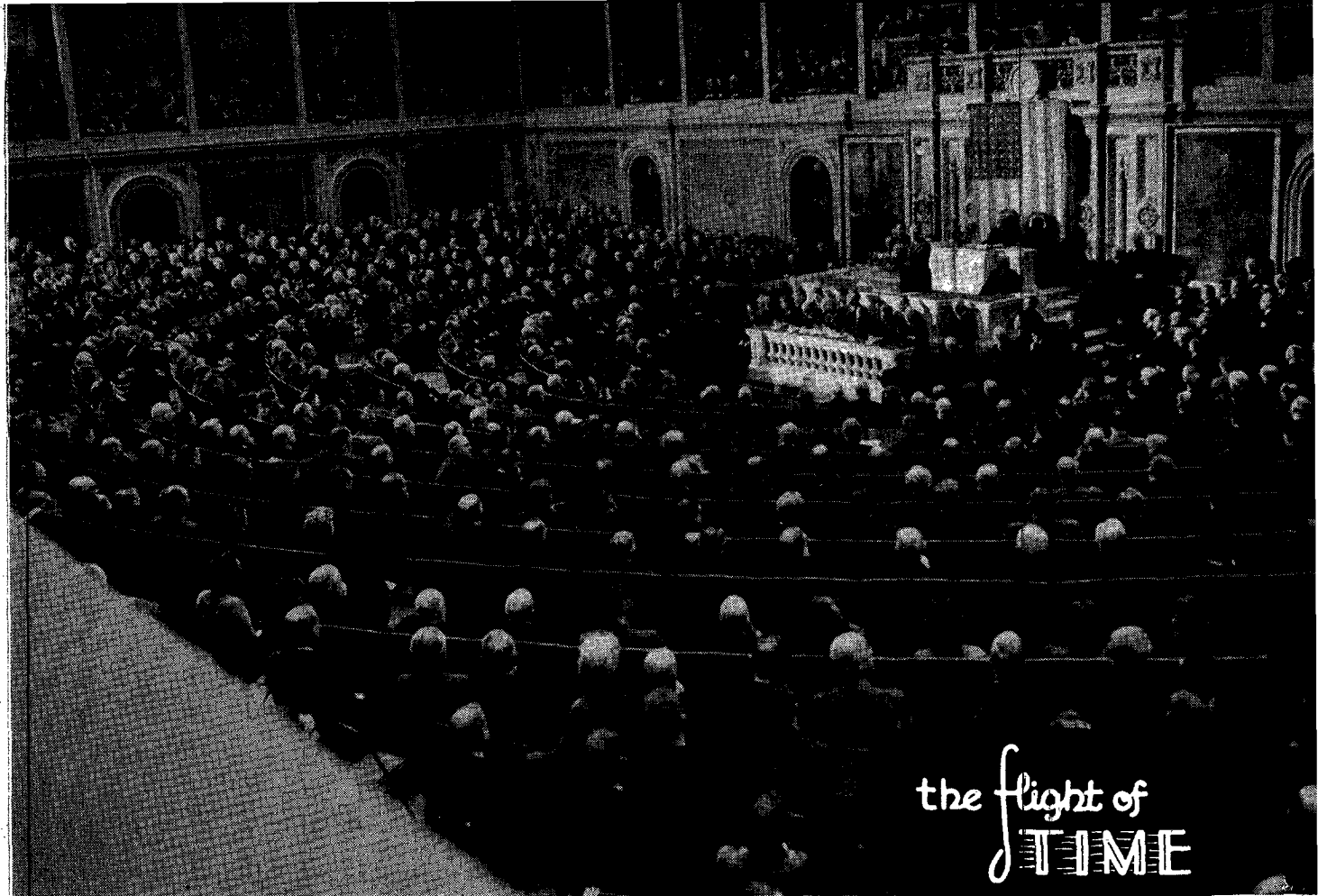


SIGNS OF THE TIMES

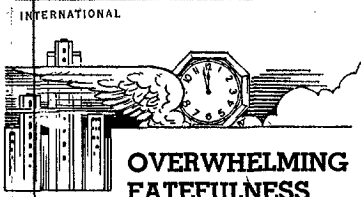




the flight of TIME

A SURVEY OF WORLD EVENTS

by the
EDITOR



OVERWHELMING FATEFULNESS

EVERYWHERE today, says Chester Rowell in the *San Francisco Chronicle*, there is a sense of "overwhelming fatefulness."

We know it. From California to Maine these past few weeks people have asked us what we think is going to happen in the immediate future. There is tense expectancy of further dramatic, world-changing events, exceeding those of last year. Newspapers all over the country are even forecasting that in

Scene in the House of Representatives on the historic occasion when President Roosevelt made his impassioned plea that the United States give "all aid short of war" to the hard-pressed democracies.

thirty days, sixty days, ninety days, the greatest crisis of all will occur.

The prospects are dark enough. A winter of comparative inactivity on the main fighting fronts has provided the chief belligerents in the present world conflict with a breathing space which has enabled them to arm themselves more heavily than ever. Now, with the advent of spring, they are moving against each other for the most deadly and decisive battle of history.

Undoubtedly the year 1941 is destined to prove one of the most momentous in

all the annals of the human race. Before its close vast changes will have taken place. Nations now strong and proud may well be in their death throes by then. Other nations not now involved may have been drawn into the struggle. Certainly many of the world's greatest cities will have been reduced to piles of smoking debris, and innumerable soldiers and civilians will have met their death on land and sea and in the air.

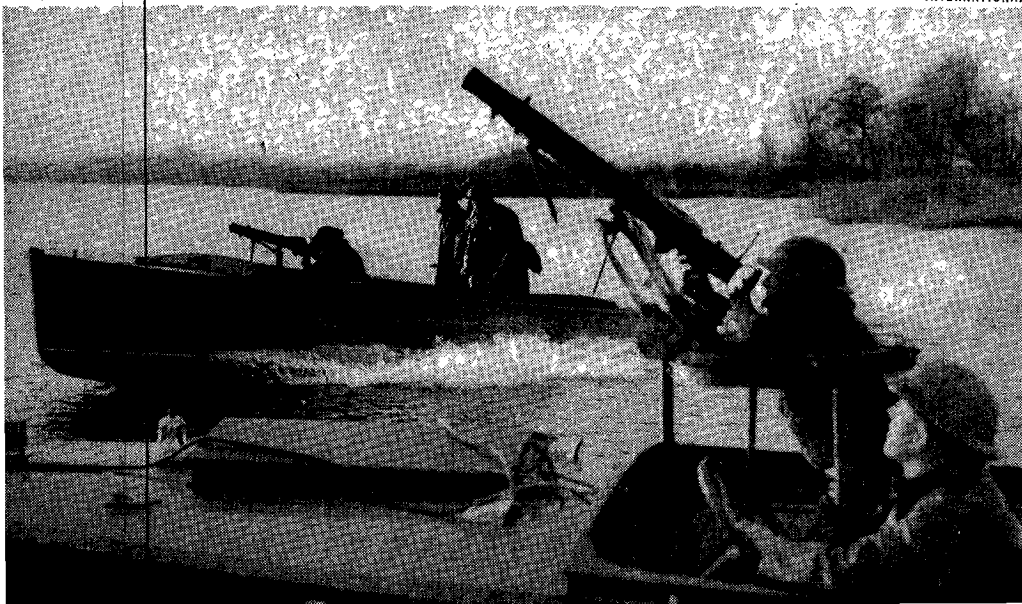
This is a year of destiny, and the "overwhelming fatefulness" of the hour presses hard upon us all. Surely this must indeed be the time that Jesus Christ had in mind when He said that before His return there would be upon the earth "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming." Luke 21:25, 26.

Never was there such distress and perplexity as now, never such a sense of "overwhelming fatefulness." It is indeed the dark and terrifying hour of world tribulation that must precede the dawn of eternal peace and blessedness that His second advent will usher in.

SIGNS of the TIMES

Britain's inland waterways are now patrolled by navy men in converted private motorboats.

INTERNATIONAL



Said the Lord, "And then shall they see the Son of man coming in a cloud with power and great glory." Verse 27.

Well may we be thankful for this comforting assurance. The period of fear and anxiety, of insufferable strain and tension, has been divinely limited. It will not go on forever. It cannot. God has planned that a change shall come. He is going to put an end to all strife and cruelty. He is going to make wars cease unto the ends of the earth. Psalm 46:9. He is going to destroy those that destroy the earth. Revelation 11:18. And He is going to bring in everlasting righteousness. Daniel 9:24.

No wonder Jesus added: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

To those who love the Lord this is no time for worry or depression. Through the darkness ahead they can see a light that glows brighter every passing day.

