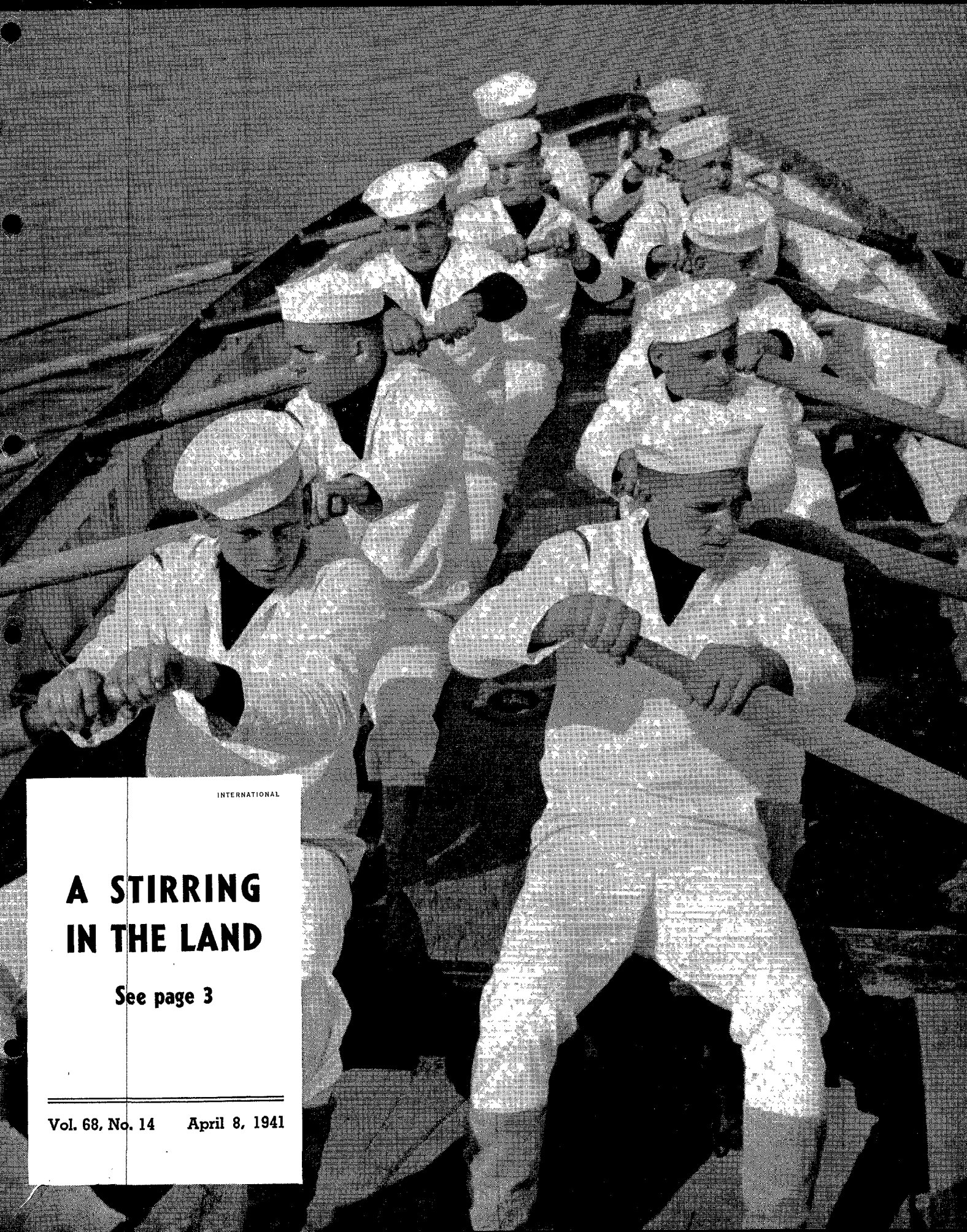


SIGNS OF THE TIMES



INTERNATIONAL

A STIRRING IN THE LAND

See page 3

Vol. 68, No. 14 April 8, 1941



INTERNATIONAL

A scouting plane hovers over a column of midget cars during army maneuvers at Fort Benning.



