

SIGNS OF THE TIMES



IN RECENT months a raging tempest of fire and terror has swept over the world. With savage fury it has hurled itself against the proudest works of man and brought them crashing down in ruin. In wild madness it has destroyed whole nations and reduced great cities to piles of smoking debris.

From country to country, from continent to continent, this hurricane of horror has swept on its devastating way, blasting, crushing, maiming, killing. It has raged all over Europe, across vast territories in Asia, over immense stretches of Africa, while its mighty thunderings have shaken both North and South America, Australasia, and the islands of the sea.

Never was there such a tempest as this, showering blazing hailstones upon crowded populations, burning in one mighty conflagration their homes, schools, libraries, factories, public buildings, and every treasured legacy from the past; breaking up the very foundations of civilization, forcing the people into holes in the ground, driving them back to the most primitive forms of living.

More dreadful still has been the smashing of the ancient bulwarks of human liberty, leaving unnumbered millions of freedom-loving people at the mercy of tyrants. Even worse has been the deliberate attack upon truth until men know not what to believe, for there has been a concerted attempt to pervert the teachings of Christianity.

Truly there have been terrifying storms before; all down the centuries wild tornadoes of international strife have brought death and disaster to other generations; but this dreadful thing we see and hear today is different. It is more widespread, more sinister, more frightful, more devilish. It has seized all the resources of science, all the accumulated riches of the nations, and flung them with reckless prodigality into the work of destruction. It has destroyed, and is destroying, on a scale, and with a totality, the mind of man never before conceived. It is hurling itself against soldier and civilian, against combatant and noncombatant, against men and women, boys and girls, against little children and babes in arms. It is breaking down age-old standards of righteousness, destroying the barriers between truth and error, between right and wrong, calling evil good and good evil.

It is blasting also at the lives and hopes of multitudes of youth the world around. It is dragging them away from their cherished homes and schools and colleges, away from all their peaceful pursuits, into lines of activity entirely foreign to their plans and dreams, thrusting them suddenly into a world sown thick with grievous perils and temptations. Worst of all, it is striving to undermine their faith, to debauch their characters, and to turn them into godless pagans.

This unprecedented convulsion is more than a conflict between nations; it is revolution, world revolution; a mighty overturning of everything that men once thought was durable.



Youth look up at the threatening storm, wondering what it will mean

GENDREAU

It is a stupendous, universal shaking of those things which can be shaken "that those things which cannot be shaken may remain." Hebrews 12:27.

It is the greatest tempest of the ages, fierce and terrible beyond words, beyond human imagination or computation, threatening everything we have ever valued or held dear. It is the very storm spoken of long centuries ago by the prophet Jeremiah when he wrote: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jeremiah 25:32.

The Challenge Comes Again

Vast and terrible as is this universal cataclysm, however, we do not need to feel overwhelmed by it, nor consider ourselves beaten, baffled, and crushed. There must be no panic in our hearts. Rather should we perceive in all the resultant catastrophe and suffering an unexampled opportunity for service. The peril to right principles should but stimulate our devotion and loyalty to them.

Everywhere today there are young men and women who sense this challenge of the tempest and are responding with glorious heroism, determined to fight back against the storm and to stand immovable for God and righteousness though the heavens fall.

Everywhere, too, there are young people who, suddenly realizing that the world which they should be inheriting from their elders is rapidly disintegrating about them, are asking serious questions. More than ever they want to know what is truth and what the future holds in store for them. As they feel the hot breath of this fierce hurricane beating upon their

faces, they wonder whether they can stand against it and whether resistance to evil is worth the price of sacrifice. In their hearts they want to do right; they want to maintain the standards which they have been taught from childhood, and they yearn for strength to be loyal and true. They hunger, too, for leadership in the struggle,—brave, dynamic, inspiring leadership,—and their eyes wander amongst their fellows, eagerly seeking it.

The challenge of the tempest has come to them, summoning them to personal heart searching, to a decision as to what they believe and how sincerely they hold their convictions. And as never before they are being challenged to noble action, to self-sacrificing service, to heroism of the highest order.

Some, of course, are so perplexed and confused by all that is taking place, so overwhelmed by the rushing tide of tragedy and disaster, that they know not what to think, or what to say, or what to do. They are distraught and helpless, blown about by every wind of doctrine, ready to follow anyone who offers to lead them out of the muddled tangle of their lives to better times. They are groping for light and understanding, searching for the hidden meaning of these times. The tempest is challenging them to thought. And little by little they are finding their way through the clouds and driving rain toward the sunshine of clearer vision. . . .

As all the great crises of the past have called forth the men to meet them, so today we may confidently believe that many a young man and woman will sense a deep, insistent urge to rise above the troubles and disasters of this hour, and triumph

THIS ARTICLE

is a portion of the first chapter of the new book for young people, "CHALLENGE OF THE TEMPEST," by the Editor of the "Signs of the Times."

over them. The very insolence of the modern Goliaths will nerve many a modern David to go out to contend against them. The immensity of human need in this crisis of the ages will inspire new Florence Nightingales to go to the aid of the suffering. The desperate threat to human liberty will summon new champions like

John Milton and Roger Williams to hold its light aloft. The awful violence of the present antagonism to Christianity will bring to the front new heroes like Wycliffe and Luther, Huss and Knox. The subtlety and intensity of the latest attacks by unscrupulous profiteers upon the health and character of the rising generation will stir many a young man and young woman to righteous indignation and vigorous counteraction.

Despite the most forbidding circumstances youth still aspire to great achievements, to champion the right and defend the weak. The darker the prospect, the more resolutely do they strive to break through to light. It is the way of youth. They delight in difficulties. If there is a battle for righteousness to be fought they will be sure to fight it. If there is a noble cause languishing for help they will rush up with their enthusiastic aid and glory in giving it the best they have. Old men may sometimes say that youth are indifferent and careless,—and some no doubt deserve this censure,—but show them a task that no one else has accomplished, a problem that has baffled solution, a goal that none other has reached, a record that needs to be broken, and they will spring, sometimes with disconcerting suddenness, into life and activity. They have done it before, they can do it again; and never were the opportunities so many and so great as now.

Unexampled Heroism

Not many months ago a valiant army, fighting a most gallant rear-guard action, was beaten back by superior forces until at last it stood upon the sands of Dunkirk, in northern France, its retreat cut off by the sea. Nearly half a million men looked eagerly across thirty miles and more of water that separated them from the white cliffs of their motherland, wondering if help would come in time. As a tempest of fire and steel raged about them, decimating their ranks, they waited and hoped and prayed. Would anyone dare to enter this blazing inferno of bombs and bullets to attempt a rescue?

Suddenly across the water they saw them coming—motor-boats, sailing boats, rowboats, even canoes. Coming by scores and hundreds, manned by men and boys, and women, too. Everybody with a boat was coming. Everybody with anything that would float was sailing or rowing or paddling, hurrying with all speed into the very jaws of death to succor and to save.

They were coming to the rescue! And they lifted those poor, tired men, wounded and sick and soaked, aboard their frail little vessels and rowed them back to safety; and they came again and again for more till the perilous task was done.

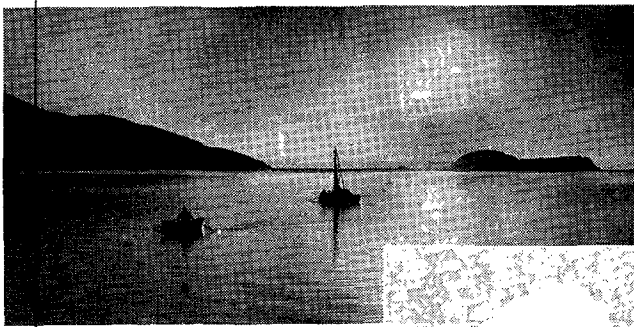
The very fury of the storm had stirred them to action. The frightfulness of the tempest had challenged them to spontaneous, selfless gallantry unparalleled in history. Indeed, the response was so wonderful and glorious that the name of Dunkirk will be mentioned with pride, gratitude, and inspiration through all the years to come.

Great issues have invariably produced great souls to meet them; discovering among young men and women in particular exceptional qualities, unsuspected capacities, and latent powers. We may therefore expect that the very vastness of this last world tempest will beget earth's noblest sons. Young people in every walk of life who are prepared to dedicate their lives to the service of God and their fellow men will be moved by the solemnity of the times to deeds of splendid heroism and glorious self-sacrifice without equal in the history of the world.