Let us make sure that our plans coincide with God's plans that we may receive His strength for the struggles of today and share His triumphs of the morrow.



WHY CONQUERORS FAIL

SOME months ago, when the situation in Europe was about as gloomy as it could be, and a conqueror was riding roughshod over nation after nation, we ventured in these columns to predict—on the authority of Bible prophecies—that the time would come when the present aspirant to world dominion would find himself in the selfsame difficulties that beset and finally defeated all his predecessors.

Quoting the ancient prediction, "They shall not cleave one to another" (Daniel 2:43), we showed how this applied to the nations that succeeded imperial Rome, and we demonstrated from history how this divine dictum had consistently thwarted the plans of every ambitious dictator who has ever attempted to unite the entire continent under his sway.

We stand where we stood on this matter, and believe that the interpretation which we offered in the dark hour of the fall of France has not only been abundantly justified by events, but that the happenings of the coming months, tragic and terrible as they are bound to be, will but further emphasize that the word of the Lord on this great subject is "certain and sure."

In this connection we were greatly encouraged the other day to read this comment in the *New York Times*. Wrote

for MARCH 25, 1941

OUR COVER

The church affords "sanctuary" in a new and unexpected way. In the chapter house of a cathedral in the southwest of England accommodation has been provided for mothers and children who have been bombed out of their homes.

the editor: "The feet of the Colossus are tangled up and slowed down by the old cactus growths of Europe."

Exactly. The old, thorny problems of race and nationality, of custom, habit, and religion which have hindered and finally halted the onward march of every previous seeker after European dominance, are now impeding the progress of the latest conqueror to embark on this perilous undertaking, entangling his feet and tripping him up.

With his colossal and unprecedented power he may tread down the cactus and crush it under his iron-clad engines of war, but the cactus will grow again and prove his undoing.

Said the Lord to Saul on the Damascus road, "It is hard for thee to kick against the pricks." Acts 9:5. It is harder still to contend against the thorny cactus growths of Europe,—and the predictions of God's word.

Long ages ago God knew how impossible it would be. He realized all the difficulties and announced that no man should succeed in this enterprise. How foolish is he who ignores the teaching of the Lord and defies the plain counsel of the Almighty!

Napoleon did so. He overran Europe until almost all of it was crouching fearfully before him. But the cactus crushed to earth sprouted anew, and brought him to his doom. Said a writer in *Parade* of September, 1940:

"All Europe cowered at his feet. . . . He swept nations before him like chaff before the wind; he galvanized a whole continent into movement at his nod; he hurled armies over deserts and over mountain ranges. The marvel of this man's personality and of the power that emanated from him grows when we remember that there were no telegrams, no steamers, no railroads, no radios in those days, and yet in a world of slow movement and retarded communication Napoleon pervaded and shaped and molded the world as a potter the clay. He crashes his way to Berlin; he sweeps through Italy; 'I shall be in Vienna in a month,' he declares—and is there in three weeks; he rushes to Madrid and sets up there a Corsican dynasty. But there Wellington grimly holds the trenches. . . .

"At last it was not the Russians that defeated him. Fire and snow and frost and hunger—these, the elemental, undefeatable forces were his executioners. 'God Almighty has been too much for me,' he said when he was laid low at last."

God was too much for him! Defeated by the "elemental, undefeatable forces!" He was; and Marshal Foch wrote of him:

"He failed, they say, because he was without Berthier. I do not think so. In 1814 it is explained that he was already ill. Perhaps. But in my view the deep reason for the disaster that overwhelmed him must be sought elsewhere. He forgot that a man cannot be God; that above the individual there is the nation; that above man there is the moral law."

How true! He forgot God. He forgot the moral law. His word became a byword for deception. It is said that he broke every treaty he signed. All he

(Continued on page 5)

More than a thousand churches of all denominations have been damaged or destroyed in England during the past nine months.

INTERNATIONAL



Men Who Knew God

by EDWIN R. THIELE

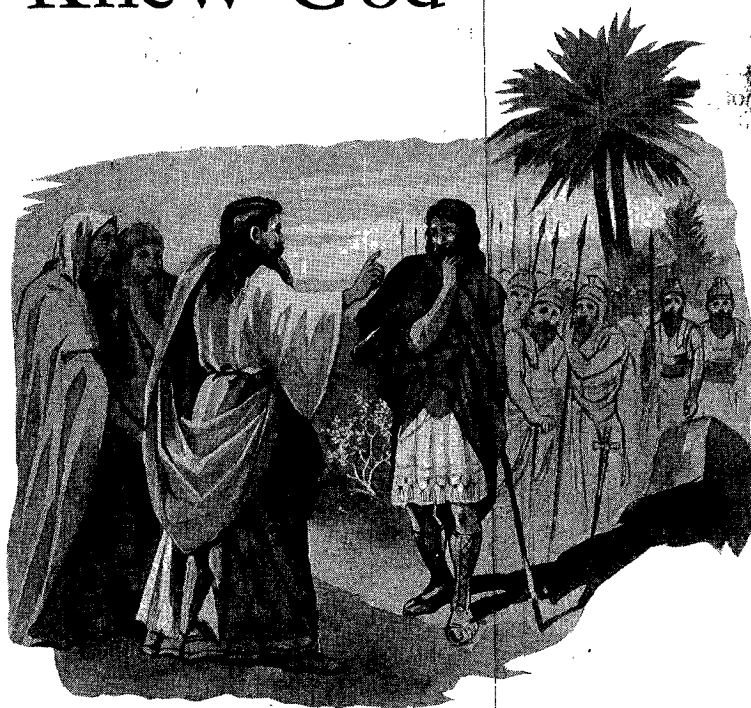
THE work of the prophet was much more than that of foretelling the future. He was concerned with the present as much as he was with that which was to come. Few men have ever lived with interests as diverse, with knowledge as broad, with insight as penetrating, with sympathies as deep, and responsibilities as heavy as were those of the prophets of ancient Israel. They were men of politics as well as of religion. They knew the things of the world as well as the things of the Spirit. They knew how to study the past as well as how to predict the future. They were orators as well as writers, statesmen as well as preachers.

The prophets, in order to be witnesses for God, had first to be acquainted with God. They were an order of men who were keenly aware of the existence of God. They were men who were in touch with God. Their delight it was to know God, and to walk with Him. Their privilege it was to see visions of God, and to talk with Him. And their work it was to receive communications from God which were to be passed on to their fellow men.

If there has ever existed any group of men who were acquainted with the great God of heaven, and were in sympathy with His plans and purposes for the world, it was the prophets of ancient Israel. Dwelling in one of the smallest nations of antiquity, these men had their attention drawn to another world. They were men who were in the world, but were not of the world. They were individuals who knew men, but who also knew God. They spoke the language of men, but they thought the thoughts of God. Their feet trod the pathways of earth, but their spirits dwelt among the stars. Their earthly shelter might be nought but a humble peasant's hut, but the abode of their souls was the great vault of heaven.

The greatest contribution made by the prophets of Israel is the picture that they have given to the world of God. Left to himself, man would have but a narrow, distorted picture of God. His own earth-bound concepts would not allow his mind to go out to the distant reaches of heaven, and there catch a picture of the glory, majesty, and power of the

Elijah meets King Ahab, to whom he points out the dire consequences of a course rebellious against God.



great Ruler of the universe. Only as heaven revealed itself to earth and lifted the souls of these holy men of old above and outside themselves did the world begin to catch any adequate concept of the God who inhabits eternity.

The Hebrew prophets saw not a one-sided picture of God; they beheld Him in all His manifold attributes. They saw His beauty as well as His power, His goodness as well as His greatness, His mercy as well as His majesty, and His righteousness as well as His wisdom. To them was it permitted to see God as the one great controlling force of the universe, and also as an ever-present friend interested in the weakest and least of the children of men. They saw God ruling in the heavens above, yet holding converse with humble shepherds in the earth beneath. They knew God as a father as well as a king, a savior as well as a judge. If He was the creator of the world, He was also the sustainer of the world. If He was to be feared, He was also to be loved. If He was to be implored for mercy and forgiveness, He was also to be thanked for ever-present blessings. If He was the God of eternity, He was also the God of the present. He was ever at hand to guide and to instruct, to encourage and to reprove, to comfort and to inspire, to sustain or to overthrow.

To the prophets was given the work of making the world acquainted with God: "Ye are My witnesses, saith the

Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no savior." Isaiah 43:10, 11. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people." "The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." "He is thy praise, and He is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." Deuteronomy 10:14, 15, 17, 18, 21.

