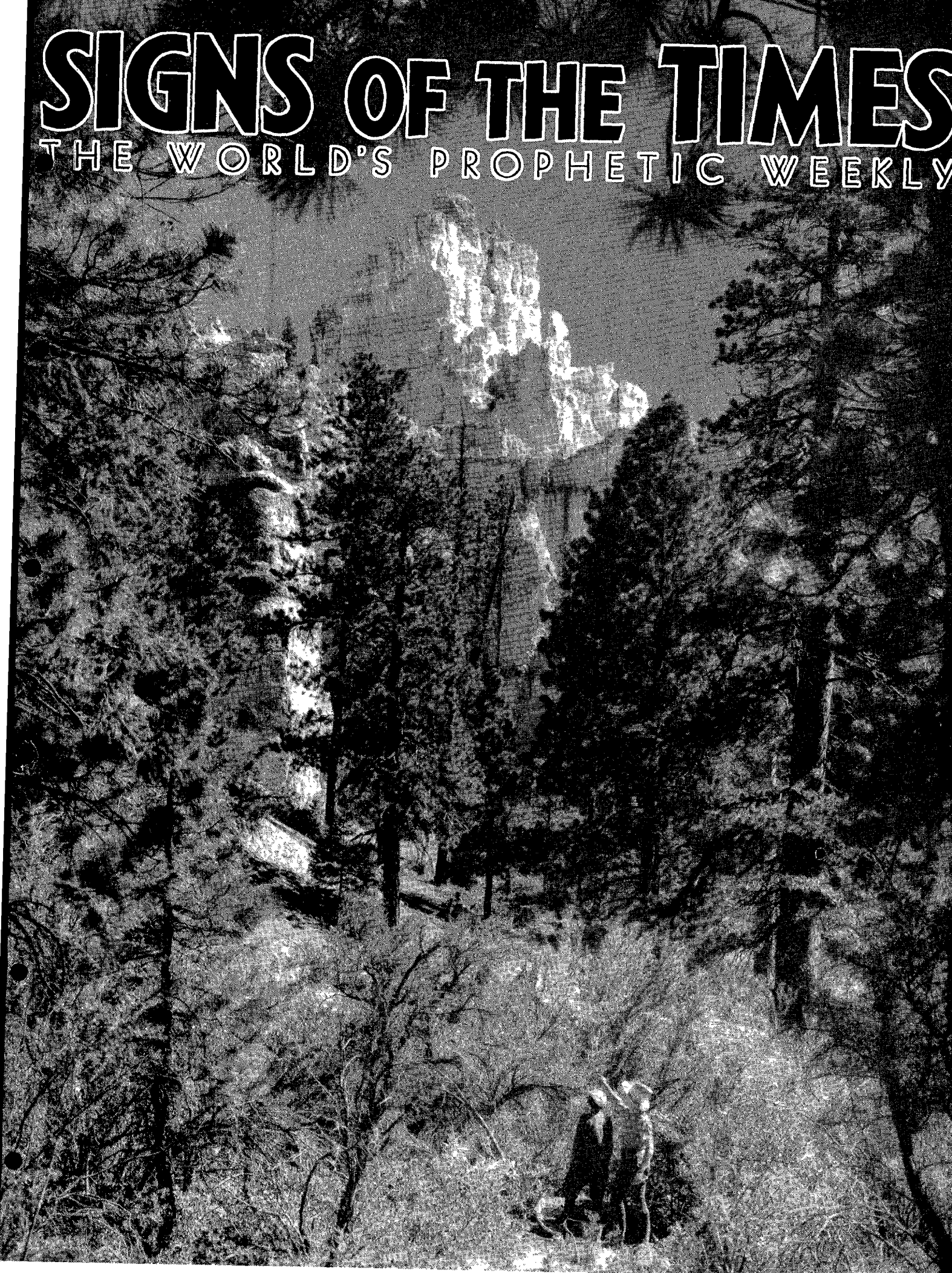


# SIGNS OF THE TIMES

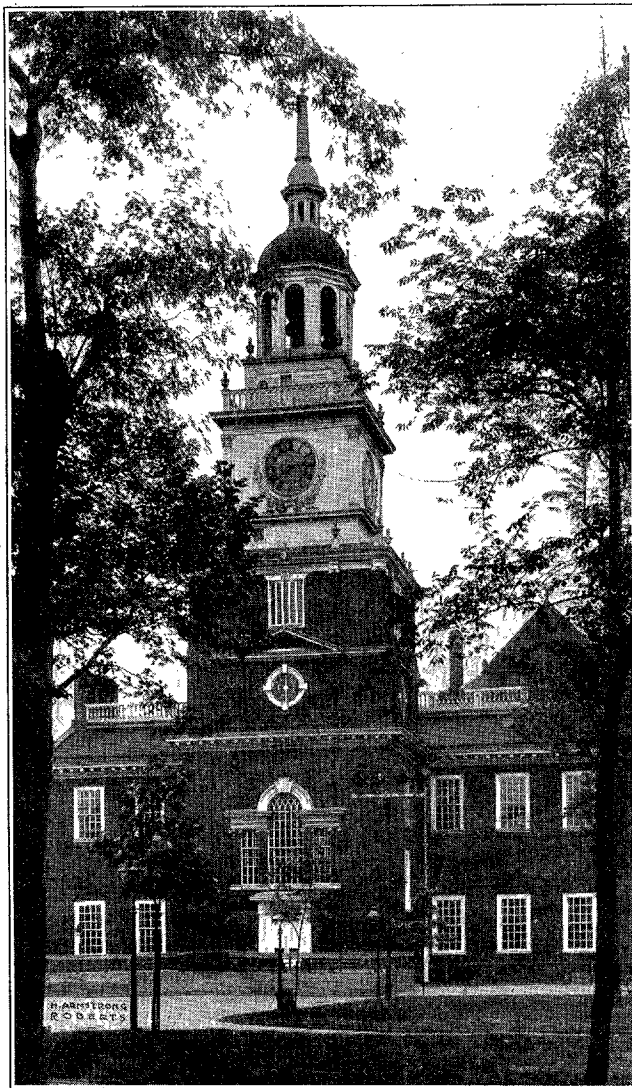
THE WORLD'S PROPHETIC WEEKLY



LET us think about the Crown Jewels of America. Rumors were heard during the past year that the crown jewels of one or another country were being removed to other lands for safety. Now, no royal crown or scepter, no orb, no throne or sword of state, exists in this country—nonetheless we have Crown Jewels of more than regal splendor, and of priceless worth. What are they?

Some might answer that those precious writings, the Declaration of Independence and the Constitution of the United States, are our high insignia of state. But in these matters our nation was somewhat like ourselves—in youth we seldom are interested in our genealogy or our family heirlooms; *that* appreciation comes with maturity. So, the Declaration of Independence and other precious documents lay neglected by this young nation for one hundred years, exposed to fire and weather hazards, until the Centennial of 1876, when Americans began to reflect on the formative period of their history. Many other things were more highly treasured than these documents at first—things that preceded them and things that flowered from them.

There's the shrine of Plymouth Rock, where the weary Pilgrims landed; there's a country church at Richmond, where epic words were spoken that burn with meaning yet; there's the Old North Steeple, Boston, where the signal lanterns hung; there's a river bridge at Concord, where once the embattled farmers stood; there are pleasant dells at Valley Forge, where the winter snow lay heavy; there's a room in Philadelphia, where grave men wisely wrought; there's a farm on the Potomac, where our Cincinnatus lived; there's a cherished spot at Yorktown, where a storied struggle ended; there's a hermitage in Tennessee, whence a lion heart emerged; there's the Alamo in Texas, mute memorial of sacrificial gallantry; there's a cabin in Kentucky, where an emancipator first beheld the light. These are some of



## The CROWN JEWELS of AMERICA

by

W. J. CAMERON

*Broadcast over CBS and reprinted by  
courtesy of the Ford Motor Company*

the Crown Jewels of America.