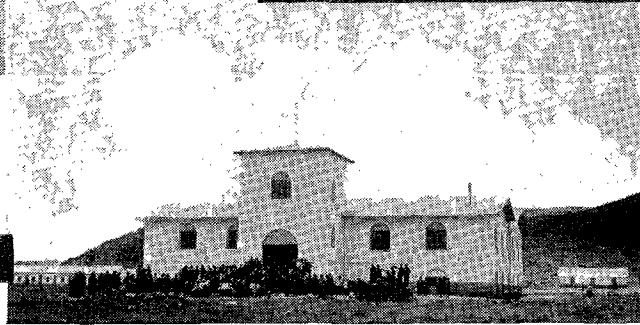
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Attempting to extinguish the tempest of fire in London.





Sunset on Lake Titicaca, Peru.
(Right) The Adventist training school at Juliaca, on the shore of Lake Titicaca.



IN THE eleventh chapter of Hebrews, where deeds wrought by faith are recounted, we read that those who believed "turned to flight the armies of the aliens." Verse 34. The writer doubtless had in mind this incident in Old Testament times of an army's fleeing when no man pursued: "The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host. . . . Wherefore they arose and fled in the twilight." 2 Kings 7:6, 7.

Thakur Dass in the India Mutiny

Dass was a devoted Christian in the days of the great mutiny in India. The Indian converts were counted as traitors by the mutineers, and were ordered to be slain. Dass said he was too old to flee from his village, just outside Agra. "I will stay here," he said, "and trust in God." He was taken the day of the Agra battle. "Put him to death," was the order. Dass asked as a last favor to be allowed to pray.

History says: "The favor was granted, and while he was yet in the act of prayer, a loud cry was heard, 'The English are coming!' This created a panic, the would-be murderers fled, and left the old man bound, on his knees. He was soon let loose, and returned to his house unhurt, and lived years after this to preach the gospel.

"Now mark the strange working of Providence. It was not our soldiers who caused this panic, but fugitive rebels defeated in the Battle of Agra, who, rushing away for their lives, were taken by the people to be our troopers coming out to chastise the villagers. It was this mistake that saved the good man's life. Truly, God can deliver out of the lion's mouth."

Bordeaux was a big city for the time,

and the rich men, and the chief captains, and the mighty men, and every bondman" call upon the rocks and mountains to fall upon them, to hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb." See Revelation 6:15-17.

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Flight of Indians at Lake Titicaca

When Missionary F. A. Stahl first opened a clinic and mission among the Indians by Lake Titicaca, high in the Andes Mountains of Peru, the people were superstitiously hostile. It required patient ministry to win their confidence. When I first visited the station, after several years of its existence, there were many to peer at the strangers passing by, with fearful look and scowling face. It is changed now. More than 10,000 of those Indians were baptized years ago. Bishop Oldham, of the Methodists, said in the *Missionary Review of the World* that this Indian work by Lake Titicaca was the most wonderful work of missions that he had ever seen in South America.

In his book, *In the Land of the Incas*, Mr. Stahl, pioneer of this work, tells how, in the early days, the wilder Indians came on to destroy the mission, crying, "*Pitchim Catum!*" (Catch them and burn them!) He says:

"At this juncture, the priests called loudly to the Indians to set fire to the straw roof; and soon some were coming with torches to obey the command. One of them climbed up on a pile of stones to light the roof; but as he applied the torch, the Indian woman who owned the hut jumped up on the stones beside him, knocking him off, and pulled out the burning straw with her hands. Just as she succeeded in tearing out the last of it, she fell down. . . .

"Briefly such was the fear which came upon them that every man shut up his house. After the fear was past, every man asked what the matter was, but none could tell, neither could the enemies of God's truth perceive who was He that put them so to flight and fear, without any semblance of any adversary about them."

It is a suggestion of the fear that will come upon them that know not God when the opening heavens reveal Christ coming in power and glory with all the holy angels with Him. May the mercy of God then have saved us from standing with the unbelieving, when "the kings of the earth, and the great men,

"At this moment, when others of the Indians were making ready their torches to set fire to the hut, and we had given up all hope of rescue, the whole mob, priests and all, withdrew. We came out of the hut in time to see the priests mounting their horses quickly, and fleeing across the valley, the mob following them.

"We asked a frightened-looking Indian who stood near why these people had fled so precipitately. He said, 'Don't you see that great company of Indians coming, all armed, to defend you?' I did not see them. I turned to Mrs. Stahl, and asked her if she did. She said, 'No.'

The Indian insisted that there was a great army of Indians coming to help us. We looked around, but could see no one. We know now that God sent His angels in that form to rescue us. There is no other way to account for what occurred."

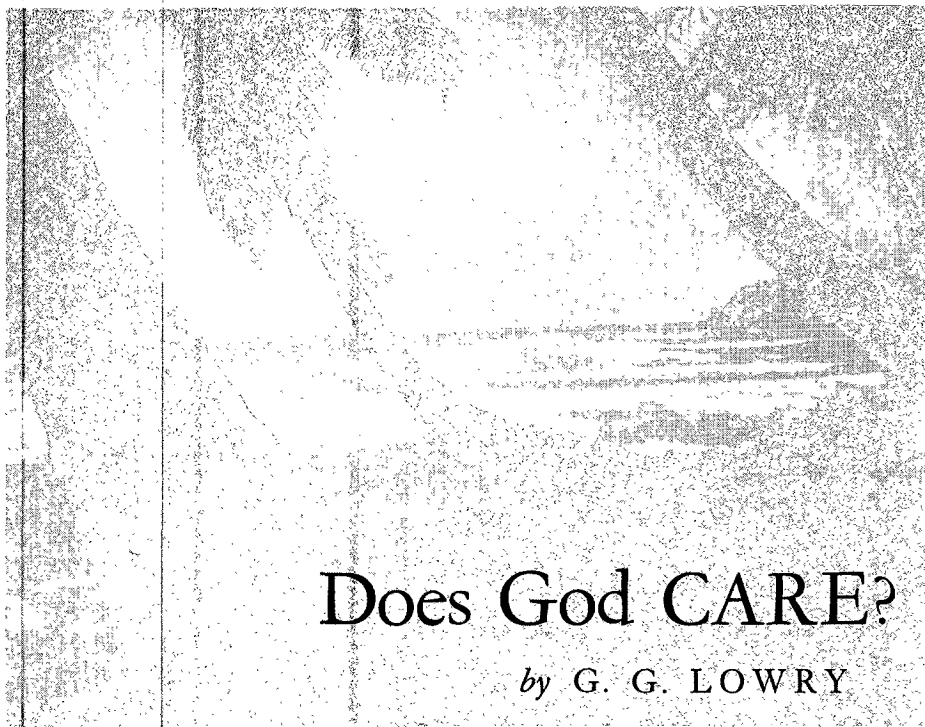
Children of those Indians have since been teachers in the hundred or more schools, and helpers in all departments of work.

The eleventh chapter of Hebrews also tells of those who "escaped the edge of the sword." In pre-Reformation times, when the Bohemian people were witnessing for the reformed doctrine, a special crusade against them was or-

ganized by Pope Martin. The armed forces entered Bohemia in 1427. Electors, princes, and counts led the great host, with a special legate in charge. The little army of the followers of John Huss went out to meet the invaders. J. A. Wylie's classic history of these times says:

"The two armies were separated only by the river that flows past Meiss. The crusaders were in greatly superior force, but instead of dashing across the stream, and closing in battle with the Hussites whom they had come so far to meet, they stood gazing in silence. . . . It was only for a few moments that the invad-

(Continued on page 13)



Does God CARE?

by G. G. LOWRY

"WHAT is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 8:4.

In size, man is an insignificant part of an immensely vast universe. He is a mere speck, so to speak, on the earth. Even the earth on which he lives, comparatively speaking, is an infinitely small body in the vast company of the stars of heaven, being, according to astronomers, only a second-rate satellite of a third-rate sun.

But not only in space does man seem so trivial, in time also he is as transitory. Through the millenniums that have passed since the world began, the face of the earth has changed, rivers and lakes have disappeared, seas have dried up, and mountains have been leveled to the ground; but, compared with man, the oceans and the mountains are looked upon as eternal. The days of a man are "threescore years and ten," (Psalm 90:10), and but few reach their full period, most of them dropping out long before reaching it.