Not only were the prophets acquainted with God; they were also acquainted with men. Being mortal men themselves, and subject to all the weaknesses and frailties of the flesh, the prophets were men who well recognized the weaknesses of their fellow men. It was only men of this type who could be used by God to accomplish His work for man. These men walked with God, but they also lived with men. They talked with God, but they also talked with men. Their communion was with God, but

they never lost fellowship with men. They received messages from God, but these messages were messages for men.

If the prophets were acquainted with the weaknesses of men, they were also acquainted with the possibilities of men. Knowing God and His purposes toward the world, they realized the responsibilities of men. Constantly did they hold before men a vision of the high standards that it was the purpose of Heaven that mortals should attain. Constantly did they urge men to strive toward these standards, and constantly did they point out the dire consequences to man himself of a course of action out of harmony with those standards. Man's peace and prosperity on earth, they pointed out, were possible only by living in harmony with the principles of heaven. To make this point clear to men was one of the primary responsibilities of the prophet.

If the prophets knew men, they also knew the world in which men lived. Few men have shown such a knowledge of the meaning of the great world movements of their times as have these prophets of Israel. They were men of the keenest discernment in the field of international politics. In every great crisis that concerned their nation or their times they came to the front, warning of dan-

gers that threatened, and pointing out the course of right and wisdom. Repeatedly did they demonstrate themselves to be the greatest statesmen of their times. Repeatedly did they prove themselves to be the saviors of their people. Over and over again did they point out that certain disaster would be the result of some course of action; and with all the power of their being did they endeavor to turn their rulers and their peoples from such a course of religious or political folly and disaster. Often they were considered to be prophets of doom, and when the dire consequences predicted by them came to pass, it was because the admonitions they gave were not heeded. They came to help men, not to harm them. Their work was to endeavor to save the world, not to ruin it.

As it was then so is it today. As ancient Israel and the nations that then existed had the counsels of the prophets, so does the modern world still have the word of the prophets. As the ancients should have given more heed to these men, so does it behoove our present world to give more earnest heed to the counsels and warnings of these men of God. If there ever was a time when the writings of the prophets should be read and pondered, that time is now in this last great hour of crisis.

The Flight of Time

(Continued from page 3)

sought was power and more power. He saw himself emperor of all Europe, at any cost of sacrifice and suffering to others.

But he ran into the ancient cactus growths. The elemental forces defied and finally defeated him.

He tried to make iron and clay mix. He thought that he could force them to cleave together. He considered he was able to do what God said could not be done. And he went down in tragic, ignominious failure.

And you who read these words today have the rare privilege of watching the word of God once more come to pass. Fear not; it will not fail. "The dream is certain, and the interpretation thereof sure." Daniel 2:45.

ALCOHOL ranks comparatively high as a cause of mental disorder or a precipitating agent of some mental disease, scientists at the meeting of the American Association for the Advancement of Science learned from a report by Dr. Nolan D. C. Lewis, director of the New York State Psychiatric Institute. In addition to delirium tremens, Dr. Lewis told of many other mental diseases brought on by alcohol.—*Science News*.

HOW TO BE SAVED

by MEADE MACGUIRE

NO ONE really begins to live until he is set free from his corrupt sinful nature, and is made a partaker of the divine nature.

We need to know how this change is brought about, and what part we must act in gaining the experience. For ages men have been striving to overcome evil in themselves, but no man has ever yet succeeded. If men could save themselves, we would not need a divine Saviour. All the false religions in the world are based upon the principle of self-salvation; but the Lord in His word asks: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. And again: "Who can bring a clean thing out of an unclean? not one." Job 14:4. An apple that has become decayed and decomposed can never become good again; so a nature that is corrupt and vile and dead in sin cannot be purified and made clean. It can only be destroyed, and a new nature implanted in its place. This is what God purposes to do when we come to Him and accept His plan for our salvation. "He that heareth My word, and believeth on Him that sent Me, . . . is passed from death unto life." John 5:24.

Every creature is governed and controlled by the nature with which it was born; it is not possible to live contrary to that nature. No child of Adam, having inherited a fallen, sinful nature, can by his own efforts rise above the tendency to sin, and

"From Death Unto Life"—2



*Without God's help
a man can no more
change his nature than
can an animal.*

live a life of purity and obedience to God.

God's plan for the salvation of sinners is to implant within them a new nature, pure and holy as that given to Adam at creation. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

The Scriptures tell us of the radical change that must take place when one becomes a child of God. "Ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your

mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:20-24.

What we have spoken of as the fallen, sinful, Adam nature, the Scripture here calls "the old man," stating that it is corrupt, and we are to put it off. Then we are exhorted to put on "the new man" or the divine nature, which is "created in righteousness and true holiness."

I once lived in a community where I became well acquainted with a successful businessman who was an interesting character. He was a powerful man physically, and was known far and wide because he was terribly profane, a heavy drinker, and always ready to fight anyone who crossed his path. That man was converted, and became so gentle, kind, and sympathetic that people in trouble went at once to him. I saw that big man one day on the crowded street of the city, when a relative, a small, insignificant-looking man, half intoxicated, accosted him with insults and vile epithets, and finally slapped him in the face. I had seen the time when he would have thrown that man violently into the street; but he only gave him a smile and a kindly word, and passed on.

I believe he had put off "the old man" and put on "the new man;" so instead of acting out the impulses of the old sinful nature, he manifested the spirit of the new, divine nature. He had "passed from death unto life."

ANGELS STILL ON DUTY

True Stories of Providential Deliverances

by MRS. E. E. ANDROSS

OUR mission launch, "La Luz" (The Light), carried the good news of salvation up and down the great tributaries of the Orinoco River, which spin a huge network over the almost boundless llanos of the interior of Venezuela. In this way our missionaries scattered Christian literature over a vast territory, and preached the gospel to thousands who had never heard the good news of the kingdom. Great were the opportunities for service, and many were the dangers encountered.

It was a native man, standing by his hut on the bank of the Portuguesa River, who saw how God guided the mission launch through the whirlpool in that treacherous bend of the stream where he had seen a government launch go down the previous year.

One evening, about two weeks later, the mission launch returned. As it was getting late, the missionaries, L. J. Borrowdale and Julio Garcia Diaz, thought best not to attempt to cross the whirlpool that night. So they climbed up to the native hut on the bank.

"May we remain here tonight?" they asked the man.

"How many are you?" he inquired.

"Just we two, and the boy who helps us," they replied.

The man looked puzzled. He was

sure he recognized them; and they had told him that they passed up the river at the time he said he saw them.

"But," said he, "where is the other man that was with you then?"

"The other man? Why, there was no other man with us!" exclaimed the perplexed missionaries.

"Yes, but there surely was another man with you," continued their host. About this time his son came in from the field, and he repeated the same story. He, too, had seen the other man. Then the older man went on to explain what each of the three was doing when they came up through the whirlpool.

"Yes, that is right," agreed the missionaries.

Then, turning to the worker who had been at the wheel, their host said: "And the large man dressed in white bent over you; his hands were on the wheel, too, as if to guide you safely through the whirlpool. Where is he?"

The missionaries looked at each other in silence for a moment. Then they thanked God that He had permitted the man on the bank to see the angel that had guarded them all along the way, and guided them safely through the whirlpool.

Once, over in Havana, Cuba, angels helped in a rather unusual way to con-

duct prayer meeting one evening. The attendance was not quite as good as usual. The regular organist was ill, and could not be present; and there was no one to lead the singing.

After the first song, Pastor Sales led in an earnest season of prayer. He begged the Lord to forgive them for rendering such poor praise in song, and asked Him to enable them to do better in their next number.

When the second hymn was announced, rich, full harmony came forth from the organ, and as the audience began to sing the church became filled with the sweetest music that ever had fallen on the ears of those present. The amazed people paused to listen while the heavenly choir sang on. They were spellbound. Never before had they felt such power in song. It lifted them heavenward as music never had lifted them before. Finally, in joy and gratitude, they joined again with the heavenly host in singing praises to the Maker of heaven and earth.

None of those present saw the heavenly choir; and only one saw the form in glistening white sitting at the organ; but all went away feeling that they truly had had a foretaste of heaven.

"Never shall I forget that meeting," said Pastor Sales, in relating that experience. "Never do I expect again to hear such music and such singing till we reach the other side."

During the early years of our mission work among the Guaymie Indians in the Panama Republic we had many evidences of divine interposition. Again and again the Unseen Watcher sent His angels to protect His workers there, and to give them success.