Yet these are not all. Among the Rockies there are cloud-capped peaks named for men that made them signposts for the westward-faring people. There are handcarts at Salt Lake City, dragged a thousand miles over prairie and mountain by men and women seeking freedom. There are missions and harbors and cities all up and down the Pacific Coast sacred to the pioneers. And then the landmarks of American enterprise—from the early iron forges and milling machinery of Pennsylvania and the cotton gin of Georgia to the electrical wizardry of Edison that lighted the world from New Jersey, and the giant irrigation dams that, as works of man, excel the pyramids. At the San Francisco Fair a gold spike was exhibited, of greater worth than gold because it symbolized the pony track widening to the wagon track and that hardening into the railroad track of the nation's westward progress. These also are among the Crown Jewels of America.

And yet there are more.

Little schools that grew into famous universities; pioneer medical practices that made a noble science and profession; the whole system of free and universal education; the expanding American economy, giving greater value for a lower price and higher wages for less burdensome labor than any other in the world; freedom to speak and to print, freedom to assemble and think and worship, freedom to say "no" as well as "yes," and to vote as conscience dictates; a nation devoted to the social art of living together in peace, a nation owning its homes, a nation unafraid—these also are among the Crown Jewels of America.

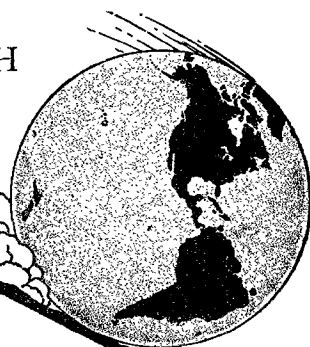
Who can name or number the Crown Jewels of this nation? If you would see them all, then you must see every city and village, every street, every shop and farm and home—the Crown Jewels of America are everywhere.

# Where Are We GOING?

## God's Plan for the Future

by

LEON A. SMITH



THE seriousness of the present crisis is recognized by thoughtful observers, men whose views command attention. An example of this is the following statement in a recent issue of *The Saturday Evening Post*, by Lewis W. Douglas, president of Mutual Life Insurance Company of New York:

"The world of today is a dangerous world. In it there is no security for nations or for individuals. The code of human behavior handed down to us from the nineteenth century—conceptions of honor and truth, of the validity of promises given and contracts made, views of life and ways of living—is on trial before the bar of a revolutionary world. Every basic idea is being tested as it has not in a thousand years been tested. We are today in the midst of one of the great crises of all history."

In the same issue of the *Post*, the editor closed a leading editorial with this comment:

"Everywhere freedom in surrender, in retreat or on the defensive against government. Everywhere the parliamentary principle in decline or fallen. Everywhere the sign of absolute government rising. Even here. But the struggle has not been lost."

Citizens of the democracies cannot resign their minds to the belief that the struggle is or will be lost. With an omnipotent and omniscient God in heaven, they believe that right and justice for mankind must prevail. They look upon the world as an unsinkable lifeboat, which, however tossed by the storm, will somehow right itself and regain an even keel; that it will because it must.

It is well to be optimistic, but not to indulge in optimism that blinds the mind. The outcome of this momentous world crisis is not a subject on which to engage in wishful thinking. The truth concerning it, whatever it may be, is to be sought, and, when found, accepted as of paramount importance.

Fortunately, we are not left to depend for such knowledge upon what can be obtained from the realm of human prognostication and speculation. Inspired prophecy gives clear and voluminous testimony regarding conditions to prevail on the earth "in the latter days." The end of this present world and what will bring the end are subjects which it is the purpose of God's word to make perfectly plain to the seeker after truth.

From this source we learn that our world is not an unsinkable lifeboat. There is in this world, everywhere excessively prevalent, a thing which the

Almighty hates; namely, sin. Sin has covered the world through millenniums of time, and finally it will sink under the load. Here is the testimony of Scripture on this point: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:19, 20.

Whether pleasing to us or not, the plain testimony of Scripture is that this present world will have an end, and that the end will not be a peaceful one. The great mass of sinners upon its face will never be brought into harmony with God. The world today has forgotten God; He is not in all the thoughts of the great mass of mankind. Daily His gospel invitation is slighted, His counsel ignored, His warnings ridiculed, His law trampled underfoot, by an impatient race.

Our world presents a picture that is abnormal, contrary to all the dictates of reason. Why cannot its inhabitants live at peace with one another? The resources of the globe are amply sufficient to provide food, clothing, and shelter for all. Scientific knowledge and discovery provide comforts and facilities in ever greater degree. The pathway is wide open for the race to advance to ever greater attainments of well-being through the discovery and the use of the resources of nature. But there is one barrier in the way.

And, because of this barrier, instead of the world's prospering in the arts of peace, it experiences only spreading destruction and death. What civilization builds up, war tears down. War substitutes force for reason, passion for clear sight, slavery for freedom. War is contrary to every interest of mankind, and is against the will of the vast majority

of those who conduct it; yet it has become the world's major industry, imposed on the race by a power beyond human control. The barrier to peace and prosperity is in the human heart, which, in its natural state, is, in the words of Scripture, "deceitful above all things, and desperately wicked." Jeremiah 17:9.

The prophecy of Luke 21:26 is now being fulfilled. Men see that they are facing "one of the great crises of all history," and their hearts are "failing them for fear, and for looking after those things which are coming on the earth." But, not being students of the prophetic Scriptures, they do not know what these things mean and what the outcome will be. They hope for a time of peace and safety; but the prophecy tells us that "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 26, 27.

The great men of the world, the leaders of armies and the dictators, see only themselves as the arbiters of human destiny. They plan new empires and new orders of life for mankind. The thought never comes to them that a power infinitely greater than theirs is about to intervene in their programs, and bring their presumptuous dreams to a sudden and violent end.

Yet this is what is hidden behind the curtain of the immediate future. The all-important question for the people of the world today is not what any world leader is going to do; it is the question of what God is going to do. For God has something to say about the affairs of this world; and when He acts to set world conditions right, all the deeds of human conquerors will fade into nothingness by comparison.

The stone of King Nebuchadnezzar's dream (Daniel 2) is about to smite the

(Continued on page 5)

### OUR COVER

This glorious view is to be seen from the bottom of Bryce Canyon, one of the most exquisite of the "Crown Jewels" of America.





# I. GOD'S MESSAGE for a TROUBLED WORLD

First of a Valuable  
New Series of  
Prophetical Articles

by  
EDWIN R. THIELE

*Through His prophets God  
sent messages that in times  
of perplexity man's courage  
might not fail.*

## The Voice of the Prophets

WE ARE living in a bewildered world. Never before has there been an age when so many pressing problems were crying for solution and when a solution seemed so impossible. The wisest, most capable men of our times are doing what they can to help solve the problems before us; yet, in spite of every effort, no lasting solution is found. Problems only keep on increasing in number and in intensity, and the crisis in which this world finds itself grows ever more serious.

Nothing that man can do seems sufficient to stop the chaotic course of events. Every effort seems only to leave confusion worse confounded; every attempt to solve a problem today only creates new and greater problems to be solved tomorrow. The more difficulties we attempt to solve, the more difficulties we seem to beget, and the more crushing is the weight of woe and perplexity that is rolled upon a distracted and embittered world. Stunned and dismayed, we struggle on, endeavoring to grope our way

through a slough of trouble and despond, only to find the ground growing ever more uncertain beneath our weary feet.

The picture is not pleasant, but it is real and serious. Not only is the fate of nations at stake, but civilization itself is threatened. The simple and inexorable fact is that the world seems to have reached a crisis which, if not solved, will leave it in ruins; and every passing day makes it ever more certain that human wisdom is insufficient to stop the downward rush of events. The very meaning of what is taking place about us seems beyond the grasp of the mind of man; the nature of the sinister forces at work is but dimly understood; while fear and dismay grip the soul of the world as it gazes into a future of dread uncertainty.

If there was ever an hour when man needed help from some power outside himself that hour is today. The great need in this bewildered age is for a voice of more than human discernment that will guide him out of this uncertainty and dismay, and place his feet once more

on solid ground. The whole world situation calls desperately for the voice of a prophet to tell us in ringing tones the meaning of these ominous times, and to point out the path in which we should go.

Well may we ask if there is any such voice to speak to the world today. Is it true that we have been cast adrift without chart or compass, and that we must continue to be tossed back and forth by every wave of fortune till swift disaster overtakes us? Or is there yet some means available whereby we may again discern the way? If there actually is some divine power beyond and above mankind that exercises a controlling influence in this world's affairs, then how may man come in contact with that power for the wisdom, comfort, and guidance that are so desperately needed?