Not only in space and time is man so insignificant, but amid the many millions of his kind who fill the earth, the individual shrinks to nothing. He is led to ask, "What

am I among so many? Have I among such multitudes any more value than the ant in an ant hill?" As one stands on the beach and watches the restless waters of the sea and the never-ending waves washing its shores, and reflects that for ages this same program has been going on; as he looks at the myriads of stars that twinkle in the heavens at night, and tries to estimate how long these same stars have been shining in the heavens; as he stands at the foot of the towering mountains and reflects that for millenniums those same mountains have been standing, how very, very small and unimportant he feels! Little wonder that the psalmist, as he thought on these things, exclaimed: "Man is like to vanity: his days are as a shadow that passeth away." Psalm 144:4. And again: "My days are like a shadow that declineth; and I am withered like grass." Psalm 102:11.

Though man is so small and insignificant, helpless, and comparatively worthless so far as time and space are concerned, God, the Creator of all things, thought enough of him to sacrifice His only Son in order to save him from destruction. "God so loved the world, that He gave His only-

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

It was not only the world as a whole that He loved, not humanity as a great group; it was the individual human soul that appealed to Him. How wonderful it is that even if there had been but a single soul to be saved, God would have been willing to make the great sacrifice that He did!

Nothing in this world is of any value unless there is someone who cares to possess it. The value of any article is measured by the extent of the desire of someone to own it. Gold would be of no value whatever if men did not desire it. But, because men so greatly desire to have gold, silver, and other precious metals in their possession, the metals are said to be of great value. So it is with man. The personality of the individual man has value only in so far as he has someone to love and care for him. The scale of value of ordinary man is not that of size, or weight, or length of life, but personality; and the power by which personality is apprehended is love.

There is no more devastating experience known to man than a sense of loneliness, a feeling that no one cares for him. A person in that position has no vision, no hope, no desire to keep on living. On the other hand, if a person knows that there is at least one who loves him and believes in him, he is ready and willing to face any adversity in the strength that comes from such knowledge.

God has shown the value He placed upon human life by making human nature His own; by coming among men as a man, sharing all the experiences of human life, even to death. He chose to reveal His love for man through the love of Jesus, the Son of man.

Should not the fact that we know that God loves us, that He cares for us, that He is personally interested in us, that He wants to own us, soul and body, stimulate us to carry on with cheerfulness and gladness in this life so long as He sees fit to leave us in this world? And should not the personal promise He has made to be with us, to sustain us, to protect us, and to keep us reassure us and cause us not only to be willing to serve Him faithfully, but to be zealous in witnessing for Him, and, if need be, to suffer for Him and His cause in the earth?

Cry for

HOPE is the anchor of the soul, the stabilizer of life. Storms may beat upon our feeble bark, the waves of fear and commotion may dash over it, the lightnings of doubt and uncertainty may strike above it, yet we safely outride the storm because we have an anchor that is sure and steadfast.

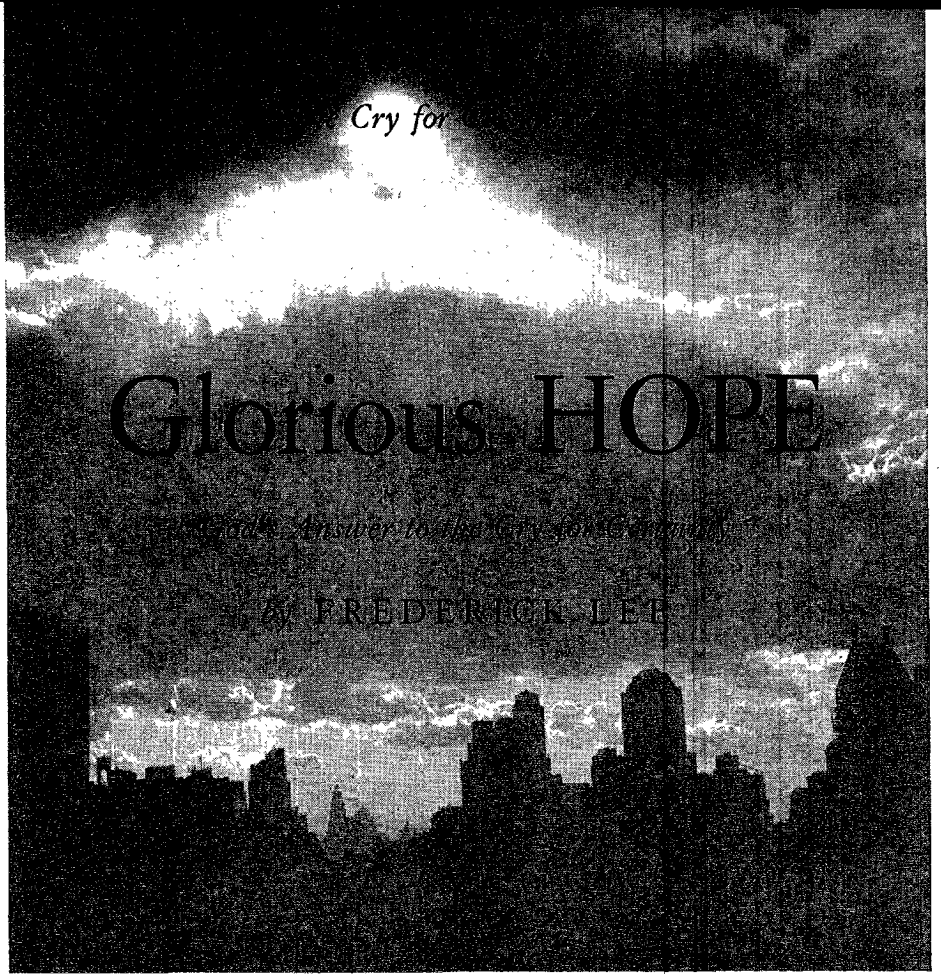
This hope is not some fatalistic belief in the inevitability of progress, the triumph of good so loosely held by millions today and yet so easily shaken once the tide turns against them and they are rushed toward a whirlpool of trouble. No, indeed. It is a hope that is so certain and sure, so well founded and proved, that nothing can undermine it.

That hope is rooted in the Scriptures—in those words of God of which we read: "Heaven and earth shall pass away: but My words shall not pass away." Mark 13:31. Only those who have faith in the Bible can have such a hope. When all else is shaking and crumbling, God's word will still stand firm as a rock, unmoved by tempest or storm.

The words men have spoken will fail us. The plans men have made will come to nought. But the word of the Lord will most surely be fulfilled. Happy the man or the woman whose hope is founded upon the precious promises of God's Book!

While the Bible records much that fills one with awe and consternation and from its pages flash out the lightnings of God's wrath, yet a message of hope runs through the whole Book like a golden thread. One cannot read the Sacred Word without feeling assured that those who trust in God will finally triumph over sin and death, poverty and pain. This Book was written that men might have hope. Listen to what the apostle Paul declares: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

This hope that is obtained from the Scriptures is not some indefinite assurance of good that helps us along life's way, but a tangible hope that is based on definite promises. It is definitely connected with the second coming of Christ, when the world shall be redeemed from sin and the righteous shall find eternal salvation. The Bible story begins with the creation of a good world, then depicts the sudden appearance of sin, and traces the development of evil down to the end of time, when Christ shall come to destroy the works of the devil and to purify the earth. The grand climax of this story is found in that final event. We read of patriarch, priest, prophet, and apostle merely to learn how they all looked forward to the same event—the restoration of the earth to its primal state of peace and perfection.



Glorious HOPE

God's Answer to the Longed-for Promise

BY FREDERICK LEE

Not only do the four Gospels record the good news of salvation, but we can trace the redemption story in different forms all through the Bible. Indeed, we cannot understand the Bible until we realize that from beginning to end it tells the same story and holds out the same hope through all the ages.

The first coming of Christ, to which the Old Testament prophets very definitely pointed, was but the first act in the redemption of the world. They did not always see clearly the separation between the first and the second coming of Christ, but they all looked forward to a day when the glory of the Lord would cover the earth as the waters cover the sea. In writing concerning the faith of the patriarchs, Paul said: "These all died in faith, not having received the promises, but having seen them afar off. . . . But now they desire a better country, that is, an heavenly." Hebrews 11:13-16.

Isaiah, who foretold the birth of Christ, as recorded in the seventh chapter of his book, and His sufferings, as related in the 53d chapter, also prophesied of the new-earth state, as found in the 35th and 65th chapters. The Psalms are filled with references to His life and passion, and to His glorious advent. The bondage of Israel in Egypt is a type of the bondage of sin, in which all men are found; and the deliverance from Egypt is a type of deliverance from sin. The Old Testament is replete with references to the second coming of Christ, many of which were not fully understood until New Testament days.