A WORD OF THANKS

DURING the past two months it has been our privilege to visit more than fifty churches in the eastern and southern states. This lengthy preaching tour carried us more than 11,000 miles from California to Maine and from the Canadian border to Miami, returning through Louisiana, Texas, and New Mexico. Many thousands of readers—and potential readers—of the *Signs of the Times* were contacted at the various services, and we were greatly cheered at their warm welcome and enthusiastic response. Annual subscriptions gathered

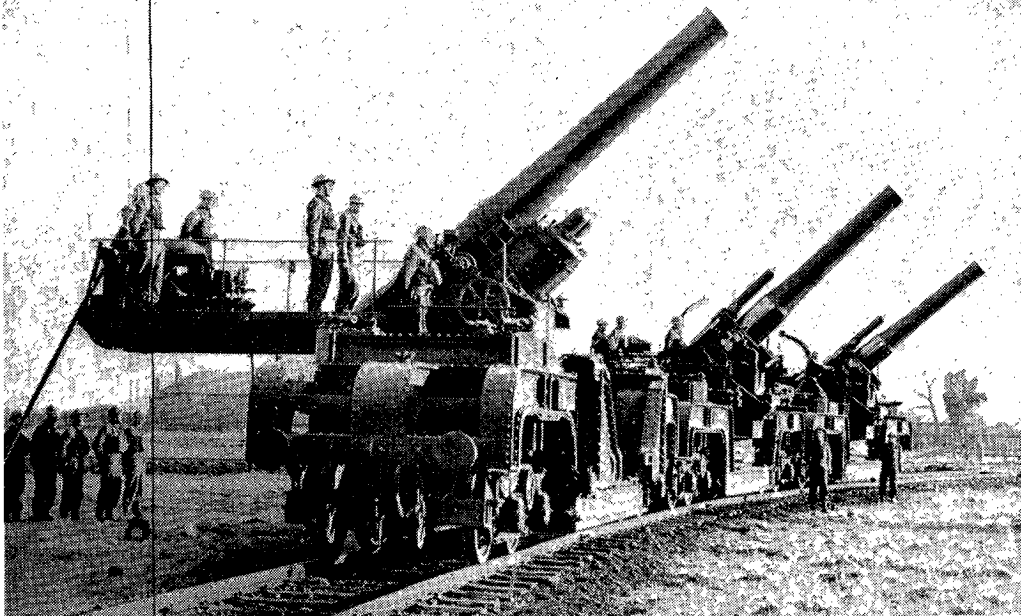
during this trip totaled well over 10,000, which is about ten per cent of our present circulation.

To all who contributed in any way to the success of this strenuous program, to church pastors, elders, deacons, and missionary secretaries, indeed to all who showed us kindness on the way, we would express our sincere thanks.

And while the mood of gratitude is upon us we would remember also all the good friends who have campaigned in the interest of the *Signs of the Times* these past few weeks, and especially those who have so generously pledged to assist in giving this journal in 1941 the widest circulation it has ever had.

Big guns on railroad mountings "somewhere in England" ready for any eventualities.

INTERNATIONAL



the flight of
TIME

A
SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

That this expectation will be realized we have no doubt. From all parts of America news reaches us of an ever-deepening interest in the message of the *Signs*, and an ever-increasing purpose in the hearts of our many friends to make the paper known throughout the whole country. Undoubtedly the hour has come to make America "*Signs* conscious." Let all who love its message work together to this end.

We believe there is a real need for a magazine of this sort in these dark and perplexing times. People everywhere are anxious about the future, worried as to what is going to happen next. They are searching hither and yon for an answer to their questionings, longing for a voice of authority to point the way. Such a voice is to be found in the prophecies of the word of God, and the *Signs* affords it the needed broadcasting facilities.

But not only are people eager for information today; they are even more hungry for spiritual food, for words of consolation and hope. And that is why this journal not only contains interpretations of prophecy and discussions on Bible doctrines, but an abundance of devotional material designed to speak directly to needy human hearts.

At this time of world confusion and disruption the true church of Christ is

SIGNS of the TIMES

to cry "mightily with a strong voice." Revelation 18:1. It will have a definite message to give; it will speak with sincerity and conviction; it will proclaim the truth with courage and confidence; it will warn against evil with holy boldness, and lure men from sin by love divine. To such a program is this journal dedicated. And may God make its voice ring loud and true in all the world through all the days to come.



A STIRRING IN THE LAND

THERE is a mighty stirring in the land. No one can travel across America today without sensing that something great is happening.

A slumbering giant is awakening, and buckling on his armor.

Everywhere, from the Pacific to the Atlantic, thousands upon thousands of men are in uniform. They are thronging the railroad depots, the trains, the street cars, the busses, and overflowing from innumerable camps into cities, towns, and villages in every state in the union.

Great military establishments are in process of construction. Naval training centers are alive with activity. Air fields are being laid out in western prairies, southern swamps, and eastern waste lands. Training planes fill the air with their busy hum, while the sound of steam hammers, blast furnaces, and buzz saws reverberates from coast to coast.

