhouse, then a house painted yellow. Then you will see a two-story brick house on the right with two large oak trees, one on either side of the sidewalk leading into the house. That is where you will find me."

Your brother gets this letter. He follows the directions, and, sure enough, when the speedometer says he has gone two miles on this side road to the right, there he sees the red schoolhouse. He goes on, and there on the right he sees a two-story brick house with two large oaks in the front yard. He says to himself: "That is the place I am looking for." How does he know, when he has never been there before, and has not seen you in the house? Because it exactly fulfills the description you gave him in your letter.

We have never seen Jesus with our natural eyes. But He has given us a letter—the Holy Scriptures—wherein He has told us in detail what kind of person the Saviour would be. When we trace out His life, we find that it fits exactly this prophetic description. Thus we know for a surety that Jesus is the true Messiah.

This is infallible evidence. It settles this matter beyond all doubt or even the chance of a mistake. No person lived, or ever can live, to whom these prophecies can apply except Jesus of Nazareth. None other could play the role of God's Messiah. Therefore we know for an absolute certainty that Jesus is the only One for us to trust and follow.

"Yes, there's One, only One,
The blessed, blessed Jesus, He's the One;
When afflictions press the soul,
When waves of trouble roll,
And you need a friend to help you,
He's the One."



COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

- | | |
|---|--------------------|
| ENCAMPING ANGELS | W. A. Spicer |
| THE SHORT TIME LEFT | Lucretia L. Harmon |
| FACING CATASTROPHE WITHOUT HOPE | Frederick Lee |
| CHRIST'S COMING CERTAIN | M. L. Andreasen |
| CHRIST IN NEW GUINEA | A. J. Campbell |
| GOD'S WAY OUT | John L. Shuler |
| THE HOPE THAT WILL NOT FAIL | Ernest Lloyd |

The Viewpoint

by GENTRY G. LOWRY

LIFE to some seems full of troubles, sorrows, and disappointments. Everything apparently turns out wrong for them. Plans they make do not succeed. Investments they make turn out bad, and hopes do not materialize. Each day that comes seems like the one just past, and the future appears dark, uncertain, and full of perplexity.

Others, perhaps living in the same town, or the same street, have quite a different experience. They appear cheerful and happy. Life to them seems to flow on like a peaceful river. Even if difficulties and disappointments come, they do not seem to mind. They always feel confident that better times are ahead.

What is it that makes the difference in these two types of individuals? It is the mental attitude that they take to life and its various problems.

Two boys went to gather grapes. One was happy because he found grapes, but the other was unhappy because there were seeds in the grapes. Two men who were convalescent were asked how they were. One said, "I am better today;" the other, "I was worse yesterday."

When it rains one says, "This will lay the dust," but another says, "This will make a lot of mud."

Yes, that is the way it goes. We find in life's experience just about what we look for. If we anticipate disappointments, we are almost certain to find them. If we expect our plans to fail, they will probably do so. If, on the other hand, with cheerful, trustful optimism, we face the problems of each day as they come, relying upon the help and protection of God, determined to do our part faithfully, most things will work out right, and we shall feel that life is worth living indeed.

One Hope Left

(Continued from page 5)

message of hope, especially applicable to our day. This message centers in the evangel of Christ's second coming and the last judgment. It is the only possible explanation of present world happenings, and contains the only true Christian philosophy of history.

Says D. R. Davies in his recent book, *On to Orthodoxy*, page 153: "If there is any truth at all in the Christian philosophy of history, then the last judgment and Christ's second coming are more than humanly certain—they are superhumanly certain. . . . With the exception of the cross and the resurrection, no dogma has greater meaning and importance for the world and the church than the last judgment and the second coming."

Mr. Davies here points out the only hope of man for our time. Our world is disillusioned because of unrealized utopias and programs. A time of judgment has come. Many things in our social and individual lives are being judged and condemned. Civilization is being destroyed, and the only prospect at all for any future existence lies in the second coming of Christ the Lord. His word to a perishing world now is: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Christ's second coming is imminent. It will be the final winding up of history. He will then deliver those who believe in Him, and take them to His everlasting kingdom of glory. The terrible events happening in the world today are reminders that time is short, and that everyone who hopes to be saved must prepare speedily for that great day. "Even so, come, Lord Jesus."

Failure of the Church

(Continued from page 7)

membership had risen in the decade from 54,576,346 to 55,807,366, the percentage of the increase was well under that for the population as a whole. Worse still, church expenditures had dropped from \$817,214,528 in 1926 to \$518,953,571 in 1936. . . . New sects swelled the total number of U. S. religious bodies from 213 to 256. . . . The Roman Catholics, largest single church, showed an increase. . . . Most major Protestant churches showed a decline."