The God who is in control of the universe has not left this world in darkness. From time to time He has sent His messengers the prophets into the world to communicate His will to man. By this agency it is possible for man to receive light from heaven to guide him in hours of difficulty and uncertainty. "We have also a more sure word of prophecy," we read, "whereunto ye do well that ye take

heed, as unto a light that shineth in a dark place, until the day dawn, and the Daystar arise in your hearts. . . . The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21. In these messages of the prophets man may find the very voice of God speaking to him in hours of bewilderment and distress. He may find there a voice of wisdom and authority, clear and compelling, giving him precisely the messages of which he finds himself in greatest need.

God's communications to man have been given to the world for man's own good. Very frequently man by his own mistakes brings trouble upon himself and disaster upon the world. When he thus goes astray and serious trouble threatens, then God sends His warnings to the world through His servants the prophets. Everything possible is done to point out to man the way in which he ought to go, and the dire consequences of a continuance in the paths of evil. There come warnings and entreaties, admonitions and reproofs. The most earnest appeals are presented in order to turn men back into the ways of rectitude,

and away from the paths of impending ruin: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live." Ezekiel 18:30-32. "Turn ye unto Me, saith the Lord of hosts, and I will turn unto you. . . . Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings." Zechariah 1:3, 4. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1:18-20. With such messages of earnest and tender entreaty has God ever sent His messengers into the world to point out the bitter fruitage

of the path of transgression, and to turn men from the paths of evil and trouble into the way of righteousness and life.

Another reason why God sent His prophets into the world was to make plain to man the meaning and the nature of world events. Never did the prophets deliver their messages simply to satisfy the idle curiosity of man, but to help him to see where he stood in God's great scheme of human affairs.

The general scope of this world's history was foretold in sufficient detail and clarity so that all the world might know exactly where it stood in God's program of world history. Thus to Nebuchadnezzar was the following message given: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . He that revealeth secrets maketh known to thee what shall come to pass." Daniel 2:28, 29.

On His last night with His disciples, Jesus spoke to them of future world events, and, after outlining many which were to come, He said: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye

*(Continued on page 14)*

## Where Are We Going?

*(Continued from page 3)*

feet and toes of the image, representing the kingdoms of our day, and break them in pieces. The "heathen" and "the uttermost parts of the earth" are about to be given into the hands of Him who is to "break them with a rod of iron," and "dash them in pieces like a potter's vessel." Psalm 2:8, 9.

The prophet John, looking down through the centuries to our day, saw this world picture and wrote of it: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

At this time, he says, "the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Verse 15.

Today, human leaders have demonstrated their utter incapacity to administer the affairs of the world for the well-being of its inhabitants. Could any more evidence be needed that it is high time that this world should be put into the hands of a receiver, who will straighten out its affairs and establish conditions upon it in harmony with the mind of its Creator? Any business so fearfully mis-

managed as the business of world government has been by those who have had charge of it these many millenniums would speedily go into liquidation. God has borne long and patiently with man's perverseness; but He cannot bear with it forever.

The angry nations will encounter the wrath of God. "Them which destroy the earth" will themselves be destroyed. They will, it is written, "go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:19. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the

mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

Not only are we today "in the midst of one of the great crises of all history," but in the greatest of all crises. Well are we warned by God's word against setting our hopes and affections upon this present world; for it, with all that pertains to it, is to be liquidated by fire. See 2 Peter 3:7, 10-12. There is something better than this world on which to center our hopes and anticipations, and this is set before us in the words of the prophet John:

"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 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.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.



# Who Can Be Sure of Heaven?

by FREDERICK LEE

**G**OD'S plan to create a new world will not forever be delayed. No one can reasonably doubt that the promise of Christ's return will some day be fulfilled. Some day, and that not far distant, Christ will intervene in the affairs of men, and life as men now live it will suddenly come to an end.

The coming of Christ will be an overwhelming surprise to millions of professed Christians, though they will have been sufficiently warned of it. The kingdom of glory that is to be substituted for the kingdom of grace will not come by some evolutionary process; it will be established suddenly and completely. No one who reads the Bible in sincerity and in truth can interpret its teaching in any other way.

Christ will come. He will establish His kingdom. The earth will be made new. The redeemed will inherit this new earth. The promises of God's word fully substantiate this simple belief. God's promise is sure. The great question is, Do we have sufficient faith to lay hold upon these promises, and are we willing to make the necessary preparation?

There can be no uncertainty in the plan of God. The only place for uncertainty is in the heart of man. And there need be no uncertainty there. You can be as sure of a place in heaven as you are sure of the promises that God has made. Note these wonderful words from the second epistle of Peter:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

What assurance and certainty there are in these words! You may be sure of a place in heaven! God will elect all those to a place there who will do what Peter has suggested. Seeking for a place in this new earth that God has promised is not something that can be entered into halfheartedly. Peter says: "*Give diligence*" to make your calling and election sure." Christ illustrated this thought in the parable of the field with the hidden treasure and of the pearl of great price. See Matthew 13:44-46. In both instances it required all that the man had to obtain the treasure. It will take all that we have to gain an entrance to God's eternal king-



*Christ in parable likened the kingdom of heaven to a glorious pearl which a man desired above everything else.*

dom. It will take no less, but will take no more; God is not asking more than we can give. Let us make sure of that.

To what must we give diligence in order to make our calling and election sure? Peter answers this as follows: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

These are the steps to heaven. All those who will traverse this way, no matter what sacrifices it may cost, will be assured of an entrance into the earth made new. Let us note what these steps include. In general they include the whole truth of God.

First. We must have *faith*. Without faith no man shall see God. This is the lowly position from which we must begin. It is a step no higher than any man, woman, or child can take. If God had asked riches, honor, or wisdom, many would be left out. But all He asks is faith. Faith in Christ's power to redeem men. Faith that lays hold upon the grace of Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. This was the message that the

apostles declared to the world. It is not of works lest any man should boast. It is simple faith.

Second. This faith must lead to *virtue*, or good works. True faith will always shape the character, and prompt one to a practical expression of that faith. Faith is a vital seed that springs forth into abundant fruit. Faith lays hold upon every word of God, and seeks to obey it. The quality of a man's faith is known by the way he lives and acts. Faith and works are complements of each other. Where there is faith, virtue will be found. Where there is true virtue, it will be found rooted in faith.

Third. Virtue is followed by *knowledge*; or, we may say, virtue seeks more knowledge. The one who has faith which has led to a change of character that is expressed in good works will seek a greater revelation of God's will and purpose. The virtuous man is never satisfied. He desires to press on toward the goal of godliness. This can be obtained only as he learns more and more of God's will and seeks to fulfill that will. This knowledge is obtained through a study of the Scriptures. The one who has the Holy Spirit as his attendant will be guided into all truth. John 16:13. There is no stagnancy in the Christian way. There must be continual progress in knowledge and understanding of the way of salvation.

Fourth. Knowledge must be followed by *temperance*. Temperance relates to the whole aspect of life. While the Christian is earnest, he is not fanatical. He does not go to extremes in trying to appear pious. He does not take one text of Scripture as all important while neglecting other teachings of the Bible. He is steady in his Christian experience, not swinging intermittently between zeal and doubt, joy and discouragement.

Temperance applies not only to spiritual experience, but should necessarily find expression in other phases of life. Paul says: "Every man that striveth for the mastery is *temperate in all things*. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Corinthians 9:25. The apostle Paul further reminds us that the body of the Christian is the temple of the Holy Ghost; that we are not our own, for we have been purchased by the blood of Christ (1 Corinthians 6:19, 20); therefore he says: "Whether therefore ye eat, or drink, or

whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. This is something about which all Christians should think seriously. Are you living at your best in all things?

Fifth. Temperance is followed by *patience*. Patience is a natural outgrowth of temperance. One of the outstanding virtues of the redeemed is patience. Revelation 14:12. It must be, then, that patience has much to do with the way we live. How easily one becomes impatient when he has been living intemperately—keeping late hours and losing rest, eating and drinking in such a manner as to undermine the health of the body! Temperance and patience are very much a part of Christian character.

Sixth. Then comes *godliness*. The goal of Christian experience is godliness, godlikeness. Nothing else should satisfy. If a man takes hold upon the grace of Christ through faith and then progresses in knowledge and good works, willingly giving up all that would mar and destroy his spiritual experience, he will attain unto godliness. That seems like a high goal to attain; but it was for this that Christ died for sinners. In His name we may attain it.