Money in seemingly unlimited profusion is pouring in a great green tide from Washington, not only "pump-priming," but raising the whole financial water level of the nation. Business is increasing, wages are going up, prices are rising. In city after city—as we have found to our cost—hotels are crowded to capacity, with every room reserved for days ahead, always an unerring sign of returning prosperity.

What does it all mean? It means many things. For one thing it indicates that America is entering a period of boom. There is no doubt about that. The pity is that it is an artificial boom, depending entirely on war business and borrowed money. Experienced businessmen are afraid of it. One whom we met in New York the other day expressed his belief that, whichever way the war may turn, America must expect another depression of colossal proportions.

Aside from financial considerations, however, this mighty stirring in the land means something else of very great importance. It means that America is now on the high road to world power—and is racing along it at full speed. With all

OUR COVER

This picture of apprentice seamen of the U. S. Navy bending to their oars in unison suggests the need of "pulling together" so necessary in every branch of national service in this critical hour.



RESURRECTION AND LIFE

THOSE who remember old London before the tempest of fire swept over it cannot but be grieved by the loss of so many of its beautiful, historic buildings. But other familiar sights have gone as well, including all the Mission Halls of that great philanthropic agency known as the East End Mission.

They had eight altogether, and all have been severely damaged or completely destroyed. In one of them, however, a beautiful thing happened, full of deep significance and hope.

This building, the old Central Hall, had been prepared for the Harvest Festival, and the rostrum and the windows were all decorated, in accordance with ancient custom, with fruit, vegetables, and sheaves of corn. Then came the bomb that suddenly turned that scene of beauty into an awful desolation. Afterward, through the gaping roof, came the rain, which only added to the wreckage. All seemed lost, and then,—

Some days later the superintendent visited the ruins. Picking his way through the piles of rubble and charred timbers he found himself at last by the broken rostrum, to witness the most inspiring sight of his life. For all around him the corn was growing, with green shoots lifting themselves up amidst the sodden debris.

The mission might be down, but its work would continue. Crushed to earth, it would rise again.

So will it ever be with the church of Jesus Christ. The gates of hell cannot prevail against it, for its living Lord is forever the resurrection and the life.

industry and labor organized to this end there is nothing now to prevent this great land from becoming, within the next two years, the most formidable nation on the earth. No country has such vast reserves of raw materials, such enormous, unlimited possibilities of expansion; and with its mines, its factories, its shipyards working at full blast, it can easily outstrip any potential enemy in this trial of strength and endurance.

And when we see this possibility—now so close and real that none can fail to perceive it—we are ready to hear the words of the prophet who said: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:12.

This is a prophecy of some of the very last things to happen in this old world. It is a prophecy concerning America, and it says that this nation will at some time exert a world influence like that of ancient Rome.

It is an amazing prediction, but how remarkably do we see the stage being set for its fulfillment in our day! Undoubtedly there are tremendous happenings just ahead of us, mercifully veiled by the curtain of the future. But that curtain is already folding back. May God help us all to be ready to meet the mighty issues of the closing scenes of time soon to confront us.

The amazing scene in North Africa as thousands of prisoners file across the desert after the fall of Bardia, Benghazi, and other cities.

INTERNATIONAL



GOD'S AMBASSADORS

by EDWIN R. THIELE



The Lord's prophets had warned Israel that because of their wickedness they would spend seventy years in captivity under Babylon.

THE primary work of the prophets was to bring about a reconciliation between heaven and earth. Those men who knew not God they endeavored to make acquainted with His love and goodness. Those who had rebelled against heaven, they endeavored to turn from their evil ways, back into paths of righteousness and obedience. Those who were passing through difficulties because of their allegiance to the cause of justice and truth, they encouraged to look beyond the evils of the present age, to a better and brighter day to come.

Over and over again do we hear the voices of the prophets raised in earnest and tender entreaty to the men of their times, trying to turn them from a course that was destined to end in certain disaster, and doing everything in their power to bring about a more just, peaceful, prosperous, and permanent order of life among the children of men.

To the men of his generation who had strayed far from the paths of rectitude and were bringing a speedy ruin upon themselves and their nation, Isaiah gave the following stirring appeal: "Hear the word of the Lord. . . . Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 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 1:10-20. Wiser or more fitting words than these have never been uttered. Better counsel has never been given. An acceptance of this admonition would have meant life to a

doomed people. Unfortunately the message was rejected, and disaster came.