That which the Old Testament writers understood but dimly was clearly foretold by Christ Himself. Just before He was to be led away to Calvary He met with His disciples, and spoke to them many comforting words, the most familiar of which are found in this promise: "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.

Here we have the definite promise of Christ—"I will come again." There could be no more reassuring words than these, for Christ is the world's Redeemer, the hope of all nations. He is coming again! If there were no other promise in all the Bible than this, we should find in these blessed words sufficient basis for our hope.

This promise is reiterated in the words spoken to the disciples at the time of Christ's ascension. While the disciples were standing on the Mount of Olives, looking longingly toward heaven after He had disappeared, a bright angel stood by their side with the reassuring word: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. The disciples then went forth, not only to herald the good news of salvation from

sin, but, likewise, the blessed hope of Christ's return.

Peter wrote of Christ's coming in his epistle: "The Lord is not slack concerning His promise. . . . The day of the Lord *will* come. . . . We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:9-13.

John saw in vision the second coming of the Lord, and wrote: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Revelation 14:14. Likewise, in one of his epistles we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Paul wrote much concerning the second coming of Christ. This hope was very clear in his mind and heart, and he wrote definitely about the glory that would be revealed at the second advent. Note the following texts taken from his epistles:

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Corinthians 1:7.

"I give thee charge in the sight of God, . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Timothy 6:13, 14.

One cannot peruse the writings of Paul and the other New Testament writers without being impressed with the definite anticipation of the return of Christ that was in their hearts at all times. It was not some spiritual manifestation for which they were looking, but the very real and personal return of the One who had promised that He would come again.

If the disciples had understood that Christ would return only in a spiritual manner, they would have considered

that the baptism of the Spirit at Pentecost was a fulfillment of His promise; but they knew very well that this was not what Christ referred to, and they continued to write of His return long after Pentecost.

While some at that time anticipated that Christ would return soon, yet Paul warns that He could not come until certain prophecies would first be fulfilled. His second letter to the Thessalonians made this clear.

Christ's coming as depicted in the Scriptures is personal. Note the words, "This same Jesus," and "The Lord Himself," as found in texts quoted above.

The work that He will do at that time will be a very real one. We are told that when He comes, He will assume the position of Lord of lords, and King of kings (Revelation 19:16); that He will destroy the nations of earth, and set up His own kingdom (Daniel 2:44); that the earth and all that is therein will be burned up (2 Thessalonians 1:7, 8; 2 Peter 3:10-12); that a new earth will then appear, which shall be inhabited with righteous beings (2 Peter 3:13; Daniel 7:27) who will be delivered from the earth at the time of His second coming (1 Thessalonians 4:16, 17).

Paul refers to this new-earth state in these words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. Isaiah, speaking for God, says: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create." Isaiah 65:17, 18.

John, describing the capital of that new world, wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:1-4.

No words could be more definite than these. No hope can be more sure. We may say with certainty, as did the apostle Peter: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." It matters not how human affairs may be developing—wars may come and winds of strife may blow, men may be bewildered and fainthearted; but the sincere child of God, the one who believes in divine revelation, can cast this all aside with the word, "Nevertheless." That word represents the undaunted and certain hope of the one whose faith is rooted in the word of God. Nothing can shake it. It is as sure and steadfast as God's promises. May you, dear reader, have such a glorious and certain hope.

In the NEWS

by DONALD W. MCKAY
our New York Correspondent

1940 TRAFFIC TOLL MORE THAN 34,500 LIVES

The traffic toll of the country for 1940, according to estimates made by the National Safety Council, was more than 34,500 lives. This is almost 2,000 more than the 1939 toll of 32,600.

The Council said the bigger 1940 toll could be blamed mostly on rural accidents, with the average increase in traffic deaths at 3 per cent in cities against 9 per cent in rural areas.

13 FAMILIES CONTROL \$2,700,574,000 OF U. S. WEALTH

The Securities and Exchange Commission recently reported that thirteen American families, headed by that of Henry Ford, controlled \$2,700,574,000 worth of securities in the nation's two hundred leading corporations.

The report showed that the Ford family

had \$624,975,000; the Du Ponts, \$573,690,000; the Rockefellers, \$396,583,000; and the Mellons, \$390,943,000.

"Many members of these groups undoubtedly had stock investments in one or more of the two hundred corporations which did not appear among the twenty largest record shareholdings." The holdings also do not include any investments in banks or securities companies.

LONDON UNDER ALARM 49 DAYS LAST YEAR

The New York *Herald Tribune* stated that during 1940 London passed 1,180 hours, or slightly more than forty-nine days, under air-raid alarms.

"The sirens wailed in the capital more than four hundred times during the year. Almost all the warnings came after the latter part of August."

Is BAPTISM Necessary?

*If So, What Form Should It Take?
How Did the Apostles Baptize?*



by M. L. ANDREASEN

AMONG the last recorded words of Jesus before His ascension are those found in Mark 16:15, 16. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In this text faith and baptism are put on an equality. "He that believeth and is baptized shall be saved." No one doubts that belief, or faith, is necessary to salvation. No more can anyone doubt that baptism is necessary; for "he that *believeth and is baptized shall be saved.*"

Baptism as an ordinance of God is here put on a very high level. We may not, therefore, lightly regard that which God has so definitely commanded.

With this scripture we would place another—that found in Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The statement here is: "*Repent, and be baptized.*" The other scripture said: *Believe* and be baptized. We therefore hold that *both faith and repentance* precede baptism, and are a necessary qualification for it.

To these two qualifications we would add a third—that found in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this text the disciples are told to go and *teach* all nations, and

then to baptize them. We would therefore conclude that *faith*, repentance, and teaching are necessary for an intelligent participation in this ordinance.

Baptism is symbolical of the death, burial, and resurrection of Christ. Hear this: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life." Romans 6:3, 4.

The statements are here made that we are baptized into His *death*, that we are *buried* with Him, that we are *raised* with Him, and that after baptism we are to walk in newness of life. Baptism is symbolical of the death and burial of Christ, and also of His resurrection. This is made still clearer in the next verse: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:5.

Here the glorious promise is made that if we have been planted with Him, if we have been baptized in the likeness of His death, we shall also be raised in the likeness of His resurrection; for "if we be dead with Christ, we believe that we shall also live with Him." Verse 8. Baptism in the likeness of His death, therefore, becomes a pledge and surety of the resurrection.

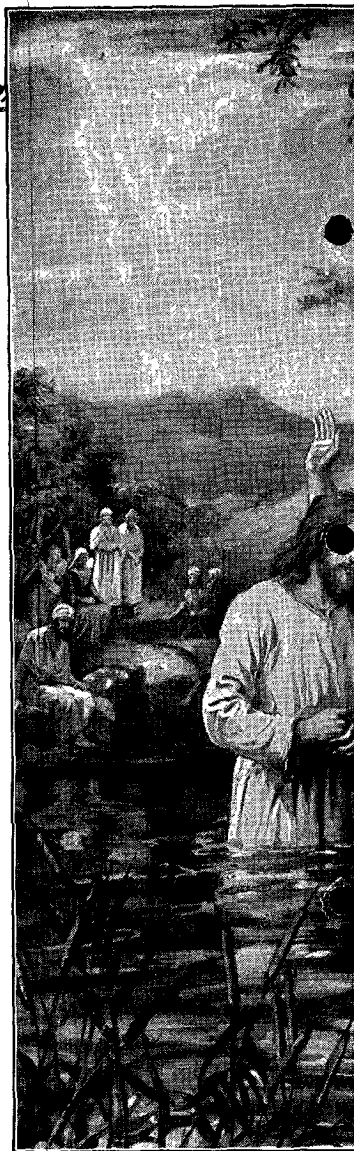
These statements make clear that bap-

tism is a symbol of the death, burial, and resurrection of Christ. This, however, brings us immediately to the question of the proper mode of baptism, and what would be an adequate symbolic representation of death, burial, and resurrection.

There are several modes of baptism in use in different denominations today. Some baptize by immersion, some by sprinkling, some by pouring; some incline the candidate forward, some backward; some immerse the candidate once, some three times. With these conflicting beliefs and practices we would inquire which mode of baptism is the right one, and we confidently turn to the Bible for guidance in this matter.

Perhaps we can do no better than to visit a baptismal scene such as took place in the early apostolic church. The record is found in the eighth chapter of the book of Acts.

Philip, a devout man, filled with the Spirit of God, had gone down to the city of Samaria and preached Christ to them.