Seventh. This is expressed in the one word *love*. Peter calls it brotherly kindness and charity. The real meaning is that we shall attain unto that love which not only takes in our brethren, but all for whom Christ died. "God is love," say the Scriptures. When we come to experience love in our hearts for those who are afar off and strangers to us as well as for those who are near and dear by the ties of kinship or church affiliation, then all men will know that we have truly attained unto godliness.

Two principles must rule in the life of the one who desires a part in the kingdom of God. These are referred to in the first two steps mentioned by Peter, that is, faith and obedience. Virtue, or good works, is the offspring of obedience. Faith without obedience to the revealed will of God is not sufficient to make a man sure of salvation. Obedience is the test of faith.

Thus it is that God appeals to us to be obedient to His commands in order that we may have an entrance into the goodly land. Notice the following texts: "If ye be willing and obedient, ye shall eat the good of the land." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" Isaiah 1:19; Deuteronomy 10:12, 13.

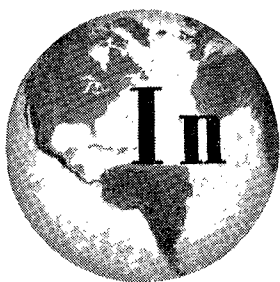
That which was required of ancient Israel is required of true Israel today.

When a young man asked Christ what he should do that he might enter into life, Christ replied: "Keep the commandments." Matthew 19:16, 17.

On another occasion Christ declared, "If a man love Me, he will keep My words: and My Father will love Him, and We will come unto him, and make Our abode with him." John 14:23.

John, the beloved disciple, wrote: "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. The way to love God and Christ in deed and in truth is to follow the instruction that has been given to men through the law, the prophets, and the gospel. No truth is to be set aside because of its unpopularity or because of the sacrifice obedience to it demands.

Every professed Christian should walk as Christ walked, and have the spirit He manifested when He declared: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. The Lord says of His redeemed ones: "I will put My laws into their mind, and write them in their hearts." Hebrews 8:10.



**HIGHEST TEMPERATURE** The General Electric Company reports that Dr. Guy Suits has produced the highest man-made temperature on record—18,000 degrees Fahrenheit. This is twice the temperature of the sun's surface.

**RISE IN AUTO DEATHS DUE TO ALCOHOL** An increase in drinking drivers and drinking pedestrians involved in fatal accidents was reported by Donald S. Berry of the National Safety Council in the *Quarterly Journal of Studies in Alcohol*, issued from its editorial headquarters at Yale University. Said Mr. Berry: "One in three fatal accidents at night involved drinking by driver or pedestrian."

"A collision between two or more vehicles is the predominant type of accident involving a drinking driver, and the drinking driver is usually at fault."

Mr. Berry said his conclusions were based on statistics gathered from city and state police officers and motor vehicle departments in all sections of the country. He concluded: "Drivers with more than 0.15 per cent alcohol in their blood are fifty-five times more likely to be involved in an accident than those with no alcohol."

His report lends new force to the admonition voiced by those who are concerned about this rising death toll: If you drive, or venture into traffic afoot, don't drink.

Would you be certain of an entrance into heaven? Have faith in God, who loves you and plans to save all those who trust Him. Study His word, and learn His will. Follow His direction with unquestioning obedience. Let Him have His way in your life. Seek Him for strength from day to day that you may grow into His likeness. Then daily give heed to the following counsel: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37.

There is no other sure basis for confidence and hope than that which we have been considering. Trust the plans of men if you will; but sooner or later you must discard those plans and seek some other way. Only in the teachings of God's word can you find a complete and satisfactory answer to the cry for certainty. Why not try God's way, and know the fullness of assurance and peace?

## IN the NEWS

by DONALD W. McKAY  
Our New York Correspondent

**ONE IN SIX MAY HAVE TRICHINOSIS** The New York State Trichinosis Commission recently reported that one out of every six persons in the United States may have trichinosis, and that the nation's 1940 hog crop "may provide us with 60,000,000 trichinae-infested meals."

New York State Senator Desmond, chairman of the commission, who presented the report, described trichinosis as "a muscle disease caused by a microscopic parasite . . . primarily acquired by eating undercooked, infected pork."

The report emphasized that "no cure for the disease is known," and that "medical treatment can only alleviate pain and discomfort."

Desmond quoted Dr. Willard H. Wright of the National Institute of Health as having found in 4,741 post-mortem tests made in various sections of the country that "one out of six (16.4 per cent) were positive for trichinae."

Both in the commission report and in an accompanying statement, Dr. Harry Most of New York University asserted that in an examination of one hundred bodies in New York City, "more than one out of five were infested with trichinae." He added that in two hundred additional examinations of the diaphragms of orthodox and unorthodox Jews there was "only one positive case."



ALL THAT we have is given us of God. We may sow the seed and cultivate the soil, but the Lord gives the sunshine and the rain. In a very real sense we are workers together with God. Whether we realize it or not, it is nevertheless true that He is a partner in every intelligent effort put forth. He has purposely arranged life so that we meet Him everywhere. We put a seed in the ground; a few days later we come back and, lo, something has happened! A power has been at work while we were gone, a power beyond the power of man. We watered the seed, we tended it, but someone did something which we could not do. That Someone is God. He causes the seed to grow and to bring forth a bountiful harvest.

Men may dig in the ground and extract valuable ore. They may find gold or silver or precious stones, and may selfishly appropriate these to themselves, claiming ownership because they first found and extracted them. They should remember, however, that precious ore or glittering diamonds could not be *found* unless someone had first *put* them there; and that Someone is God. In all the activities of man God claims a part. He is the owner, man is but a steward. Recognition of this relationship is a vital part of religion. When man disregards God's ownership and refuses to give Him the share He claims as a partner, he in reality rejects God. For this reason, the subject of man's stewardship is a very important one. As man recognizes that he is not the real owner, he acknowledges a power higher than his own. He recognizes God. As a steward, he will take orders from his Superior, from the Owner, and in the general management of the estate will consult the One for and with whom he works. This places man in the right relationship to his Maker.

God is the owner of all things. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." Psalm 50:10, 11.

It is because of this ownership that we are admonished: "Honor the Lord with thy substance, and with the first fruits of all thine increase." Proverbs 3:9. In the beginning God placed Adam and Eve in the Garden of Eden, and told them that they might freely eat of all the trees of the garden except one—the tree of the knowledge of good and evil. Of that they were not to eat. The eating of the fruit of that tree became, therefore, a test of obedience. By refraining to eat of it man showed respect for God and adherence to His commands.

There is no longer any tree of good and evil, such as was in the Garden of Eden. There is, however, another test which God has given to man. Listen: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30.

Lest man should think himself the owner of the earth rather than a steward, the Lord has reserved unto Himself a tenth of the land, whether of the seed of the land or of the fruit of the trees. Of that tenth He says definitely: It is the Lord's. God says, in effect: You may freely use the nine tenths as you think best. It is all yours. But one portion I have reserved for Myself. That portion is the tenth. It is Mine. It is holy to Me. You may not take that for yourself.

"Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve,

*We watered the seed, and it; but God caused th grow and produce a ha*

# God's Stewards

*How His Ownership  
Should Be Recognized*

*The Secret of Prosperity*

by M. L. ANDREASEN

even the service of the tabernacle of the congregation." Numbers 18:21.

The tenth was originally reserved for the service of the Lord. It was for those who ministered in the tabernacle. It was reserved for a holy use. It was to be given to the children of Levi for an inheritance.

If all the gold and the silver is the Lord's and all the cattle upon a thousand hills, He could easily have ordained some other way by which the service of the tabernacle could have been carried on. He was not, and is not, dependent upon the liberality of man for the conduct of His work; but He knew that man needed a constant reminder of the Creator's ownership and of his own stewardship; hence He required His people to pay a tenth into His treasury. In doing so they recognized that they were not their own, that what they had belonged to the Lord, and that they were only temporarily entrusted with it. Should they refuse to give to the Lord that which He claimed, they would in that refusal deny God's ownership; and, in thus denying God's ownership, they would in fact deny God. God's purpose in demanding a tenth of all the increase was therefore more than merely that of providing for the service of the tabernacle. He wanted man to recognize His ownership, that He is a partner in all that man does, and that He claims a share in the proceeds. It was not merely a question of paying one tenth to the Lord, but rather of recognizing Him.