That the Christian church, which was made the depository of the whole counsel of God, has failed signally to come up to the help of the Lord against the mighty

is most important. It has again failed through unbelief.

Those who are careful and believing students of the Bible are not surprised at what is seen. The prophets of God long ago warned of the conditions in the Christian church in the last days. Christ once said: "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. And Paul, depicting religious conditions in the last days, said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Timothy 3:1-5.

Modern Miracles

(Continued from page 4)

At the next meeting, however, the religious mob of Ovajuk went wild: "A thousand people were there. They were screaming, crying to have the preacher given to them, throwing dust into the air, and stoning the house. A few brethren in the house barricaded the door, and then the mob began to dig a hole through the wall. The brethren within said, 'Now is the time to go.' They went out through the crowd who were pulling and hauling one another to get at the preacher. The preacher and his friends continued on to the dwelling of the mayor of the village; and all the way, not a particle of harm resulted."

The mayor, a Mohammedan, provided horses and guards to take the preacher's party out of the township.

In New Testament times there was a man praying for light in a certain house in Damascus, which is called the world's oldest city. In the same city was a gospel worker. The word of the Lord came to the evangelist: "Arise, and go into the

SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

RATES in U. S. A.: Single copy, one year . . . \$1.50
Clubs of five or more to one address, each . . . 1.25

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

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

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

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

street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." Acts 9:11.

Thus Saul the persecutor was helped to become Paul the evangelist.

There was a woman in Oslo, the capital of Norway, whose heart was longing for help and comfort. She was not a Catholic, but in searching for something helpful she had attended evening mass in a certain Catholic church. I had often passed that cross street to go to the Adventist printing house and meeting hall. I never gave more than a glance at the Catholic church until the lady told me her story of the evening of that mass. The next time I passed that way I took time to look at the place, in relation to the position of our headquarters. The lady told me of the death of a loving mother, and of heart hunger for comfort. She did not find it in her former church, and so she went to the Catholic service:

"As I came out of the church," she told me, "I heard a voice say, 'Akersgaten 74!'" This was repeated as she walked down the long flight of steps, and again the voice spoke as she reached the street.

Now the church is on a sidehill looking down on Akersgaten, the street running down to the city's great avenue that leads to the royal palace. And at the corner of Akersgaten and a cross street, just below the Catholic church, is a block of building structures comprising the Adventist meeting hall, printing office, clinic, and health cafeteria. Painted on the side of the building is the sign, "Akersgaten 74."

"Well," she told me, "I thought I must watch for that number."

Walking on along Akersgaten, she quickly saw by the house numbers that she had passed the number 74. She turned back, and found the place on the corner, with the sign on the building, "Akersgaten 74." She heard the sound of singing. She went up a few steps to the meeting hall door, and pushed it gently so that she could look in quietly to see what kind of place it was to which that strange voice had three times called

FILL IN — MAIL TODAY

Date.....

Circulation Dept., PACIFIC PRESS
Mountain View, California

PLEASE send the *Signs of the Times* for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

Name.....

Address.....

her. As the door opened by the merest crack, there was a watchful man on the inside who swung the door open and said, "Please come in, and be seated."

The first service set her in the way of finding the help, comfort, and hope for which her heart was longing. It changed happily the whole course of her life.

The angels do know streets and numbers; and they know the places where hearts are praying.

In New Zealand, years ago, I met a veteran Christian woman who long had been living with the "blessed hope" of Christ's second coming. Active and blessed was her life in helping others to find the way. She is now resting under that benediction for these last days: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13.

But while living and working with us, she told how the advent hope came to her: "While praying one day in my home, I heard a knock at the door. Opening it, there stood a man who had a book. 'I would like,' he said, 'to show you a book giving an exposition of the books of Daniel and the Revelation.' 'Come in,' I answered. 'When you knocked at the door I was on my knees praying, at that very moment, that the Lord would send me light on the prophecies of Daniel and the Revelation.'"

Surely the angels mark every praying home. We are not alone. Jesus said, "He that sent Me is with Me: the Father hath not left Me alone." John 8:29. He knows what it would be to be here amidst need, and all alone. And He has so many angels that He can send relief.