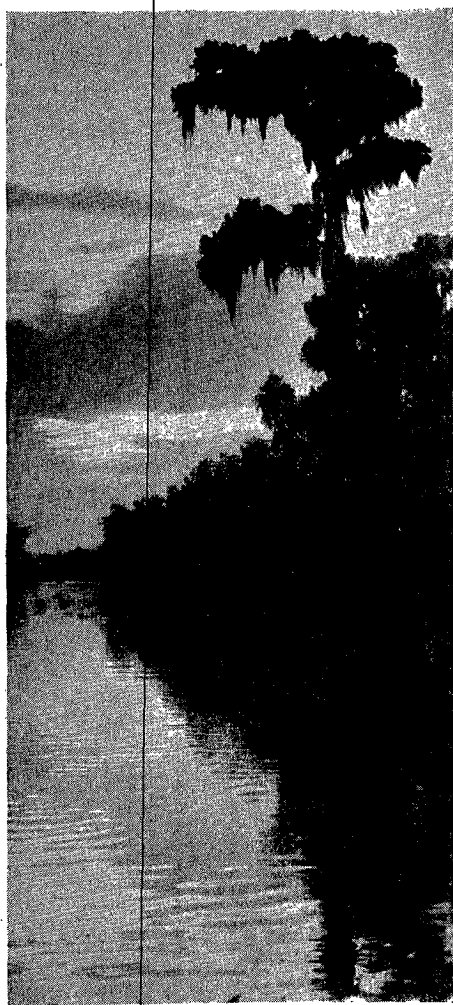
Once Pastor Ishmael Ellis, who pioneered the work in that field, lost almost everything he owned. The Indians had not yet learned that he was their friend; they looked upon him as an intruder who, doubtless, had come to exploit them. So they burned his house and almost all his belongings. But he continued to press forward cheerfully, for, said he, "God has spared to me my family, the folding organ, and my courage."

And press on he did. Soon quite a number of Indians became Christians. Then it was that he learned more about repeated efforts that had been made to drive him out. Each time the mob had been restrained, and the men had been utterly unable to carry out their plans. God had used various methods to turn them back.

Soon the influence of the mission among the Guaymie Indians was spreading far and wide; and the school conducted by Mr. and Mrs. Chavanz was helping greatly to teach the Indians how to live as well as how to read. Many had

Many of these former head-hunters of the Amazon region are now Christians.





BOYER

become Christians. Their lives had been transformed by the gospel. They had abandoned their old ways of living. The merchants around that Indian country felt a marked decline in their liquor sales. Those merchants had been accustomed to buy cattle, corn, potatoes, and other produce from the Indians, paying them only a little salt and liquor; and they determined to investigate and remove the cause for the heavy loss in Indian trade that they had sustained. The cause was not hard to find.

So one day when Mr. Chavanz was down in — on business, he found himself surrounded by a mob hired by the liquor dealers to drive him out of the country. They informed him that his work was ruining the liquor business, and he must leave at once. When he told them respectfully that he could not comply with their request, they prepared to flog him, and even threatened his life.

That instant a distinguished-looking gentleman appeared before the mob. He engaged the men in conversation, defending Mr. Chavanz, and saying that he was a good man and was doing a good work among the Indians. Somehow the mob stood paralyzed before that stranger; they could not carry out their evil designs. After Mr. Chavanz mounted his horse and rode off, thanking God that again He had saved his life for further service, the stranger mys-

teriously disappeared from before their eyes.

One dark, moonless night a band of hostile Indians came to kill Mr. and Mrs. Chavanz. As they neared the mission, however, a mysterious light appeared over the house, flooding the entire surroundings. Stricken with fear, the mob turned and fled for their lives. Again the unseen heavenly guard had protected God's messengers.

On another occasion some enemies of the mission hired an Indian to go and shoot Mr. Chavanz in broad daylight. Pastor Nickle, who visited the mission soon after this experience, said: "That Indian was a notorious killer, and was to be paid a handsome sum to do the work. He shouldered his gun, and pretended to go hunting for deer; but he walked straight toward the mission home. Within a short distance of the house, a venomous snake bit him. He hurried to the mission, where Mr. Chavanz treated him for snake bite, thus saving his life. Soon the man returned to his home, but in a few days he came back and confessed to Mr. Chavanz that he had really come the first time to kill him.

"But," he continued, 'your God sent a snake to bite me, and to stop me from killing you. I am persuaded that your God wants you to teach the Indians.'

Over in Colombia a few years ago one of our mission headquarters received an urgent appeal to send a worker to visit a certain community. The mission superintendent was busy in an evangelistic effort, so Aquilino Gonzalez, a lay member who later became a regularly employed worker, answered the call.

"After several miles on muleback," wrote the mission superintendent, "Aquilino arrived at the place, only to find two priests waiting for him. They arranged to meet him the next day. At the appointed hour the priests came to our little chapel. They were armed with revolvers, and had with them more than one hundred parishioners, who carried machetes—long knives."

The priests asked Mr. Gonzalez for his credentials. He opened the Catholic Bible, and read Matthew 28:19, 20, saying that there was his permit, and even his order from heaven to visit that very community. Having himself been a priest before he became a Seventh-day Adventist, he was well able to meet their arguments. Several of those with Mr. Gonzalez had attended a series of gospel meetings conducted in our little chapel a few weeks before, and wanted to defend him; but he knew that God's angels were still on duty, and he trusted himself to their care. Psalm 34:7.

"Orders were given to attack our group," said the mission superintendent. "One machete was raised to strike; but it fell, cutting the arms of two in the mob. Again the order was given to move forward; but at that very moment, when life was in danger, the cry of 'Fire! Fire!' was heard. The sugar mill not far away was in flames. Nearly all left to fight the fire, leaving the priests alone with Mr. Gonzalez and a few of our brethren standing by him. Immediately the two priests began to gather up their belongings, and soon left the scene."

Once more the angels, although un-

(Continued on page 14)



In the

NEWS

by DONALD W. McKAY
Our New York Correspondent

TWO NEW 35,000-TON LINERS

The Maritime Commission announced in January its intention to order two 35,000-ton passenger vessels with a speed of more than twenty-four knots, and "capable of quick conversion into aircraft carriers."

BOY LIVES AFTER HAVING HEART RE- MOVED AND SEWED

John Richard Guerin, nine years old, was resting comfortably in a Jamaica, New York, hospital, according to the New York *Herald Tribune*, after an emergency operation in which his heart was lifted from its cavity, stitched, and replaced.

Dr. Gustav R. Petz, of the hospital staff, sewed up a one-inch cut in the boy's heart that was caused by a pair of scissors with which he accidentally stabbed himself.

RED CROSS EXPENDITURES

The American Red Cross has spent \$16,690,000 for war relief in nine nations since the war's start in September, 1939, the year-end report showed. Of the total, \$8,972,000 was for Britain.

TURKEYS ADDS DEFENSE FUNDS

According to the United Press, the Turkish National Assembly approved early this year a \$200,000,000 supplementary credit for national defense.

OIL PRO- DUCTION

The United States produces two thirds of the world's petroleum; has two thirds of the world's refining capacity, and possesses the largest oil reserves in history.—Notes, The Texas Co.

TO MANY who have been accustomed to hear the soul spoken of as being immortal it must come as a shock to know that nowhere in the Bible is the soul spoken of as "immortal," "eternal," "undying," or "deathless." Though the soul is referred to 850 times, not once is immortality predicated of it. This, indeed, is remarkable. If the Bible teaches the true doctrine, and if man possesses an immortal soul, this tremendous fact should be mentioned scores of times; it should be reiterated again and again, and pressed home.

What shall we say, then, when there are 850 chances to do so, and not once is it done? We would impress upon all the significance of the fact that with abundant opportunity to stress the doctrine of the immortality of the soul, the Bible does not even mention it. In fact, it says the exact opposite. Listen: "The soul that sinneth, it shall die." Ezekiel 18:4, 20. This, of course, would be impossible if the soul were immortal. But, as has already been shown, the Bible does not say that the soul is immortal; it says the opposite. The Bible is consistent with itself.

If the statement that God "only hath immortality" (1 Timothy 6:16) is true; if it is true that man is "mortal" (Job 4:17); and that "this mortal must put on immortality" (1 Corinthians 15:53); if "the gift of God is eternal life" (Romans 6:23); if only "he that hath the Son hath life" (1 John 5:12); if God guarded the way to the tree of life lest men should "eat, and live forever" (Genesis 3:22); then it would seem clear that man does not by nature have immortality, but that if he is to obtain it, he must "seek for glory and honor and immortality" (Romans 2:7).