ALLEN, GALLOWAY

Great blessings are promised those who are faithful in giving to the Lord that which is His. Note this promise: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:10, 11.

Consider the challenge God issues in this verse. "Prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God calls upon all to "prove" Him. He says that if we will be faithful He will bless us. We believe that this promise holds good today.

On the other hand, note these solemn words: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3:8, 9.

God says that some have robbed Him; and when they inquire wherein they have robbed Him, He says, "In tithes and offerings." Because they have not done what the Lord asked them they are "cursed with a curse." Words like these we may not lightly put aside, saying that they belong to another dis-

pensation. God still owns the earth. We are His stewards, and certainly He does not require less of us than He did of His people in Old Testament times. It would be well for us as Christians seriously to consider this matter of tithe paying, not merely as an obligation but as a blessing and a privilege.

Note this statement from the apostle Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:11-14. Note how definite is this statement: "They which minister about holy things live of the things of the temple," and "they which wait at the altar are partakers with the altar." God had ordained that they which ministered in the temple should live of the tithe; and it is to this that Paul refers. On this premise he bases the following statement: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The words "even so" are significant. They that ministered in the temple were supported by the tithe, and, drawing the parallel, Paul says that, "even so," that is, in the same manner, has the Lord ordained that they which preach the gospel should live of the gospel. God evidently has provided a way by which His ministers are to be cared for. Their support is not to be left to the haphazard method of raising money by serving church suppers, or selling lottery tickets, or giving entertainments, but, rather, as the Lord ordained that His ministers of old should live of the tithe, "even so" has He now "ordained that they which preach the gospel should live of the gospel."

The following comment from Christ Himself is of interest in this connection. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23. Christ was speaking to the Pharisees. They were very careful in some things, but "omitted the weightier matters of the law"—judgment, mercy, and faith. They were faithful in paying tithe even "of mint and anise and cummin." Here was a supreme opportunity for Christ to belittle tithe paying were He so inclined. He could easily have said that paying tithe is of little or no importance. Instead of this, He says: "These ought ye to have done, and not to leave the other undone."

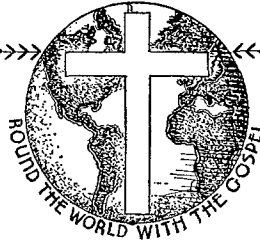
The importance of those words should not be minimized. There are some things we ought to do, and other things we ought not to leave undone. One of these is tithe paying. If Christ says that we ought to do this, and not to leave the other undone, how dare anyone say that it is unimportant? In giving to the Lord His own, we still recognize His ownership and our stewardship; and the blessings He has promised to those who are faithful will surely be ours if we follow His commands.

Tithe paying is one of the privileges of the gospel. It provides a systematic method for the support of the ministry. It recognizes God's ownership. It tends to remove covetousness and selfishness from the heart of man. It promises rich blessings to those who observe it, and the approval of God is upon its practice. It is not a new custom. Abraham paid tithe. Genesis 14:17-20. Jacob paid tithe. Gen-

(Continued on page 15)

# Africa Responds to the Gospel

*Amazing Transformations  
Testify to the Power of God  
in the Christian Faith*



by J. F. WRIGHT  
President, South African Division  
of Seventh-day Adventists

"AFRICA waiting!" Thus wrote Dr. David Livingstone from the Dark Continent almost a century ago. That message, then pregnant with dynamic power and mighty appeal, stirred the souls of earnest, God-fearing men and women throughout Christendom. Missionaries were sent to bear the glad tidings of salvation.

Since then marvelous changes have been wrought. Doors of opportunity have swung open wide. The gospel, wherever proclaimed, has dispelled the darkness of heathenism. *Africa is responding!*

Glancing backward for a brief retrospect, we discover that those earlier days of African evangelism were experiences of toil and hardship. They were seasons that tested the stoutest heart, and required the utmost undaunted courage. They were times when men had to exercise the most unwavering and unflinching faith. Many a lonely grave in Central Africa now remains as a silent witness to the fact that the price paid was one unmeasured in consecrated sacrifice. It was no time for the weakling; no hour for the halfhearted.

Briefly do we recall how Robert Moffat labored in Bechuanaland with indefatigable

zeal and fervor many long, anxious years for his first convert. How his ardent spirit must have burned within his bosom with feelings of unspeakable joy when Africaner, the great outlaw chief, yielded to the power of the gospel, thus turning from a heathen despot to become a loyal devotee to the cause of Jesus Christ!

Centuries of darkness and ignorance had left their deadly imprint. The people were witch-bound, superstitious, and fearful. Villages were haunted. Spirit trees, covered with skulls and bones, were found in every tribal community. What a tremendous challenge to the gospel evangelist, sent forth to minister with love the glad tidings of salvation!

"A dark picture!" you exclaim. Yes, but altogether too true. However, thank God, a new day has dawned since Livingstone's mighty explorations into the African jungles to make possible the way before us. Thousands who once sat in the valley of a very dark shadow have seen a great light. *Africa is responding!* A few instances will be indicative of this truth.

A decade and a half ago I visited a certain mission located among the Baluba people in the Southern Congo. Only two

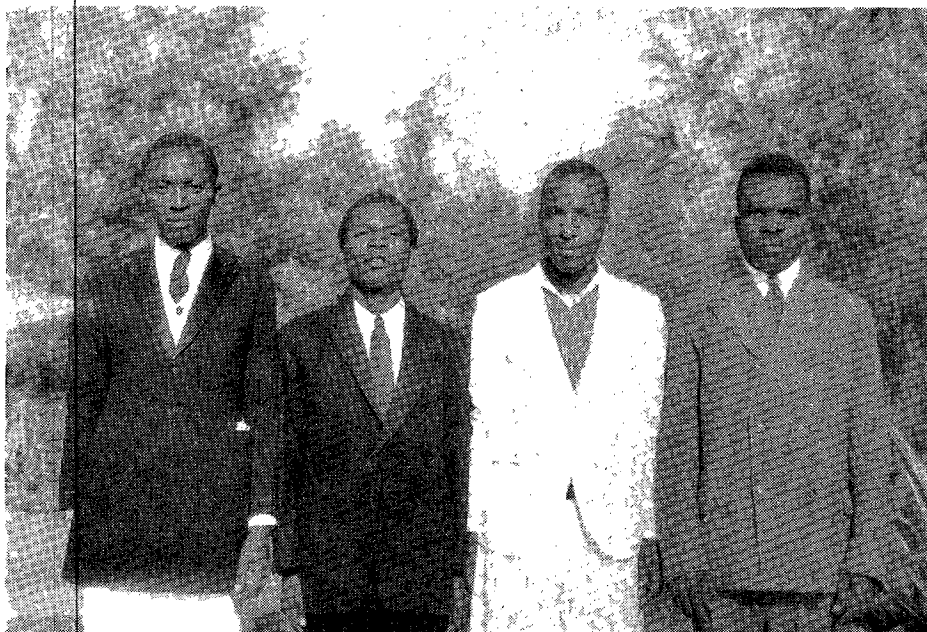
years prior to that time had the mission opened its doors. The people who greeted my sight then were still mostly wild, barbarous and filthy, reeking with vermin and disease. They presented a hideous, gruesome, yet piteous spectacle. Except for a few who wore animal skins, they were naked. Ancestral worship, god houses, spirit trees, drunken brawls, spirit dances, licentious habits, and immorality too obscene to describe constituted their daily and nightly activities. Never had they heard the voice of song or prayer. They knew nothing of Him who nineteen hundred years ago had died upon Calvary's cross to redeem them and set them free.

When the missionary attempted to conduct the first service among these people, he had a never-to-be-forgotten experience. He called the people together, and, after talking to them for a few moments, he bowed his head and began to pray. What happened? Why, those wild, superstitious people became frightened; never had they heard the voice of prayer. Immediately they sprang to their feet, and, with screams and terrifying yells, stampeded to the bushes.

This is no fairy tale. It was indeed a vivid reality. The missionary was surprised and startled. Overcome with grief and consternation, he stood watching them disappear. He had done nothing to harm or to frighten them. "Why should they run away like that?" he questioned. He wondered if anything could be done to save such poor, benighted souls as these.