The people with one accord gave heed to the things spoken, and many miracles were wrought. While he was there, "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Verse 26. Philip immediately obeyed, and found a man of Ethiopia, a eunuch of great authority under the queen of the Ethiopians. This man had been to Jerusalem to worship, and was now returning, sitting in his chariot reading Isaiah the prophet. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Verses 29-31.

Philip explained to the Ethiopian the scripture he had been reading, and showed how it refers to Christ. The man was not only enlightened on the

scripture in question but was convinced that Jesus is the Christ. "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Verses 36, 37.

Faith had sprung up in the heart of this Ethiopian. He had been taught by Philip, and now he believed. The next step, therefore, was baptism. Of this the record reads: "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Verse 38.

Note how particular this description is. It states that Philip and the eunuch, for the purpose of baptism, went down into the water. This statement is in itself sufficient for clarity; but Inspiration, that there should be no possibility of misunderstanding, not merely says that Philip and the eunuch went down into the water, but adds the word "both;" "*both Philip and the eunuch*" went down into the water; and to make it doubly sure, repeats it. Note the reading: "And *they went down both* into the water, *both Philip and the eunuch*; and he baptized him." Language could not be more specific than this. They "*went down both* into the water, *both Philip and the eunuch*." The next verse says: "When they were *come up out of the water*." They could not come up out of the water unless they had gone down into the water. This statement, therefore, further emphasizes the fact that Philip and the eunuch *both* went into the water. Language is incapable of making any clearer the fact that in baptism both the one who is baptized and the one who performs the ordinance *go down into the water*, and *both come up out of the water*.

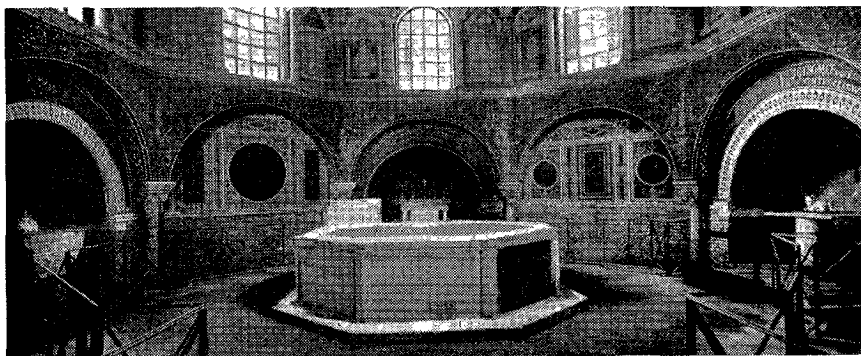
Leaving aside discussion as to the meaning of the Greek word for baptism,—which indeed justifies our interpretation of immersion,—we hold that this incident furnishes a definite description of how baptism was performed in apostolic times. And this form of baptism is a full and satisfying symbol of the death, burial, and resurrection of Christ. The candidate goes down into the water, and willingly submits himself to the officiating minister. By this act he publicly confesses his faith in the Lord. He says in effect: "I am a sinner. The wages of sin is death. I lay down my life willingly, in recognition of my sins. If the Lord shall please to raise me again, by His grace I will walk in newness of life."

And so the candidate is buried beneath the water. Life would be extinct in a few minutes were he not raised up again. But he *is* raised again. The scripture says: We are "*buried with Him in baptism*, wherein also ye are *risen with Him* through the faith of the operation of God, who hath raised *Him* from the dead." Colossians 2:12.

This form of baptism is a complete and adequate symbol of death, burial, and resurrection, and no other form is. Sprinkling is not symbolic of a death, burial, and resurrection, and cannot be. Nor is that form of baptism where the candidate is dipped three times. Nor is pouring. The only correct form is that wherein the candidate is buried, as in death, and raised again, according to the gospel.

Baptism is closely connected with the washing away of sins. Note this statement made to Paul: "Now why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Acts 22:16. A like inference is made in Titus 3:5: "Not by works of

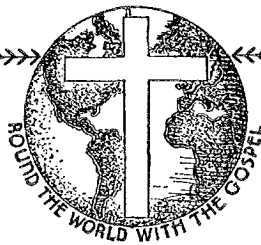
(Continued on page 14)



In Europe there are old Catholic churches in which still exist ancient baptismal fonts designed for baptism by immersion. History tells us that the Biblical method of baptizing was generally used until the twelfth century.

INDIA AWAKES

A Mighty Stirring in the Land



by A. E. RAWSON

BEFORE the missionary to India leaves the shores of his native land he is told that "India is different;" that "India will make or break him." Like most young people, he takes this all with a grain of salt, or stores the advice away for future reference. However, after he settles down in his new field of labor, he begins to turn over some of these well-worn phrases in his mind.

He is surprised to find that out of a population of almost four hundred million only five million have accepted Christianity. For centuries Christianity has been hammering away at this so-called "Gibraltar of heathenism." Will it ever crumble before the forces of good? I believe it will, because for a number of years a great awakening has been going on all over the land.

What are the forces responsible for this awakening? I am inclined to think they are these:

1. The influence of western civilization.
2. Western education.
3. Mahatma Gandhi's Rural Reconstruction Program.
4. Last, but not least, the influence of Christian missions.

Let us note these four points, and see how each has contributed its part in changing conditions in India.

1. Western civilization has penetrated and is being felt in almost every village of this great land. Today in India one may enjoy the conveniences and the comforts of this modern age. It is possible to travel in comfort and safety from one end of the country to the other. Compare this with conditions a hundred years ago. A missionary coming to India then was isolated from the outside world. It took months to get letters from loved ones. There were no conveniences. Today, I step into my drawing room in the city, turn the dial of my radio, and instantly I am in touch with the outside world. If the day is hot and sultry, I press a button, and electric fans buzz over my head. I can enjoy an ice-cold drink, as does my brother in America, thanks to my ultra-modern refrigerator. Cooking is no more a nightmare to the

poor housewife, for she may have her choice of a modern stove, either gas or electric. Telephone, telegraph, and radio are no longer luxuries enjoyed by the rich man; they have been brought within reach of the man of moderate means.

2. Western education was originally brought to India and sponsored by the various mission organizations. Wherever a mission station was opened, the very first work that was started was that of gathering the children, and even adults, into day and night schools, in which, while the pupils were being taught to read and write, Bible truths were inculcated as part of the curriculum. So established has become this practice in all denominational institutions of learning throughout the land that most students aspiring to university degrees are not graduated without having first passed a Bible examination. This fact in itself affords ample evidence of the esteem in which the Bible is held by Indian educators.

Most of the villages scattered throughout the length and breadth of this land are privileged to have a primary or a middle school. In the larger towns we find high schools and colleges. India is studded with such institutions. Today, the halls of learning are often crowded with young women, eager for knowledge. These young women, who for centuries have been held down, are today taking their rightful place in the building up of the nation's life. The thirst

for knowledge has also helped to restrict child marriage.

But you say to me: "Illiteracy in India is high. How do you account for it?" True, but the opportunity for improvement is within reach if the people will but avail themselves of it.

3. How has Mahatma Gandhi's Rural Reconstruction Program helped in this renaissance?

The dauntless spirit of this frail and unimpressive-looking man has defied a socioreligious system that is ages old. He has avowedly been laboring to overthrow caste, the cankerworm that has been eating at the roots of progress. No longer does one hear the cry, "Unclean! unclean!" when a low-caste man approaches a high-caste man. Slowly but surely, the high-caste man is learning the full meaning of the words, "God . . . hath made of one blood all nations of men." Acts 17:26.

Temple doors that have long been barred to the outcaste are now opened wide before him. In theory at least, the same opportunities are given the outcaste and the low-caste boy and girl in the halls of learning as were considered the prerogative of the sons of the Brahman. Rich and poor, high and low, may be seen mingling with one another on the school campus. Among the personnel of the government machinery are to be found once despised men holding positions of responsibility.

4. What part have Christian missions played in bringing about this great change?

Christianity is responsible directly and indirectly to a very great extent for the renaissance that India is witnessing today. Once more it is being demonstrated that wherever the gospel goes there is enlightenment and progress. It is Christianity that has awakened India to a realization of her possibilities. We all agree that it is a pity that so few have openly confessed Christ; however, the seed that has been sown by God-fearing men and women in years gone by has borne fruit, and will surely in the future yield even a greater harvest.