The Flight of Time

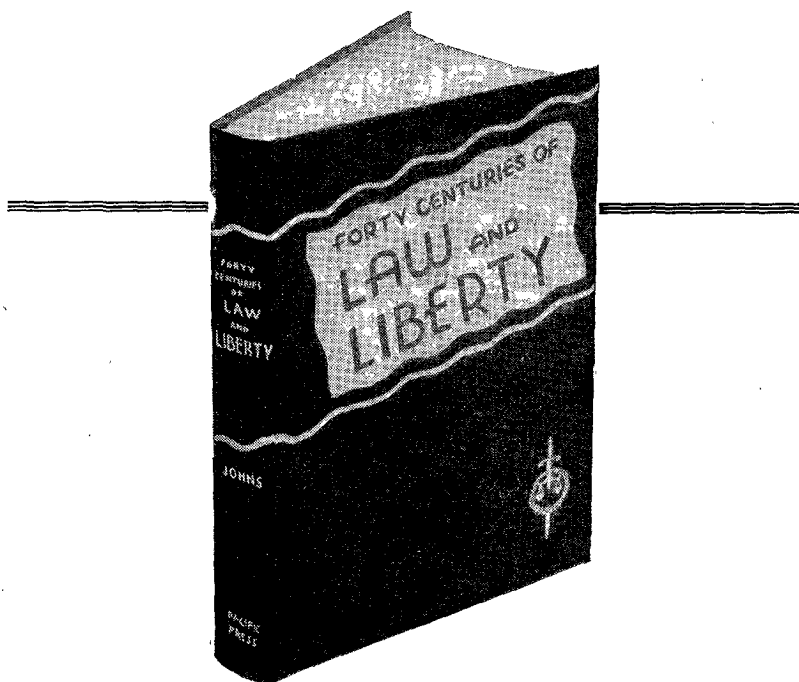
(Continued from page 5)

after, can see something of the magnitude of the work that he accomplished, and the far-reaching effects of the beneficent enterprises that his noble, self-sacrificing example instigated and inspired. Today his body lies among the great in old Westminster Abbey and his name liveth forevermore.

Well might we ask ourselves today who—if time should last—will be remembered best a hundred years from now? The dictators, the generals—all those who now throng the headlines day by day? Probably not. They will all be forgotten then. But glowing with a light above the glory of the sun will be, perhaps, the name of some lonely missionary who set forth in 1940 with a great purpose in his heart to do his Master's bidding and minister to the needs of men.

LIBERTY

MOST PRICELESS POSSESSION OF MANKIND



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.

FORTY CENTURIES OF LAW and LIBERTY

is the answer. It proclaims anew the principles of freedom. The greatest battle now being fought is the battle of freedom. We must understand the underlying principles successfully to act our part in this great conflict. Every American home will want a copy of *Forty Centuries of Law and Liberty*. Varner J. Johns is the author. The book is **\$1.75** attractively bound in cloth. Price, postpaid,

Order from our nearest representative, or

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California



After the disciples had lived and worked with Jesus, their confidence in Him was expressed in the words: "Thou hast the words of eternal life."

MAGNETIC WORDS

by EDITH PETERSON

TWELVE men were facing a momentous decision. They had staked their future on the belief that Jesus was the Messiah. At His command they had left their work and their homes. Day after day they had trudged beside the Man of Galilee, sharing the poverty, discomforts, uncertainty, and homelessness of His life.

The future, with Jesus as its nucleus, was bright with promise. There would be a new and glorious kingdom. Each hoped to fill an envied and important niche in that kingdom. But somehow the kingdom to which they were so confidently looking forward never seemed to materialize. They had suffered one disappointment after another. When would Jesus assert His right to the throne of David? At times the realization of their dreams seemed almost in their grasp, only to vanish.

Moreover, He had drawn a distinction between good and evil so fine that the breach between Himself and the multitudes was ever widening. By His blameless life and fearless denunciation of evil practices, He was incurring the bitter enmity of the very ones who had the most influence. Now Jesus was deliberately scattering His followers by disappointing their dreams of material glory.

What would the twelve disciples do? Go back to their old employment? To work and plan for a kingdom which ever eluded them seemed utter folly.

But Jesus had entwined Himself around their hearts. They had learned to love the gentle Galilean. How could they possibly cut Him out of their affections? Whatever security or prosperity the world might offer, life without Jesus would be desolate indeed. They could not leave Him.

Peter summed up the situation. "To whom shall we go? Thou hast the words of eternal life," he declared.

The twelve disciples made the same choice that hundreds of His followers, facing loss and hardship for the Master, are making today. They, like the disciples, know His gentle touch on their hearts. They, too, have poured into His ear their joys and sorrows and have listened to His voice. They have weathered experiences which have dimmed their hopes and tried their love for the Master. Whatever disappointment His way of life brings, how can they possibly leave Him?

There is divine magnetism in His words. Once heard, they tug on the heart forever. They are the words of eternal life.