What a change a few swiftly passing years have wrought! Only a few months ago my travels took me again to the same mission station. What did I find? I could hardly believe my eyes as I beheld the beautiful grounds, the neat-looking buildings; yes, too, a fine-looking group of Africa's sons and daughters. What a pleasure to see what had been accomplished among these people in so short a time! There I visited a splendid hospital, with a ten-bed maternity ward, a village for the sick, a leper colony with 125 lepers under treatment; there is also a strong training school where young people are being instructed to go out and work for their own race.

*Four Adventist evangelists working in Central Africa. Pastor Moses, second from left, brought thirty-five hundred of his people to the Gitwe Mission, Ruanda, 1940 camp meeting. There are hundreds of evangelists and teachers like these men working in Africa today for their people.*



It was the time of the annual camp meeting, and a wonderfully impressive occasion it was. Instead of the people's fleeing away into the bushes, they came neatly clothed, and assembled quietly for this spiritual convocation. There were more than one thousand present, men and women who were once in the depths of heathenism but who have now been redeemed through the merits of Jesus, their Lord and Saviour; and today they are rejoicing in their new-found hope. If you could hear them sing: "He hideth my soul in the depths of His love!" "Jesus loves me! this I know, for the Bible tells me so;" or "Redeemed! how I love to proclaim it!" you would be greatly impressed, and you would know that they are new creatures in Christ Jesus.

What has happened at this particular mission is being repeated over and over



*A 1940 Adventist camp meeting at Rwankeri Mission, Central Africa, with more than nineteen thousand in attendance.*



*Some missionary graves that tell of the price paid for gospel advance.*

all throughout Central Africa. The former years, when the rugged, devoted pioneer missionary blazed the trail for modern missions, were years of seed sowing. We have now come to the time of reaping.

At present there are actually hundreds of native evangelists in Africa preaching the gospel everywhere. During not a few of these efforts, thousands of the laity who have been carefully trained in the Missionary Volunteer endeavor, go forth to lend a helping hand; and marvelous is the result.

As I write these words, a letter comes from the director of a certain mission station up in the northern part of Ruanda, just south of Uganda. In writing of the evangelistic work in his territory during July and August of 1940, he says: "We have in this field at present 258 evangelists and teachers carrying forward their ministry. They are assisted by 1,464 Missionary Volunteers. All of these are divided into 258 groups; so really we have that many efforts in progress. The results? Well, I shall have to report to you later regarding the outcome. We have entered a number of new territories. Already one evangelist has written me, saying, 'The people over here are eagerly drinking in the message we have for them.' Another reports: 'I find the people ready, eager, and hungry for

the better way. They are tired of the old sinful life. Oh that we had come earlier!'"

Further in his letter this director presents the objective. He says: "A mighty movement is on. The goal, or objective, these groups have set is 3,464 souls won to Christ during their school holiday season—namely, July and August. I believe they will succeed." What a wonderful achievement that would be! I thought as I read his letter.

Early last year a number of ministerial institutes were conducted in the Southern Rhodesian mission field. This is one of the older and more fully developed territories; yet thousands are still held in the clutches of heathenism. How gratifying it was to learn that, following these institutes, evangelical efforts were arranged in which the evangelists set a goal of more than 2,000 souls for Christ during 1940! Reports are not in yet, but we feel certain that the goal was reached.

Over in Nyasaland the story is the same. In recent years literally thousands have turned from heathenism in that country where Livingstone drove the entering wedge for missions more than seventy-five years ago. Recitals of a like nature could be given regarding the response being witnessed in Northern Rhodesia as well as in various parts of the Congo and Barotseland.

"Isn't it a mass movement?" you inquire? Absolutely not! It is the Spirit of the living God working through a well-organized program to seek the lost and dying while probation's hour lingers. When these people find Christ, they enter the Bible classes, spending from one to three years under careful instruction and observation, preparatory to baptism and admittance into church fellowship.

Another feature of this evangelical program is the conducting of annual camp meetings for the believers in all the fields. These range from four to five days in length. Several meetings are held daily. Devotional studies, instruction in home life and the various activities of the church, are presented by the ministers and missionaries in attendance.

How the native folks love such gatherings! Eagerly do they look forward each year with pleasant anticipation to these spiritual feasts. Indeed, meetings of this character become a mighty factor in the upbuilding of their moral and spiritual fiber. The gatherings likewise aid in unifying their efforts in Christian service, to say nothing of fitting them to fight more valiantly the good fight of faith in the battles of life.

Some of these gatherings are astonishing when we consider the attendance. Several recently held in Nyasaland recorded from 2,000 to 8,000 persons present when the Sabbath school count was taken. Over in Ruanda-Urundi, in 1940, the smallest attendance was 1,554, while the largest was almost 20,000, according to the Sabbath school tally.

What an inspiration to stand before such a mass of humanity to deliver the good news of salvation! One native minister, Pastor Moses, brought 3,563 individuals from his district to attend the meeting at the Gitwe Mission, where we met with a congregation of more than 12,000 people. His face beamed with delight as he and his people stood that Sabbath morning to greet us.

However, this is not all. Today, there are scores of calls and appeals which we cannot as yet answer. One chief sent two men to request an evangelist to come into

*(Continued on page 14)*



KEYSTONE  
The Kitty Hawk memorial to the first airplane flight. God's memorial of creation, the Sabbath, is so important that we are commanded to "remember" it.

# What Is the SABBATH?

*First of a New Series on  
the Weekly Rest Day*

by F. C. GILBERT

translated. These Hebrew words are *no-ach*; *mei-noo-cha*; *shabbos*. The first word, *no-ach*, means "to be at rest;" "to be comforted," and the like. See Exodus 33:14; Isaiah 14:3. The second, *mei-noo-cha*, is "a place of rest," as, "Blessed be the Lord, that hath given rest." 1 Kings 8:56. The third term, *shabbos*, is "to cease," "cessation," "to rest from labor." The primary idea contained in the word, *shabbos*, rest, is ceasing from toil.

The testimony of the most ancient and reliable record of sacred history is that the Sabbath is a day of rest. It is God's rest. On this day, called rest day, the Lord rested from all His labor.

Did God rest on this particular day because He was wearied or exhausted from His toil? Indeed not, for of the ability and the might of Jehovah it is written: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." Isaiah 40:28. "Behold, He that keepeth Israel shall neither slumber nor sleep." Psalm 121:4. "If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" Psalm 50:12, 13.

The Almighty does not tire, His energies are never exhausted; He never becomes weary; He is not fatigued; His strength is limitless; there is no weakening of His power and might. The Lord did not cease His labors on this day because He had reached the climax of His physical endurance.

## *The Sabbath Is God's Rest*

The Scripture plainly states that the rest day, the Sabbath, is God's rest. God rested and refreshed Himself on this day. Exodus 31:17. Man had no part in the making of this Sabbath. No credit belongs to him for aiding in the inaugurating of this Sabbath day. The Sacred Record is that the Lord rested on this day from all the work which He had made. We should remember that man

did not participate in making this earth. In fact, the first man had no existence until the works of God were completed. We shall discuss this thought in a future article. When the Creator instituted the Sabbath, man was in no way responsible for it, nor was Adam counseled in regard to its being instituted.

In the description of the rest day of God not a word is mentioned about man or man's posterity. The thrice-repeated term, "the seventh day," recorded at the close of creation, is expressed as follows: "On the seventh day God ended His work; . . . and He rested on the seventh day. . . . And God blessed the seventh day." Genesis 2:2, 3.

It is true that we find no obligation or command in the afore-mentioned terms that any of God's creatures were to sacredly regard or observe this seventh day as a day of rest, as a Sabbath; but we do most emphatically read that God completed His work, that He rested on this seventh day, that the Lord "blessed" and "sanctified" this day. The seventh day, therefore, was at creation declared to be God's rest, Jehovah's Sabbath day. The more definite reasons for its institution, and the obligation of mankind to sacredly observe this day, we shall defer to another time; but we should distinctly understand that the seventh day, which God Himself introduced and observed at the close of creation, He calls His Sabbath day.

Of the Sabbath command delivered in later centuries audibly by Jehovah to the Israelites, the record states: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, . . . and rested the seventh day." Exodus 20:8-11. "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

The testimony of the word of God is clear and definite that the seventh day, the Sabbath, is God's rest day.