Lest any should misunderstand, let us hasten to add that the Bible states plainly that eternal life is the reward of the righteous. "Whosoever believeth in Him should not perish, but have everlasting life," is the glorious promise of the Master. John 3:16. The point we are making is this: The Bible does not speak of an immortal soul, but it definitely promises everlasting life to the believer. Man does not by nature have immortality; that is a gift that is obtained only through Christ: "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. This eternal life is not given to everybody, but only to those who hear the voice of the Master, and follow Him. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of

My hand." John 10:27, 28. The Bible makes emphatic the fact that only those who have the Son have everlasting life, and that those who do not have the Son do not have that life. Read and ponder these statements carefully: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:11-13.

As there is so much misunderstanding in regard to this doctrine, it may be well to examine the New Testament teaching in the light of the statements just quoted, and once more to emphasize what the Bible says. Let the important fact once more be noted that nowhere in the whole Bible, though the words "soul" and "spirit" are mentioned hundreds and hundreds of times, never once are they said to be "immortal" or "eternal," nor is any other such phrase used.

The Bible not only does not mention an immortal or never-dying soul, but it definitely states that the soul of the ungodly and wicked is not only capable of death, but it will die. On the other hand, the righteous, those who follow the Shepherd, have eternal life; and this is given them as a gift. Now consider the statement we quoted above from 1 John 5:11-13. This contains in a few words the New Testament doctrine of the life given to those who are in Christ.

The apostle writes to those that "believe on the name of the Son of God," that is, to Christians. Classing himself with them, he says that "the record"—that is, "the record that God gave of His Son" (1 John 5:10), in other words, the New Testament—teaches "that God hath given us eternal life." Hence, it is true that "he that hath the Son hath life," or, as the original and also the Revised Version state it, "He that hath the Son hath *the* life," that is, eternal life. To make sure that this is not made to include those who are not Christians, he adds: "He that hath not the Son of God hath not life," or, as the Revised Version and the original again put it, "hath not *the* life." Sinners now have life. But they do not have *the* life—that is, eternal life; that is given only to the faithful as a gift. This thought John emphasizes in the following verse where he again addresses those "that believe on the name of the Son of God" (this phrase occurs twice in this verse by way of stress), and wants to make sure "that ye may

know that ye have eternal life." Verse 13.

In harmony with this teaching is the statement of Paul that we are "by patient continuance in well-doing [to] seek for glory and honor and immortality, eternal life." Romans 2:7. This can be had only by believing the gospel as it is revealed in "Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.



"My sheep hear My voice,"
said Christ, speaking of

Has I M M O R T

How May We
What Happen.

by M. L.



*"I give unto them eternal life,"
who accept His leading*

an an AL SOUL?

*ve Eternal Life?
er Death?*

DREASEN

The question may now be asked, What becomes of man after death? To this the Bible gives the definite answer that he sleeps until the resurrection morning. Christ calls death a sleep. Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in

sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. At the second coming of Christ those that are asleep shall be raised from their dusty beds. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For 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 4:13-18.

It is at this time that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

Job answers the question of what becomes of man at death in this way: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. The statement is here made definitely that man sleeps "till the heavens be no more," and that they shall not awake nor be raised out of their sleep until then.

This is the true and Biblical doctrine as to the state of the dead. Whether righteous or wicked, all sleep until the resurrection morning. The final judgment and separation then take place, and each goes to his reward or to his doom.

It is evident from the Bible that not all will be saved. Many will be lost. According to popular theology, these lost ones are now in hell, suffering tortures of all kinds, and they will be there not only until the judgment day, but as long as the saved will enjoy their celestial bliss—even throughout eternity.

This doctrine of a never-ending hell has caused many to question the justice of God. It would seem only right that everyone should be punished as he deserves; but to put a man to unending torture does not seem just. Men here on earth gauge the punishment to the

nature of the crime; there is a certain standard of justice that they follow. Some offenses deserve and receive capital punishment. Others are given lighter sentences. While ideal justice is impossible to men, some approximation to it is sought.

True, some crimes appear so heinous to man that mob violence is at times resorted to—lynching, we call it. But to whatever depths men will go in their desire to mete out punishment, there are some things even a mob would not do. Wrought up to a frenzy by a recital of the crime, they might torture the guilty one in ways known only to crazed minds; but after a while they would be satisfied. If the wretch were still alive and someone should conceive the idea of trying to restore him for the purpose of inflicting more torture, there might even be men who would do that. But we cannot believe that anyone would indefinitely continue such a program. If men were in possession of miraculous powers to keep the criminal alive in spite of the tortures, they would, after a time, sicken of the sight, and cry, "Enough! let the wretch die." We should indeed despair of even depraved humanity were we to believe otherwise.

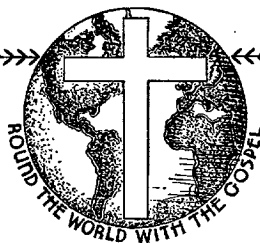
The doctrine of eternal hell-fire teaches that God will do the very thing that men even under the greatest provocation would refuse to do. Being cast into hell-fire, men would naturally die and cease to exist. However, has God so ordered it that they cannot die? Has He given them immortal souls? Must they suffer forever? Are they kept alive for the purpose of torture? Little children, old men, and maidens—are all made to live by the power of God for the purpose of unendurable and unending torment?

We utterly reject this doctrine as unscriptural and unworthy of God. Yet, if we accept the modern teaching of the immortality of the soul, we cannot reject the logical consequences of that belief. If a soul cannot die, if God Himself cannot cause him to cease to live; if sinful man has been so unfortunate as to come into possession of an immortal soul, then we must necessarily believe in never-ending punishment.

Heaven and earth cry out in protest against such a doctrine. The plan of God demands that sometime there shall be an end to sin and sorrow. There must not throughout eternity be some place where there are creatures made in the image of God who suffer day and night, who are not permitted to die, but who must live on, and on, and on,

(Continued on page 15)

Suffering for Christ's Sake



Amazing Loyalty of Native Christians

by J. F. WRIGHT

President, South African Division
of Seventh-day Adventists

YOU can beat me; you can kill me; you can do as you like, but I'll never give up!" Such was the reply of a young African girl who has recently taken her stand for Christ. Her heathen relatives and also the chief became furious. She was tormented, cursed, and denounced. She was told that she would be cut off from her people forever, and that no man would ever marry her. But her mind was made up; her decision had been reached. She had found a new hope, and for her Lord she was willing to suffer. Today she is in the Bible class preparing for baptism.

Often have I been asked: "Do the native people of Africa really know what they are doing when they accept Christianity? Do they understand Bible teaching? Do they comprehend what it means to leave heathenism and accept the religion of Christ? Do they remain faithful and true? or do they not soon become discouraged and drop out?" Such questions are proper. They are candid; and they are worthy of a frank, straightforward reply. A few actual experiences will settle the questions better than if I simply answer in the affirmative.

While laboring in Southern and Central Africa, since March, 1925, it has been my privilege to contact many who have become outstanding and worthy examples of what it means, as well as what it costs, to espouse the Christian faith. Here are but a few:

A little more than two years ago a chief in the eastern Congo learned that one of his head counselors had accepted the Lord Jesus, and that he, with some of the villagers, was planning to attend the annual camp meeting. Summoned before the chief, the headman was informed that to attend this meeting would bring severe punishment as well as the loss of his headmanship. The old man was offered time to think it over. However, without hesitation he replied: "You can beat me with the sjambok; you can take away my land and cattle; you can remove me from your native council;" then, in a very earnest way, he added: "but you cannot take the words of Jesus out of my heart." Really, when a man will stand true to his convictions and be firm in face of losing all that is dear to

Not for a long time have we been privileged to publish such illuminating, soul-moving articles on the uplifting effect of Christian missions as this series by J. F. Wright. They ring with a sincerity that is utterly convincing. Should any who read be moved to help in this great missionary enterprise, gifts may be addressed to the *Signs of the Times*, Mountain View, California. They will be acknowledged in the paper and forwarded to the Mission Treasurer.

him, it is evident that the Spirit of God has gripped his soul. He has heart religion, and not a mere theory of the head.

In a recent letter one of our missionaries writes me of the conversion of a young married woman. She was placed under guard for seven days, and then brought forth for trial. The chief and her persecutors first offered her many things if she would recant. Finding this did not work, they reviled her, abused her, threatened her, and tormented her. They told her she must give up and return to her former customs. To all of this she openly replied: "You can kill me; you can cut my throat, but I cannot give up. I will never give up! I have learned that Jesus has died for me, and that He is coming again to save those who are ready to meet Him. I want to be ready. I can never return to my old way." Those who were dealing with her found all their efforts to be in vain. Now she is preparing for baptism. Knowing from observation, as I do, how bitterly and violently natives are punished, I can appreciate all the more this girl's stand.