Some time ago I held a series of lectures for Brahmans. At the close of the



meetings at least a dozen came to me privately and confessed the name of Christ. They were not in a position to renounce all and openly acknowledge Christ before the world, but, like Nicodemus, they were hungry for something they could not find in their religion.

I have had the pleasure of seeing several Brahmans take their stand for Christianity. The sacrifice has been great, and many have fallen beneath the weight of the cross they were called upon to carry. Cast out, forsaken, disinherited, despised,

"You all know about my parentage and my circumstances. You know that I had everything a man could wish to insure worldly happiness. But these things were nothing to me. My soul craved spiritual peace and satisfaction. I longed night and day to find the way of salvation. It was only as I realized that Jesus Christ is the world's sacrifice for sin, the world's consolation, that the long-wished-for peace entered my soul. Christ and Christ alone can satisfy the spiritual hunger of our beloved India."

them? Yes, indeed! Among such, results are much more encouraging. Where, a few years ago, a conversion to Christianity was rare, we hear today of whole communities renouncing their heathen gods and turning to Christ. Maybe it is partly their thirst for knowledge, their desire for prestige, that leads them to make this choice; but hidden deeply is the longing to be free from a web that has bound them and held them down for centuries.

How well I remember the transformation in the life of Sidappa! Fifty-five summers had passed over his head when we carried the gospel to his village. Generations of evil living had done its work in his life. From a human viewpoint he was a tottering wreck—a hopeless case. Could the gospel ever penetrate that illiterate brain? Huddled in a corner of the lecture hall, shrouded in a weather-beaten blanket, he sat. Every few minutes a scrawny hand poked snuff up his nostrils, and we were forced to keep our distance to avoid being bespattered with foul-smelling betel-nut juice that he was constantly spitting at random. Occasionally I was compelled to stop speaking till the old man's coughing subsided. Should I order him out? I felt inclined to do so, but a kinder thought flashed through my mind. I was led to think of the hopeless wrecks who came to Christ, and He turned none away.

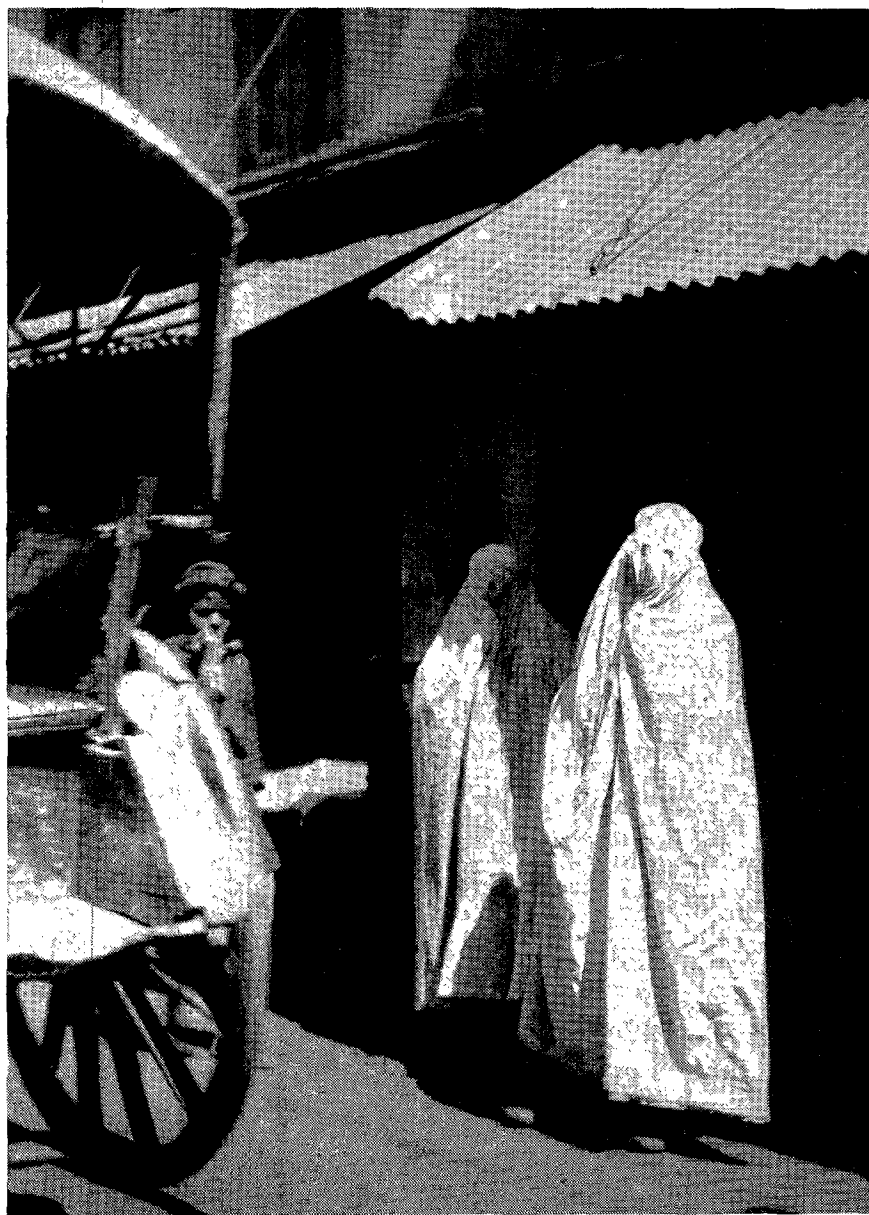
As this man listened to the old, old story, something seemed to penetrate the dark recesses of his brain. His interest was aroused. Yes, he was tired, very tired, of this evil life. Could he exchange it for a new one without going through the endless cycle of rebirths? Yes, he could. The seed was sown. It took root and sprang forth into a glorious harvest. Today you may see him strolling down the village streets, the word of God under his arm and a smile of confidence on his face, a mighty witness to the transforming power of the gospel.

"But how did he learn to read?" you question. Ah, that is another story! Suffice it to say he entered our night school and, after many valiant attempts, he mastered the four hundred fifty characters in the Kanarese alphabet, and received as a reward a Bible translated into his own language and a hymnbook written in his own tongue.

The systematic work that has been done in mission schools, hospitals, and welfare centers during the last half century or more has been sowing the seed which today is ripening into a substantial harvest of souls for the kingdom, a harvest which cannot be correctly computed by a mere counting of heads.

In spite of the fact that Seventh-day Adventists now have a large corps of

(Continued on page 18)



Mohammedan women of Delhi, India. For centuries women of that religion were forbidden to appear unveiled outside their homes.

PUBLISHERS' PHOTO

they became in the sight of their relatives and friends the offscouring of the earth. It is this caste system that is holding India down, and keeping thousands from openly accepting Christianity. Notwithstanding these adverse conditions, there have been in the past a number of notable converts among this class, whose witness has been, and is, inspiring. Here is one, described by the man himself:

William Carey's first converts were from among the Brahmans. Some of the descendants of these early converts are today holding positions of trust and honor, not only in the civil organization of government but on India's more important missionary councils of almost every denomination.

How about the low-caste and out-caste people? Is the gospel reaching

LIVING LIKE the LORD

*The Greatest Argument
for Christianity*

by G. W. WELLS

THE story of Johann von Dannecker, a celebrated sculptor, is often told. He worked for years upon a statue of Jesus. After finishing it, he brought a child into his studio, and, standing with her before the statue, said: "My child, who is that?" She looked up at the wonderful work and said, "Sir, it is some great man."

The sculptor was smitten with disappointment. He said to himself: "This will never do. The statue must be a truer likeness of Him than this." Again he worked with chisel and mallet for months. He prayed about his work in the vigils of the night, asking God to help him that he might reproduce the likeness of Christ in the marble so clearly that all might know Him.

Once again he brought a child into his studio and asked, "Who is that?" The child looked at the masterpiece in silence; then, with a quiet tone of voice and brightened eyes, replied: "It is He who said, 'Suffer the little children to come unto Me.'" The sculptor was satisfied.