IN TRACING the history of the Sabbath of Jehovah through the centuries, we discover that there was no period of the past when this institution was unknown. As we investigate the chronicles of sacred and secular historians, we are forced to the conclusion that this universal rest day was recognized in the remotest bygone eras.

What is the Sabbath? How shall we define it? Is it an organization, an institution, a custom, an enactment, a law? In perusing the most ancient writings, we find in the earliest records of the Sacred Scriptures the following statement: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

The Hebrew word for Sabbath is *shabbos*, which means rest. In the original language of the Bible, particularly in the Old Testament, there are many words in the Hebrew translated *rest*. Among the many terms rendered rest, there are three outstanding words so



Not only is the seventh day, introduced at creation, declared to be God's rest day, it also is called His *holy day*. The Sacred Testimony specifies that, in addition to His making a rest day of this seventh day, God "sanctified" the day. In Genesis 2:3 the word "sanctify" is the Hebrew word *ka-desh*. Gesenius in his Hebrew lexicon defines the word *ka-desh*, "to be pure, clean;" "to be holy, sacred;" "to be regarded and treated as holy, to be hallowed, sanctified;" "to be consecrated;" "to make holy, to sanctify." There is still another term translated "holy;" it is the Hebrew word *cho-sid*. This latter expression is generally used in connection with kindness and mercy. Psalm 89:19, 28; 145:17; Isaiah 55:3. The term *ka-desh*, however, conveys the thought of sacredness, separation, setting apart. The use of the word in this sense is specifically expressed a number of times in the Scriptures. See Exodus 3:5; 19:10; Joshua 5:15. The Lord calls the seventh day His holy day. Isaiah 58:13; Exodus 31:13.

God is holy. Joshua 24:19; Psalm 99:9. Only the Lord can sanctify, or make holy. The Creator alone is able to set apart, to consecrate, to sanctify, in accord with the meaning of the Hebrew word *ka-desh*. No one but the Lord is able to separate places or time in the sense of making such objects holy. Therefore the seventh day is *God's holy day*.

### *The Sabbath Is God's Blessed Day*

An important feature of the Sabbath, in setting apart the seventh day, is that God blessed this day. Of no other day preceding the seventh do we find mentioned the blessing of God. In Genesis 1:22, 28 it is recorded that after man and the creatures in the sea were created, God blessed them, and told them to multiply. His blessing was placed upon animal life and upon mankind; but upon no other day than the seventh day, on which He rested, did He place His blessing.

The blessing of God is not a mere sentiment; His blessing is of great value. It is to be desired. It is to be cherished. The wise man declares: "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Proverbs 10:22.

Of the value of God's blessing, David says: "Now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee forever: for Thou blessest, O Lord, and it shall be blessed forever." 1 Chronicles 17:27.

Each of the sentiments expressed by our Lord, as He delivered the Sermon on the Mount, recorded in the first part of the fifth chapter of Matthew, begins with the word "blessed." Matthew 5:3-11. These verses are called "The Beatitudes." They express joy and delight of the high-

est kind. Only God can pronounce blessings of such a character.

The blessing originally placed upon the seventh-day Sabbath was reiterated by the Lord, when, upon the summit of Mount Sinai, He audibly spoke the Ten Commandments to the Israelites. Jehovah said: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

How frequently we notice in the Psalms, as well as in other portions of the Sacred Scriptures, the great good and unusual benefit which is the lot of all who are blessed of God! See Psalm 1:1, 2. Again and again we read of the adoration and exaltation associated with the blessing of God. Nowhere in Sacred Writ is it recorded that the blessing of the Sabbath day has been recalled, minimized, or nullified; nor is there a single statement in the entire sixty-six books of the Holy Scriptures which says that the Lord ever pronounced a Sabbath blessing upon any other day of the week. The seventh day is God's blessed rest day.

### *God's Memorial Day*

The seventh day was designated at creation as a different day from the preceding days. The Lord worked on only six days, during which He created all things. Exodus 20:11; 31:17; Genesis 1:31. These days of creation, recorded in Genesis 1:1-31, are literal days. They are the same kind of days as the day and night mentioned in Genesis 8:22. Compare Genesis 1:5. At the close of the sixth day of creation, the seventh-day Sabbath was instituted. In Genesis 2:1, the record declares: "Thus the heavens and the earth were finished." In the first chapter of Genesis the sacred historian tells us the manner in which God performed His work of creation. At the conclusion of His labor, the Lord said that He blessed,

rested on, and sanctified the day following the completion of His work.

In Psalm 111:4 the record says: "He hath made His wonderful works to be remembered." But the word, "remember," Hebrew, *zae-cher*, is many times translated in the Old Testament, "memorial." See Exodus 3:15; Hosea 12:5. In this text the psalmist says that God has memorialized His works.

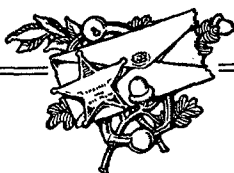
Men have reared monuments, arches, columns, and buildings to perpetuate the memory of some accomplishment. Generations which follow are reminded of what their forebears performed as they observe the memorial erected as a perpetual reminder.

This idea of an enduring memorial is well illustrated by the annual observance of the Passover service among the Jewish people. Wherever a community of Jews may be found, in the Occident or in the Orient, in the Torrid Zone or in the Frigid Zone, among all peoples in every nationality, in every part of the globe, when the Passover season arrives, the Jews will observe it. While they acknowledge that they do not and cannot observe this institution in the manner of the forefathers, they insist that it is a command of the Lord that this service be observed annually as a memorial of what the Lord did for their ancestors in delivering them miraculously from the servitude of Egypt.

That God does have a memorial of His mighty works is plainly stated in the Sacred Scriptures in these words: "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13.

The Hebrew terms for "throughout all generations" is *laa-dour vou-dour*, "to generation and generation." The thought of the scripture is that God's memorial is to endure endlessly, that there never will be a time when it shall cease.

The psalmist reminds himself and



## COMING NEXT WEEK

In addition to the regular features:

LAW IN A LAWLESS WORLD . . . . .	Herman F. De'Ath
A PLACE OF REFUGE . . . . .	N. P. Neilsen
MEN WHO SPOKE FOR GOD . . . . .	Edwin R. Thiele
FROM DEATH UNTO LIFE . . . . .	Meade MacGuire
STRANGE LEADINGS . . . . .	Mrs. E. E. Andross
HOW MAN WAS MADE . . . . .	M. L. Andreasen
THE POWER OF GOD TO SAVE . . . . .	J. F. Wright
HOME EDUCATION: VOICES OF AUTHORITY . . . . .	Hilda Richmond
HOW OLD IS THE SABBATH? . . . . .	F. C. Gilbert
THOSE FRAZZLED NERVES . . . . .	Grenville Kleiser

God's people of this memorial, in the following words: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." Psalm 30:4; 97:12.

The original Hebrew word is translated either "remembrance" or "memorial."

God has memorialized His works. What and only what could the Lord inaugurate to memorialize His works? The Bible declares that during the six days in which He worked He made everything necessary for the successful operation of this world. God looked upon His work which He had made, and pronounced it "very good." Genesis 1:31. This pronouncement was made at the close of the sixth day of creation. There was no tablet, or slab, or arch, or ordinance which the Lord could introduce, to perpetuate His creative power forever. Only He knew what was most essential to commemorate His mighty work. How appropriate it was for Him to introduce the seventh day as a fitting and everlasting remembrance of the wonderful work He had accomplished during the six days of creation! The Sweet Singer of Israel could well record for future ages that God's memorial will endure throughout all generations.

That the seventh-day Sabbath will forever remain a fitting and an eternal remembrance of His creative power is evidenced by the testimony left on record by the gospel prophet Isaiah, almost thirty-five centuries after creation, in these words:

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

Throughout the ceaseless ages of eternity, when pain, disease, sorrow, sin, and death are forever banished, each recurring seventh day will be sacredly observed by all the redeemed as the memorial of the almighty power of the living God, Creator of heaven and earth.

## Voice of the Prophets

(Continued from page 5)

know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:32, 33. Students of the prophecies may thus have a knowledge of the times in which they live, and a clear understanding of the great signs of the times which God has given for the enlightenment of the world.