A few years ago in south Nyasaland the government furnished cotton seed, and encouraged the natives to plant it. The plan worked splendidly. In a cer-

tain community several hundred Seventh-day Adventists lived. When cotton-selling time came, the buyers went there to buy. It was learned that the buyers planned to be present on Saturday; but they were informed by certain European planters (not Seventh-day Adventists) that it would be useless to go there on the date set. The planters said: "Those natives are Seventh-day Adventists, and you will not buy a pound of cotton." Hearing this, the buyers laughed, and treated it as a joke, saying, "Oh, we know the natives! They'll do anything for money. We need not worry."

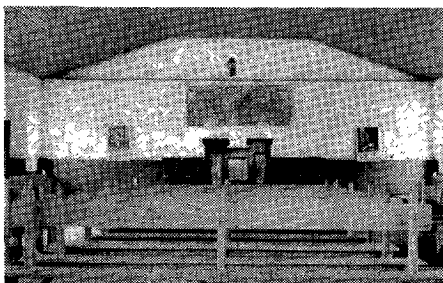
At the appointed time, the buyers with their money and scales were ready, waiting for the people to come. Ordinarily, the natives would have been there at dawn. Not so this time. The buyers waited. Seven o'clock, eight o'clock, nine o'clock—no people, no cotton. They were puzzled; in fact, they were a bit perplexed. This was a new experience to them.

Bibles Instead of Cotton

In another half hour they saw the people coming from various directions. "Oh, here they come! We knew they would come." Yes, true, they were coming; but, as they drew nearer, the buyers saw they were not bringing cotton. To their great surprise, these people with hymn-books and Bibles were on the way to Sabbath school. Remaining true to their convictions, they passed by the buyers, and, with no apologies, only a polite bow and greeting, went happily on their way, leaving these men to draw such conclusions as they wished. Then, the next Monday morning, walking many miles, they took their cotton to town, where they sold it. Never again have the cotton buyers gone to this area to purchase cotton on a Sabbath day. Their theory that natives will do anything for money did not work out.

Over in the south Congo six young men stood another test. One Saturday morning some policemen appeared in a certain village where a Christian school was being conducted. These officers of the law discharged their carriers, and went to the chief for others to help them

One of the many chapels now to be found throughout Central and South Africa.



to the place where they were traveling, many miles farther on.

The old heathen chief, not being favorable to the Christian school, and not wanting to be bothered, directed the police to the school, saying: "Go down there, and choose what young men you need."

Arriving at the school, they chose a number of men, six of whom were members of the Bible class. These were ordered to take up the kits and camp equipment, and march forward. The young men knew that to disobey would result in serious trouble, also severe punishment would follow. What were they to do?

One stalwart youth stepped up, and, saluting the policeman, said: "Please, sir, we are Christian boys. This is God's Sabbath day, and we cannot work today. Please, sir, we are honest boys. Leave your things with us until sundown. We will travel all night, and reach you tomorrow morning."

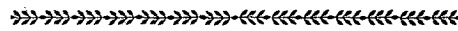
The policemen were rough. They took this as an excuse to get out of work; so, with a threat, they gave the order more decidedly. The young man made the request the second time, and a third time, only to receive the same order. Then the young man said: "Please let

Returning to the officers, the young spokesman respectfully made his final appeal. Then he said: "If you cannot trust us and leave your things with us, we will take the punishment (then he turned his bare back to the policeman); you may give us lashes with the sjambok."

A mighty impression was made. A victory was gained. The policeman said: "I believe you are Christian boys. I can trust you." That night after sundown, the boys with their burdens were joyfully on their way.

Obviously, such men and women as these (and there are thousands of them today in Central Africa) are thoroughly and soundly converted. They are not "rice Christians." Indeed not! They understand what they believe, and why they believe it.

Before baptism and entrance into church fellowship, they remain in the Bible class from one to three years, according to the field and the conditions to be found. They are given ample time to show the fruits of the Spirit. They must show that they are really in earnest. After this they are carefully examined by both native and European ministers. Those found unready remain in the class a longer period. An attempt is



GOD'S GARDEN

N. P. NEILSEN

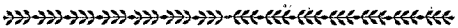
THE vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. The church of God is a garden. The members are plants therein.

Not all flowers are alike. Some are yellow, while others are white. Some are red, while others are blue. Yet the same sunshine paints them, the same sky bends over them, the same rain bathes their leaves, and the same dew kisses their cheeks. If all flowers were of the same hue, we would tire of the uniformity.

God never made two persons exactly alike. Not all can be roses in God's garden of humanity, else there would be no pansies or lilies. If the Lord has made you a morning-glory, be not anxious to be a rose. God will take all of us, with all our differences, and make one complete whole in the landscape design of His church.

Harmony is the great essential. The same gift has not been given to all. We should fill our own place, and not despise others because their lives may not be of the same shade or tint with which our lives are embellished. Our own plan, even though it may be ideal, may perhaps need to be changed somewhat to harmonize with the plans of others in order to form a perfect design.

Some flowers are more noticeable than others because of their brighter colors, yet we admire the delicately painted ones. Perhaps we may be less attractive and not receive the attention that is given to others, but let us be glad in the thought that we are flowers in God's garden. We may fill the atmosphere around us with the fragrance of our lives. Though perhaps unnoticed, we may still be a part of the harmony scheme our Maker had in mind for the beautifying of His church. A harmonious blending of all the differences in the church is God's great plan. Let us be content to know that He desires to place each flower where it will harmonize the best and add the most loveliness to His garden. He is the great Landscape Artist. Let us trust Him.



ABOVE: A baptism in Northern Rhodesia of converts who have been in Bible classes two years.



LEFT: Two African chiefs who suffered bitter persecution upon accepting Christ. They nearly lost their chieftainship, but because of their integrity they won out. Seated is a veteran missionary.

made to do work which will stand, and be a credit and strength to the cause of Christianity. The result? At least 85 per cent remain loyal and true, developing into earnest, loyal, devoted followers of Christ.

Such souls are precious in the sight of heaven. Truly, they are beacon lights, showing forth that the power of the gospel can give victory over the world, the flesh, and the devil. And when one hears them sing, "When the roll is called up yonder, I'll be there," he knows they are in deed and in truth children of God.

us have a few minutes to decide this matter." The boys retired a short way off and behind a bush upon bended knees decided that they would be loyal to the commandments of God.

Why GOD Made the SABBATH

How It Should Be Regarded

by F. C. GILBERT

GOD was under no obligation to create the world. He did not need to give life to man; He was no debtor. The reason why He created all things is given in these words: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:11.

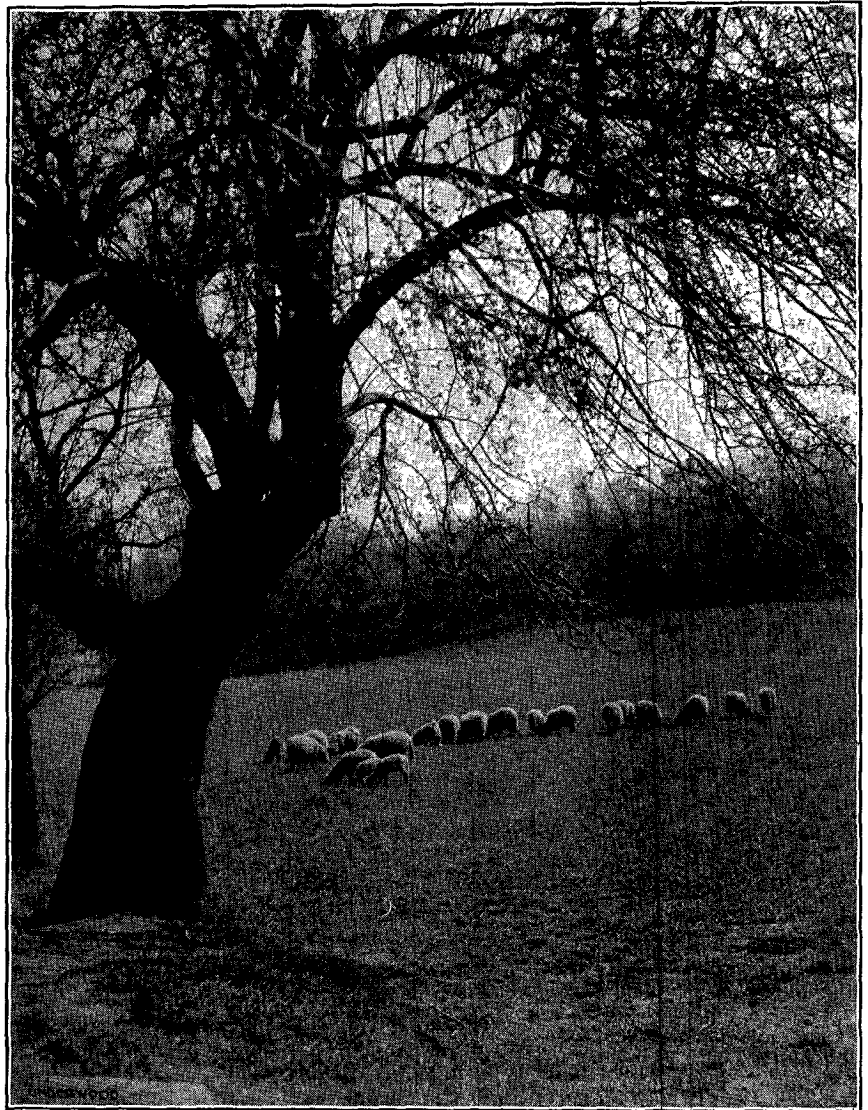
The pleasure of God is the pleasure of love; at the "right hand" of God "there are pleasures forevermore." Psalm 16:11. God is love; because He is love, He created life in order that others besides Himself might share His joys and pleasures.