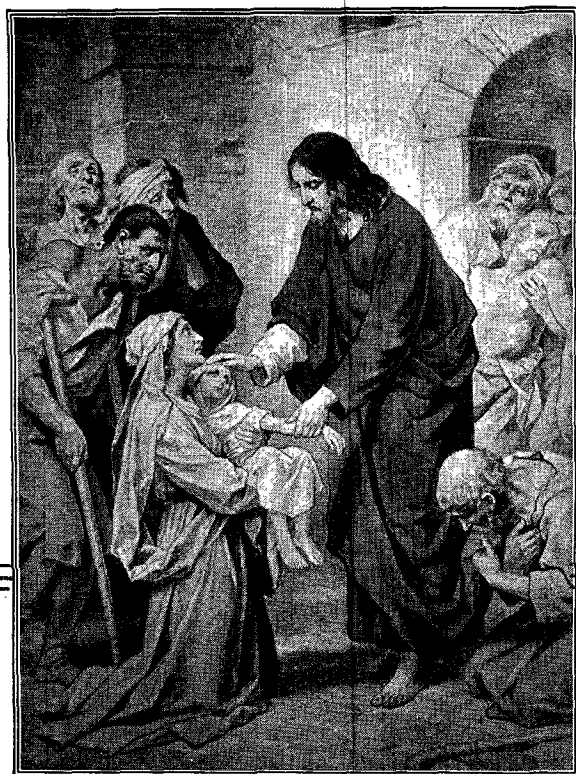
We can say with all certainty, yet with deep earnestness, that the greatest argument for Christianity is a holy life, and that he who would be a genuine Christian must needs know and deeply realize that he will be looked upon by the public, his friends, and often by his loved ones, with critical eyes. How he should pray! With surrendered heart and living faith he may lay hold of God's word of promise, so that when men look into his face and examine his actions and his daily life, even with careful gauge, they will see the exemplification of his Lord. They will not find something which belongs to self, to pride and worldliness, but they will find that which belongs to the world

above: living faith, divine love, great kindness, gentleness of spirit, holy living—the true principles of Christianity!

The world learns of Christ and Christianity through His followers. Jesus said: "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Christianity is not rulership or overlordship, but humble service and righteous living. Christ, the author and very embodiment of Christianity, gave us by precept and example the highest type of Christian service. He, "being in the form of God," "equal with God," the Creator of the universe, was entitled to the riches of glory. He received the wealth of praise pouring forth from immortal tongues, and millions of holy beings in the universe of God bowed before Him with anthems of praise and adoration. But He "humbled Himself," "made Himself of no reputation, and took upon Him the form of a servant." Marvelous humility! The imagination cannot compass it. Christ laid down His life by His own act, that in so doing He might bring "life and immortality to light." 2 Timothy 1:10.

Absolute Unselfishness

As one studies the life, love, and sacrifice of the Son of God, there can be no denying the fact that being a Christian is the direct and extreme opposite of indulging in selfishness, pride, and domination. It comprehends the complete emptying of self—absolute self-renunciation. Therefore, to all people everywhere who would be Christians and follow the Master Exemplar, it is spoken in the word: "Let this mind be in you, which was also in Christ Jesus: who, being in



The glory of God was seen in the face of Jesus Christ as He walked among men.

the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant." Philippians 2:5-7.

Christians are always to exercise great care lest they lose sight of the Pattern, place undue estimate upon self, and thus be led to criticize the faults they see in others. Selfishness results in suspicion, condemnation, undermining, and tearing down. The fruitage of Christ's Spirit is confidence in God and encouragement to others in all that which is good. The world is full of people who are looking around to find somebody or something to blame for their mistakes or wrongdoing; but Christians are looking around to find someone whom they can help, and before whom they can uplift the Saviour.

The Christian rejoices in the truth; he is not critical or faultfinding. He institutes no envious comparisons; the comparison he makes is between his own imperfect character and the loveliness of Christ. As he, in the spirit of humility and prayerfulness, studies the true Pattern, he discovers that he is greatly deficient in simple godliness; and oftentimes he may find self-justification, self-pleasing, and self-vindication in his life when there should be humility, contrition, and repentance. The cry of the Christian's heart is that he may cherish that humility of soul and humbleness of mind which characterized the blessed Christ.

The glory of God was seen in the face of Jesus Christ as He walked among men. Looking into that face, men saw God. In His holy, gentle, patient life, they had a vivid revelation of God's char-

acter, and were blessed. So today Christians who, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. Often, when placed in trying situations, we are prone to doubt that the Spirit of God is leading us; but, if we continue "beholding," God will bring us through every temptation and every trial. He will bring us forth with firmer faith and a richer experience.

The success of every Christian depends upon his love for God and his love for his fellow men. All need to co-operate with divine agencies in wholehearted, unreserved service. They need to weave into their own life's practice the divine principles of God's holy law. It is one thing to talk about uplifting Christ, to speak of the sacredness of His law, and it is another thing entirely to practice the principles of that law in the daily life; but we read of "the doers of the law" that they "shall be justified" before God, and that it is by "beholding" that we become "changed." Romans 2:13; 2 Corinthians 3:18. The Christian religion is the only one that will revolutionize the entire man, and beautify the character of all who fully accept it.

Joy of the Christian

Happy is the man who knows what it means to be a Christian. He is not content with little of the blessing of God; he is continually reaching up to the exalted privilege purchased for him at infinite cost. He does not leave the idea in the minds of others that the Christian life is a joyless one; he does not make the pathway to heaven appear unattractive. The blessings of God purchased for him at such a cost are indeed attractive, and greatly appreciated by him. Every day he seeks to build upon the foundation laid by the infinite Christ. He knows he is sustained, blessed, and energized by the Holy Spirit.

The Christian, like the Master, has a high regard for the wants and woes of humanity; he combines great tenderness of feeling with great firmness of purpose.

Archbishop Trench once said: "There are immense rocks—boulders—so nicely poised on a mere point that a little force will set them in motion, while the strength of many hands cannot bring them to rest. So the deepest emotions are often awakened by the most trivial occurrences. A word, a tone of voice, a smile, or a tear may move the soul from its rest, and nothing but His voice who calmed the Sea of Galilee can again restore its serenity." Who can ever evaluate the true worth of a kind word, a gentle tone of voice, a gracious smile, a tear

of sorrow or of joy? Such may set in motion thoughts of peace, trust, and love for the Saviour. Oh, to be a Christian in whose countenance is reflected the glory of God, whose tone of voice is mellowed by the grace of God, whose thoughts are expressed in the words of God, and whose actions are governed by the Spirit of God! This should be the daily heart cry of every follower of the Lord Jesus.

India Awakes

(Continued from page 11)

foreign and native workers, we were not able to cope with the number of calls that came to us last year. A few years ago such a thing would have been unheard of. Today, our primary, secondary, and vocational schools are crowded to capacity. Our hospitals and welfare centers are patronized to the limit all the time. Surely the harvest is plenteous, but the laborers are few. We pray the Lord of the harvest that His Holy Spirit will impress the youth with the urgency of the call for reapers.

Strange Deliverances

(Continued from page 5)

ers contemplated the Hussite ranks. A sudden panic fell upon them. They turned and fled in the utmost confusion. The legate was as one who awakens from a dream. His labors and hopes at the very moment when, as he thought, they were to be crowned with victory, suddenly vanished in a shameful rout."

The God who caused the Syrians to hear the noise of chariots and of horsemen—which sent the host fleeing in fear—must have sent His angels to stand before that crusading host. For there was real light from the opening word

of God shining out in Bohemia. It was not to be quenched.

But still urged on by the pope, a yet greater crusade was organized. It entered Bohemia in 1431, "chanting triumph." A princely cardinal was over all. "It was an imposing spectacle, this great army of many nationalities, with its waving banners, its mail-clad knights, its helmeted cavalry, its long lines of wagons, and its numerous artillery."

Now the Bohemian peasants were marching to meet them. The cardinal was overlooking the whole scene from a hilltop. Soon they expected to see these "heretics" rolled under by the great force moving majestically into battle. But listen:

"The cardinal and his friend had gazed only a few minutes when they were startled by a strange and sudden movement in the host. As if smitten by some invisible power, it appeared all at once to break up and scatter. The soldiers threw away their armor and fled, one this way, another that; and the wagoners, emptying their vehicles of their load, set off across the plain at full gallop.

"Struck with consternation and amazement, the cardinal hurried down to the field, and soon learned the cause of the catastrophe. The army had been seized with a mysterious panic. That panic extended to the officers equally with the soldiers. The Duke of Bavaria was one of the first to flee. He left behind him his carriage, in the hope that its spoil might tempt the enemy and delay their pursuit. Behind him, also in inglorious flight, came the Elector of Brandenburg. . . . The army followed, if that could be styled an army which so lately had been a marshaled and bannered host, but was now only a rabble rout, fleeing when no man pursued."

"There is here," says the historian, "the touch of a divine finger—the infusion of a preternatural terror."