Still another reason for sending these messages by the prophets was that in times of darkness and perplexity man's courage might not fail, but he might be caused to look beyond the troubles of this present world to see by faith the better things that are yet to be, and that thus, in spite of the storms and distresses of a troubled age, he might have courage and hope. "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 when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Finally, the purpose of these messages of the prophets is to turn men away from the world to God, to help them to realize that there is a God who still has His hand on the helm of this world's affairs; that everything is not simply going madly to swift and irretrievable ruin, utterly beyond any control; but that behind and above the great play and interplay of human events the hand of God still holds firm, and that it is His will which will ultimately prevail. To give men faith and confidence in such a God is one of the outstanding purposes of the prophetic messages.

"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

## 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

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again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. . . . And now I have told you before it come to pass, that, when it is come to pass, ye might believe." Verses 27-29. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whosoever He will." "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 4:17; 2:44. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

Such messages as these constitute the one outstanding hope of the present world. They rank among the most important messages ever given to man. To become acquainted with them is the opportunity of all, for by the will of God they have been made available to all the world. To the individuals who delivered them, Israel's stalwart prophets of old, does this age owe a debt of everlasting gratitude.

## Africa Responds

(Continued from page 11)

his large area and teach them the better way. That call is still unanswered. Another chief came, and said: "We now have the church building up. The school building is erected, as well as the home prepared for the teacher; and the garden is planted. We will pay ten dollars a month for his wage." That call is yet unanswered. Still another chief comes, and says to one of our superintendents: "Three years ago I came to you to ask for a worker. You put me off, saying

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you had no money and no teacher to send. Many of my people have died since then." Then his voice broke. When he had gained control of himself and could again speak, he continued: "How many more of my people must die before you send help?"

Such appeals stagger us. They prey upon our hearts. Indeed, we, too, wonder how long they will be compelled to wait, and how many more must die before we can send the requested help. His appeal can be multiplied a hundredfold in Central Africa today. Surely "the captive exile hasteneth that he may be loosed, and that he should not die in the pit." Isaiah 51:14. And we know not how to rescue them quickly.

At present, within the territory of the Southern African Division of Seventh-day Adventists there are 29,868 converts already in the Bible classes preparing for baptism and church fellowship. The evangelistic efforts of last year will add several more thousand to these classes.

This is what we are actually seeing and reaping today as the gospel presses on its way in the once Dark Continent. New conquests are being waged under the bloodstained banner of Prince Emmanuel. New territories are being entered. Old barriers are giving way. More victories are being won.

It must be so, for did not the ancient seer give us a marvelous portrayal of it all when he wrote many centuries ago: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!" Isaiah 52:7.

Truly, no longer can it be said of all the continent, as in Livingstone's time, "Africa waiting!" Such is not the case. Africa is awakening, is responding, is yielding to the call of the gospel evangel!

## God's Stewards

(Continued from page 9)

esis 28:22. And to all it is written: "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:18.

Tithe paying is more than a duty. It is a privilege, and many are those who have been blessed abundantly in both basket and store by following what they believe to be the Lord's will in this matter. More and more, Christians are coming to see the great privilege afforded them in tithe paying. Many denominations are teaching it, and some are practicing it; and we have yet to record a single instance where tithe paying has made anyone the poorer. May the Lord help us to be faithful and to recognize His ownership and our stewardship. If we do so, the blessing of the Lord shall be ours.



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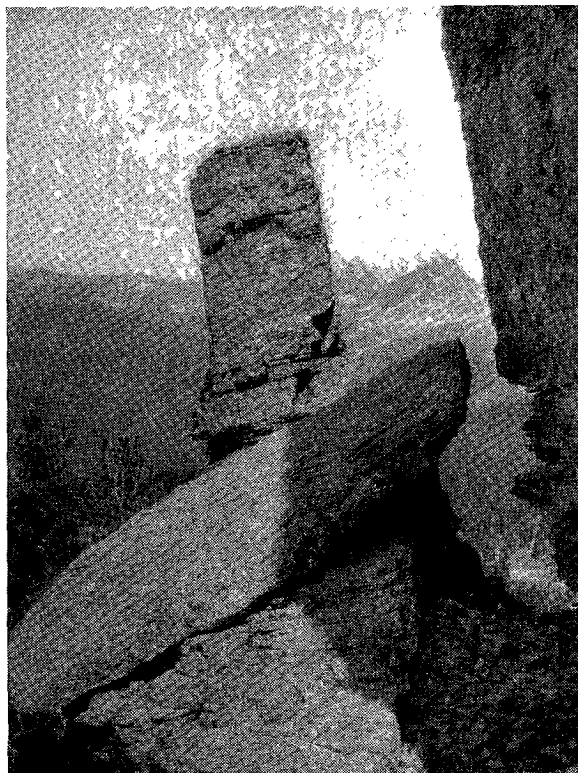
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## *The* ROCK BREAKER

by  
SANFORD T. WHITMAN

**T**HE huge stone lay on the floor of the quarry where it had fallen after the blast. It was a gray rock, the hardest, toughest, most difficult to break, of any in the pit. For two days the workmen disregarded it; but when, in the afternoon of the second day, the crushing machine broke down, the time had come to break this stone.

Usually such stones were broken with dynamite; but the supply had been used up, and the new consignment had not yet arrived. Therefore the men could not call on the powder man to break the rock. They had to break it themselves, with hammers.

Six men, each a stalwart youth and each with his heavy rock hammer, gathered around the stone and discussed ways of breaking it. Then, having agreed on what they thought the best method, they went to work.

How the blows rained down on that rock! Taking turns, the six men pounded until sweat flowed from every pore. Three times around they worked; yet all they had done was to cover the rock with hammer marks, and break off a few inconsequential chips. With sweating brows and throbbing pulses they stood back, baffled.

At that moment a man with slow step and graying hair, the rock breaker of the other crew working in the quarry, chanced to pass by.

"Here's a rock you can't break!" one of the young men shouted, challengingly. He knew the old rock breaker would have to be dared into helping another crew.

"I can break it," the old man said with spirit, and turned his steps toward the stone.

"There's a seam here," one of the men said, pointing. "We've been pounding on it, but can't get it to open."

"That seam doesn't mean a thing," the rock breaker replied with scornful banter. Then he pointed to a small, insignificant point at the base of the rock. "Hit that point down there," he said. "Not too hard. Just a good snap."

One of the men did as instructed. Instantly every ear was electrified by the welcome and familiar sound—the dead, hollow sound of opening rock. Another blow, and the battered, seemingly unbreakable stone opened through the middle, and fell apart.

Indicating these smooth, newly opened surfaces, the rock breaker said: "There are the surfaces to work on. Slab them on a bias. And don't make your chunks too small." So saying, he turned back to his work at the other side of the pit.

It was as if an act of magic had been performed. An hour's sweat and hammering, and only narrow white hammer marks and aching muscles! Two light blows, and a rock opening as of its own

will! *All because someone knew!*

In the life of every individual there are problems like that stone in the quarry—seemingly insoluble. We pound them frantically, furiously, to the point of exhaustion. Our brows stream with sweat, and our muscles ache with fatigue. We cover the rock with hammer marks, and send rock splinters flying in every direction. Yet the stone remains unbroken, ringing as sound under our last blow as under our first.

Urgently we need the advice of an expert stone breaker in our lives—someone to say with assurance and authority: "That seam doesn't mean a thing;" to point a directing finger and tell us: "Hit that point down there."

In heaven and earth there is but one person who can fill our need of a stone breaker. That Person is Jesus Christ. He is the Quarry Man of long experience. He has lived on earth as a man. The losses, the delays, the disappointments, the betrayals, the scorn, the ridicule, the lure of sin,—every kind of rocks there is,—have come under His hammer, and been broken. He "was in all points tempted like as we are, yet without sin," Hebrews 4:15.

Today, as you labor in the great quarry of life, cease your futile hammering of the rock. Seek the expert advice of the Master Stone Breaker.

No stone can come down from the face of the cliff that He cannot break. No seam in the rock can remain hidden from His searching eye. Whatever the size of your rock, however complex its structure or tough and hard its texture, He can break it. There is no one more able to assist you. There is no one more willing. He is able "to do exceeding abundantly above all that we ask or think." Ephesians 3:20. Do not fail to ask His help today.