God's motives are pure, holy, unselfish. He makes few demands, for He knows man's limitations. His desires in making requests of man are stated in the following beautiful language: "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." "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*?" Deuteronomy 6:24; 10:12, 13.

"For our good" and to "preserve us alive" are the reasons the Lord gives as to why we should obey Him and follow His counsel. Is it possible to conceive of more noble and holy objectives than these? What graciousness on God's part it is to manifest such supreme unselfishness, in order to benefit and to preserve mankind alive!

When Adam and Eve were placed in the Garden of Eden, the Creator freely and lovingly supplied every desire and need that their hearts could wish. The Lord said: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

With the whole beautiful world placed at man's disposal as a free gift, it would appear that the Lord could not have asked him for a lesser expression of devotion and loyalty to his Maker than this single request. Inasmuch as God assumed the responsibility for the care and maintenance of the world, in asking our first parents to show their loyalty and devotion to Him for the abundant bounties He so generously bestowed



"Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation."

upon them, He, in this one demand, was extremely lenient and gracious. Even the death sentence pronounced upon them, should they fail to comply with His wishes, was no arbitrary decree. The Lord was simply explaining to our first parents that, should they disobey Him, they would voluntarily cut themselves off from the Source of life.

Among the gifts which God prepared for man at creation was the seventh-day Sabbath. Our Saviour said: "The Sabbath was made for man." Mark 2:28.

He did not say the Sabbath was made *by* man; it was made *for* him. All the gifts and benefactions of earth were made for the good of man, by which he should honor and glorify his Creator. Man never created a single object; God made it all for him.

In order that man might understand how this sacred institution of the holy Sabbath should be observed the Creator must instruct him. We have little information in the forepart of the Sacred Scriptures concerning all the instruction given to our first parents, but in other parts of the Bible there is definite counsel as to how the seventh-day Sabbath should be regarded.

To the patriarch Abraham the Lord declared: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." "Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 22:18; 26:5.

While we do not have a record in the book of Genesis of the entire Ten

Commandments as delivered orally by the Lord to the Israelites on Mount Sinai, it is evident from the Scriptures that our first parents were cognizant of and familiar with the eternal and immutable principles of God's government.

Cain had knowledge of the sixth commandment. 1 John 3:12. Jacob was familiar with the first commandment. Genesis 35:2-4. The second commandment was well known among the patriarchs. Genesis 31:19-34. The antediluvians were well acquainted with the third commandment, for the world was deluged with violence because of man's profanity. Genesis 6:5; Matthew 12:34. The Lord declared that His servant Abraham observed all His commandments.

Commandment Well Known

That men were acquainted with the obligation to observe the fourth commandment, the seventh-day Sabbath, is evident from the following two experiences prior to the giving of the Decalogue on Mount Sinai.

When Moses demanded of Pharaoh that he should release the Israelites from their servitude, the king of Egypt made the following charge against Israel's leaders: "Behold, the people of the land now are many, and ye make them rest from their burdens." Exodus 5:5.

The word "rest" in this verse is *vay-ish-baa-tem* (and ye make them Sabbathize). The Hebrew word for "burdens" is *ma-siv-lou-say-chem*. Of the rendering of this latter word, Gesenius, Hebrew lexicographer, says: "Burdens, tasks imposed, heavy and oppressive labors."—*Hebrew and English Lexicon*, page 711.

In recording Israel's experience in Egypt, the psalmist says: "I removed his shoulder from the burden." Psalm 81:6. The word "burden" is from the same Hebrew root as the word "burden" in Exodus 5:5.

Of the tasks imposed upon the Israelites by Pharaoh, the Scripture says: "Therefore they did set over them taskmasters to afflict them with their burdens." "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens." Exodus 1:11; 2:11.

Before Moses and Aaron appeared in the court of Pharaoh they "went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed." Exodus 4:29-31.

It is evident from the foregoing testimony that these messengers declared to the Israelites God's requirements. The Egyptians had oppressed them most bitterly, and demanded of them daily rig-

orous tasks. Moses and Aaron communicated to these oppressed peoples the importance of sacredly regarding God's holy Sabbath, and they at once began its observance.

That the Israelites were made acquainted with the necessity of observing the Sabbath of the Creator while they were in Egypt is clear from an experience they had prior to receiving the Decalogue written on tables of stone by the finger of God.

In giving manna to the children of Israel, the Lord commanded them to gather a given amount each day of the week, sufficient for their daily need; but on the sixth day they were told to gather twice the amount for ordinary days. The command for this action is thus stated: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exodus 16:23.

Moses and Aaron had no communication with the Israelites prior to their meeting with the elders just before these leaders delivered God's message to Pharaoh, demanding the release of the Israelites from slavery. It was when Moses and Aaron met the elders of Israel that the Hebrews were made acquainted with the sacredness of God's Sabbath, while they were still in Egyptian bondage. The oppressed peoples were anxious for deliverance. They were told that they must observe the holy day of Jehovah. This they determined to do. As a result, charges were made by Pharaoh against Moses and Aaron that they caused the laborers to cease their hard, imposed burdens on the Sabbath day. The Israelites then resumed the observance of the seventh-day Sabbath.

Of the multiplicity of the Scriptures which clearly describe the observance of the Sabbath of the Lord, the following

testimony penned by the prophet Isaiah is pointed and specific:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58:13, 14.

Language cannot be more clear and definite than that in the above text. There are eight items mentioned in the afore-said scripture in regard to the proper observance of the Sabbath. 1. To turn away our feet from the Sabbath. 2. To call the Sabbath a delight. 3. To regard it holy unto the Lord. 4. To accept it as honorable. 5. To honor God in its observance. 6. Not to do our own ways. 7. Not to find our own pleasure. 8. Not to speak our own words.

In ancient times when a king conquered his foe in battle the vanquished was brought to the conqueror, and the latter would crush the head of his opponent beneath his feet. By this act, the victor not only declared himself conqueror, he also expressed contempt and disgust for the one at his feet. The Lord wants the children of men to take their feet off His sacred Sabbath.

The Hebrew word, *cha-fou-tsa-cho* (pleasure), means "to incline," "to be favorably disposed," "to favor," "to love," "to delight in." In order to observe God's holy day, man should not incline toward his own ways; he should not love or delight in the things on this day that he is accustomed to do on other days.

This day is to be observed holy unto the Lord. When God originally gave the Sabbath, sin had not entered the world. The introductory record of the Sabbath declares that the Lord made this day a holy day. It is to be kept sacredly. It is a different day from the other days of the week.



Coming Next Week

IN ADDITION TO THE REGULAR FEATURES:

THE PERIL TO LIBERTY	Charles S. Longacre
GOD'S WATCHMEN	Edwin R. Thiele
CAN NATURE BE CHANGED?	Meade MacGuire
CRIES HEARD IN HEAVEN	Mrs. E. E. Andross
THE WORST RELIGIOUS DECEPTION	M. L. Andreasen
THE CHANGING HOMES OF AFRICA	John F. Wright
THE SABBATH MADE FOR ALL	F. C. Gilbert
BELIEF OR FAITH?	G. G. Lowry

Putting Life Into Music Lessons

by LYDIA LION ROBERTS

MUSIC lessons and their practice will be more interesting to a child if various associations are formed to stimulate attention. Parents may help in this development of interest by watching in magazines and newspapers for articles or pictures connected with music in almost any form. Stories about old instruments, musical ceremonies in other countries, the discovery and compilation of folk songs, customs connected with music, and modern inventions or achievements in musical fields will all help to make music a more vital part of a child's life if the description or incident is told in words that the child can understand. To be of its greatest benefit to children music must be made alive, dramatic, and concerned with some other personal experience.