COMING NEXT WEEK

in addition to the regular features:

- The Crown Jewels of America W. J. Cameron
- Where Are We Going? Leon A. Smith
- The Voice of the Prophets Edwin R. Thiele
- Who Can Be Sure of Heaven? Frederick Lee
- God's Stewards M. L. Andreasen
- Africa Responds to the Gospel J. F. Wright
- What Is the Sabbath? F. C. Gilbert
- The Rock Breaker Sanford T. Whitman

In the Scriptures we associate this with angel ministry. If Inspiration rolled back the curtain on these scenes of pre-Reformation struggles, we no doubt should see the chariots and horsemen of the hosts of heaven turning back the forces that were aiming to snuff out the candles of truth that were dimly lighting the way through the Dark Ages to the dawn of the Reformation.

The Challenge

(Continued from page 3)

It is no small privilege to be living in such an hour as this. Young people of 1941 behold the greatest events of time "thundering upon the shore;" they hear the howling of the greatest hurricane that ever swept this scarred and sorrowful world; they are privileged to play some part in the very climax of the great drama of the ages.

Yes, the tempest of fire brings a mighty challenge to our hearts today, summoning us from lethargy, from contentment and complacency, to service noble and divine. How will you answer it?

Baptism

(Continued from page 9)

righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

If baptism is a washing away of sins, we would now inquire what is an adequate and satisfying symbol of that washing. The Bible plainly states that the whole man is sinful, that there is not a clean thing about him. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:6.

If from the sole of the foot even to the head there are only wounds and bruises and putrefying sores, what only can be a perfect symbol of the cleansing

power of God? Nothing but a complete washing. Sprinkling is not sufficient; it is not an adequate pledge of what God will do for us. Indeed, it is not my head but I that am in need of cleansing.

A meager supply of water, a few drops, is not representative of the abounding grace of God and of the washing away of sins. When John baptized, he baptized where "there was much water." John 3:23. And Peter, speaking of the

The Sound of Hammers

THE sound of hammers on a quiet day

Tells me that someone's dream is taking form;

Four sturdy walls are rising that they may Support a sheltering roof against the storm.

The hum of saws, the friendly talk of men Contented with their task, all peaceful things

Are part of homes that will be standing when Mellowed by the peace that gentle living brings.

Harsh fate, that some must lay the hammer by

For fusillade of cruel shell and gun; Must murder and destroy, must even die That overlords may count more power won!

God speed the time when flags of war are furled,

And busy hammers tap around the world."

—Julia Criswell, in *The Christian Century*.

time of the Flood, when the waters "prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered" (see Genesis 7:19, 20), uses this as a figure of baptism. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3:21.

There was an abundance of water at

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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J. R. FERREN, *Circulation Manager*.

the time of the Flood. The mountains and hills were covered, and in that Flood, sin and sinners were destroyed. Peter speaks of this Flood as symbolic of baptism, as a figure of it. We could get no other impression from this illustration than that there must be a sufficient amount of water used in baptism completely to cover, to bury, the candidate. Sin is to be drowned, destroyed. This requires "much water."

We do not believe that any Christian will be satisfied with that which is inadequate and not according to the word of God. The Bible plainly states that those who are to be baptized should believe, repent, and be taught previous to baptism. This, of course, is impossible in the case of babes, who as yet have not come to years of accountability. They are not held accountable in their tender years, and are incapable of either believing, repenting, or being taught. Theirs is the kingdom of heaven, Christ says. When they grow up, however, they and their parents have a definite responsibility resting upon them. "He that believeth and is baptized shall be saved," the Bible says. Mark 16:16. They must not go through life without taking advantage of the abundant provision God has made for every believing soul.

Baptism, participated in by faith, is a washing away of sin. The person who has been baptized and has done so intelligently and understandingly, believing in Jesus as his Lord and Saviour, is a new creature in Christ Jesus. Old things are passed away. He begins life anew. The grace of God has cleansed him from all sin.

These blessings are for every repentant soul who is baptized. No one need hesitate to follow his Master in this important ordinance. Christ Himself went down into the water to fulfill all righteousness, and He has given us an example that we are to follow. May God help us to appropriate every means of grace, and receive every blessing, even that which He has for us in the ordinance of baptism as taught in the word and exemplified in the life of Christ.

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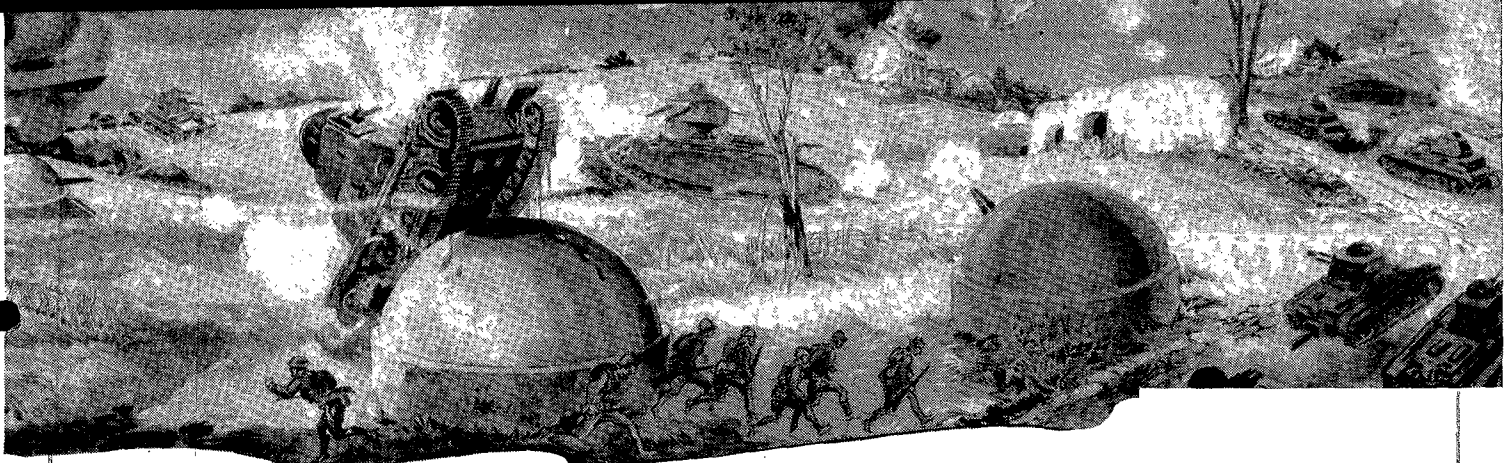
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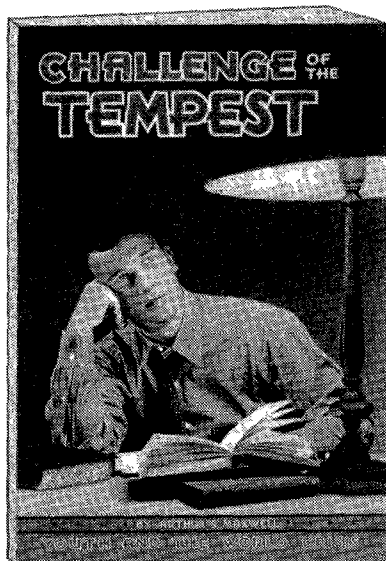
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✂ A FAMOUS American archaeologist was recently asked if there had been any discovery made, in all the widespread diggings in Bible lands, of a single fact that contradicts the Bible. Emphatically the man of research replied, "Not one. There has been no faintest disproof of the Bible record but many, many corroborations."

✂ YES, the spade supports the Book. The spade has been speaking in no uncertain language during recent decades. And it is still turning up fresh evidence of the authenticity of the deathless word of God. This significant fact should be brought home to every man and woman and youth in this day when it is so lightly and loosely assumed that the Bible has been disproved by "science." The ancient stones, dug up from the debris of millenniums, cry aloud that the old Book is true.

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✂ GLADSTONE well said that the most important thing (not only in his day but now as well) was to bring men in touch with the truth of the Bible. It is the one Book that contains the light for which the human soul craves. It gives hope, and discouragement departs. It gives faith and confidence, and indifference and distrust flee away. Through the daily reading of the Bible, life takes on new motives and discovers new horizons. Blessed is the man, the woman, the youth, who takes "the Book that lives" as a daily guide and counselor through these perplexing and uncertain times.



KEYSTONE
A sculpture at the gate of an Assyrian city built twenty-six hundred years ago by King Sargon, mentioned in Isaiah 20:1.

THE
BOOK
THAT
LIVES

by
ERNEST LLOYD