One mother made the home study of music more interesting by combining it with Bible stories during the bedtime story hour. She told her boys the story of David playing the harp to troubled Saul, and then cited modern customs of resorting to music for spiritual as well as physical refreshment.

The story of the fall of Jericho was used to illustrate a talk on trumpets and other brass instruments used by bands and orchestras. By looking in the Bible concordance for references, the children found verses mentioning the harp, cymbal, trumpet, viol, psaltery, pipe, and several other instruments. These verses gave them a clearer idea of life in those days of long ago. They better understood the distant background of music when they read "harp and pipe are in their feasts," and they "played upon an instrument of ten strings." It was illuminating to learn that at many gatherings the people sang and danced and "made music together" then as we do now.

One little girl who was very fond of singing but not as interested in practicing her piano lessons became alert and interested in all music as a happy adven-

ture when she learned how many times "song" and "sing" are used in the Bible.

"I didn't know people in the Bible ever sang," she said in surprise. "Have people always sung? Do they sing now in every land in the world?"

She was encouraged then to start on a long happy trail of exploring the music and songs of many countries and many ages. These were worked in naturally with her music lessons. Especially was she proud and pleased when her teacher taught her to play a simple accompaniment to a psalm that her mother was to sing.—*National Kindergarten Assn.*

Angels Still on Duty

(Continued from page 7)

seen by human eyes, had protected one of God's messengers. Experiences such as these stir our hearts, and we thank God for His miracles in mission fields and for the angels who are faithfully doing their duty. However, these experiences are only faint reminders of what God is doing in all lands for those who love Him; but sometimes in lands where His power has been permitted to perform the greatest miracles, eyes are so dazzled with many blessings that they fail to see the source of them—fail to see that Heaven has bestowed them.

Suppose the Unseen Watcher should today withdraw the blessings that come to us because of the love of God—blessings that were purchased for us on Calvary! Suppose He should call the angels home from their posts of duty in this world! What would it mean to us individually? To our homes? To our community? To our country?

Angels are still God's faithful messengers to men and women in all lands. They are ever busy ministering unto them according to their needs. Hebrews 1:14. So interested are they in the salvation of the lost that they rejoice when even one sinner returns to God. Luke

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15:7. Faithfully they guard those committed to their care; and accurate is the record they keep of their lives. Matthew 12:36. And when Jesus comes for those who love Him, the angels will have the joyous task of bringing the faithful of all ages from all parts of the earth to the great reunion of God's children. Matthew 24:31.

Generous Judgments

by R. S. FERNANDO

SOCIETY is fundamentally the great brotherhood of life, bound together by the ties of companionship in frailty, joy, sorrow, and experience. In such a brotherhood it is essential that those who constitute it should not be too hard upon one another. To disdain and to misinterpret is easy; to understand is not so easy. As we grow older, we find that our compassions have been far more just than our censures, and that our kindest interpretations of men and their motives have been the truest. Nothing will make us more charitable toward the faults of others than a careful consideration of our own. John Wesley, writing to a friend, said: "The longer I live, the larger allowance I make for human infirmities. I exact more from myself and less from others."

This is a mighty and searching utterance of the Great Teacher: "He that is without sin among you, let him first cast a stone." John 8:7. Every man has in his own life failings enough, sins enough, weaknesses enough. To describe truthfully the least portion of our own complex nature is well-nigh impossible; how, then, can we be masters in knowing the nature of our brother? Our Lord said, "Judge not, that ye be not judged;" by which counsel He meant: Do not look for evil things in others. Do not see others through the discolored medium of prejudice and unkindly feeling. Only the God who knows all things can adequately judge any man. It is written: "Vengeance is Mine; I will repay, saith the Lord." Romans 12:19. And again: "The

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Lord shall judge His people." Deuteronomy 32:36. It is a presumptuous thing for a finite and ignorant creature to usurp the divine throne.

The vilest man we ever met would probably awaken in us a deep pity if we knew all the circumstances that have contributed to make him what he is. Let us remember that when the Lord shall judge His people He will consider that this man was born in Babylon and that man was born in Zion. Psalm 87:4.

The story is told of a faithful dog which was left by its master to watch over a sleeping baby. While the master was away, a snake crawled into the cradle and the watchful dog attacked and succeeded in killing it. At even, when the master returned, the bloodstained dog ran as usual to welcome him at the gate. But when the master saw the blood spots on the dog, he concluded that it had killed the baby, and, without consideration, he killed then and there the faithful dog that had saved his baby's life.

Such an experience bids us pause in the hour of our harsher judgments. "God's all-seeing eye notes the defects of all and the ruling passions of each. Yet He bears with our mistakes and pities our weakness. He bids His people cherish the same spirit of tenderness and forbearance." "If we could read," says one, "the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility." Be as severe and critical with your own defective character as you please, but be lenient and courteous toward others.

Immortal Soul?

(Continued from page 9)

cursing God and their fate, but to no purpose. Such would entirely eclipse all the joy of heaven. To know that some loved one is in torment would make hell out of heaven for the best of saints. All that is noble in angels and men revolts at such a state of things. It must not be. And, thank God, it will not be. God has not limited Himself by creating man with an immortal soul. Such an idea finds no place in the Bible or in the mind of God. He has promised eternal life only to those who follow Him. In this we rejoice.

We gladly accept the doctrine taught in the Bible. Man is mortal; God is immortal. Man is subject to death; his only hope is in Christ Jesus. Life and immortality have been brought to light through the gospel. We may accept the life which God freely offers us, and with Him live forever. The Christian need not fear the valley of the shadow of death; he shall rise again; he shall live forever. Death and sorrow and sin shall be no more, but everlasting joy shall be his in the glorious kingdom of God.

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ROBERTS

SINCERITY NOT ENOUGH

by C. L. PADDOCK

A MAN named Ferguson, who lived in one of the large cities in the East, asked his wife to make him some pancakes. She liked to please her husband, and so made the pancakes for him. They didn't look right to her, so she ate a part of one of them to see what the trouble might be. She died a few hours later, for she had used insect powder instead of flour to make the pancakes.

This woman was sincere, as sincere as a woman could be, but mistaken nevertheless.

A short time ago I was talking to a young woman who planned to marry a young man whose religious beliefs were very different from hers. She was a Protestant and he was not. I told her she was taking a chance, for so often these marriages do not bring happiness to the contracting parties.

"But," she argued, "he is sincere; and, if anyone is sincere, he will get to heaven all right."

There is an east-and-west road in front of the house. Here is a man traveling this road, and I ask him where he is going.

"I'm on the road to New Orleans," he replies.

"But this road will not take you to New Orleans, my friend. This is an east-and-west road. If you follow this, you will land in New York or San Francisco," I suggest to him.

"Thanks for your interest," he answers; "but I am sure this road goes to New Orleans."

He had every appearance of being sincere. I think he felt sure he was headed for New Orleans. But was he? No, he was not. That road would not take him there. That he sincerely believed it would did not alter the fact. He might trudge it for months, believing all the while that he was nearing his goal, that he was making progress; but that would not make it so. While he sincerely believed he was headed south, he was going east.

The woman's sincerity did not prevent her being poisoned by the pancakes made of insect powder. The poor man, trudging the highway would never reach his destination if on the wrong road, even if he was sincere.

How many people today are depending on their sincerity to save them! Sincerely to believe error will result in disaster for any of us. To believe I am right when I am wrong will not save me from the consequences of wrongdoing. So many argue, "I am sincere in my religion, and that is all that matters."

The heathen is sincere as he worships his idols; but he is wrong.

There are millions of people today who sincerely believe that this world of ours will continue as it is for ages to come. The Bible says it will not—that the Lord is returning soon. The fact that they believe the world is to go on does not make it so.

Many have conscientiously, sincerely, regarded as sacred the first day of the week, believing it to be the Lord's Sabbath; but that does not make it so. They will not be freed from the results of transgression if they knowingly reject light. God says the seventh day of the week is the Sabbath. No matter how sincerely one believes otherwise, his belief will not change the fact.

A good many sincerely believe that the righteous go to heaven at death; but that does not assure them an immediate entrance into the better world. The Bible teaches otherwise; and sincerity does not alter the truth taught in the Bible.

Sincerity won't save me. It won't save you. The man going to New Orleans should have consulted a good road map; plenty of them were available for the asking. He might have known the right way. You and I ought to study our guidebook—the Bible—pretty carefully, and not depend on what someone says or on our sincerity. It is dangerous.