Hosea likewise strove to bring his people back to the Lord and the paths of righteousness, pointing out the fundamental wisdom of such a course: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled. . . . So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off." "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 10:12-15; 14:1, 9.

Amos also pleaded with backsliding

The Christ of Calvary

ANNIE JOHNSON FLINT

Men preach today a crossless Christ,
A strengthless Saviour, vague and dim.
They will not see their sinful state;
They will not own their need of Him.
They will not know the Lamb of God,
Despised, rejected, crucified;
That were to humble into dust
Their boasted intellect, their pride.
Yet no man cometh unto God
Save by the Son alone, He saith;
The deathless life for which we long
Can only, ever, come through death.
Not Bethlehem, not Nazareth,
Stern Justice's lifted hand could stay;
To Calvary the soul must go
And follow Jesus *all the way*.

Israel to come to a realization of the disastrous consequences of her course, and to return to the Lord, who was willing to pardon and save: "Thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live." "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name." "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth." Amos 5:4, 8, 14, 15; 9:8.

In spite of all these earnest entreaties neither Israel nor Judah would listen to the voices of the prophets, and national ruin was the result. The prophets had foretold what would come unless the nation would amend its ways; they pleaded most earnestly for a course of reform before disaster overtook the land, but their messages were scorned, the prophets themselves were treated with ridicule and contempt, the God of Israel was forgotten, and His standards of righteousness were cast to the winds, and as a result the nation perished.

But even when Israel and Judah no longer existed as nations, a remnant people still remained, in subjection to an alien rule. To these again came the voices of the prophets, with the same tender, stirring appeals to return to the Lord, who was still the one hope of the world: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. . . . It is good that a man

should both hope and quietly wait for the salvation of the Lord. . . . For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men. . . . Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens. We have transgressed and have rebelled: Thou hast not pardoned." "Remember, O Lord, what is come upon us: consider, and behold our reproach. . . . Thou, O Lord, remainest forever; Thy throne from generation to generation. . . . Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old." Lamentations 3:22-42; 5:1-21.

Zechariah was one of the last prophets of the Old Testament period. The Hebrews had been carried into Babylonian captivity. It would have been an easy

thing for them to be completely absorbed by their captors, and for their national identity to utterly perish. But among the sons of Israel were a few in whose hearts still glowed the same love for the God of their fathers, in whose souls still burned the old passion for righteousness, purity, justice, and truth, and who still envisioned the day when there would be a return to the Lord and a universal compliance with His ways of righteousness and peace. Zechariah was one of the men with such a faith as this. He longed to see his own people return to God. He longed that the solemn messages spoken by the prophets of old should now at last be heeded, and that there might be a restoration among men of the ways of justice and truth. As a prophet of the Lord, this was the burden of his message, and it was toward this end that he directed his appeals.

"The Lord hath been sore displeased with your fathers. . . . Turn ye unto Me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

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: but they did not hear, nor hearken unto Me, saith the Lord. Your fathers, where are they? . . . Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us." "Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? . . . Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor." "These are the things that ye shall do; Speak ye every man the truth to this neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil

(Continued on page 14)

TRANSFORMED

From Death Unto Life—4



How God Can Change Men

by MEADE MACGUIRE

THERE is another aspect of this miracle of the new birth that it is important to understand. The apostle tells us to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." This we understand to mean a definite and determined renunciation of that fallen, carnal, degenerate nature which is the source of sin in our lives. Then he exhorts us to "put on the new man, which after God is created in righteousness and true holiness." How this is to be done is expressed in the verse between these two, "And be renewed in the spirit of your mind." Ephesians 4:22, 24, 23.

It is really in the mind that the miracle of the new birth takes place. The old fallen nature is the mind corrupted and dominated by the deadly disease of sin. So the scripture says: "To be carnally minded is death; but to be spiritually minded is life and peace." Romans 8:6. It is clear, therefore, that to pass "from death unto life" is to exchange the natural, or carnal, mind, which is death, for the spiritual mind, which is life.

This is emphasized in another scripture: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2. Here is required a complete change of the mind in regard to two things. The natural mind is conformed to this world. Its interest centers in the appetites, fashions, pleasures, and ambitions of this world. The new mind centers in the will of God. Its motives and purposes are in full harmony with the divine will.

This change is here represented by the significant word "transformed;" we are to be transformed by the renewing of the mind. To transform is defined as "to change the form of;" "to change in outward shape or semblance; as, a caterpillar transformed into a butterfly." This serves as a good illustration of the change from the old nature to the new. Again the scripture says: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Romans 1:28. Everyone who has not been born again has a carnal, or reprobate, mind, and "to be carnally minded is death," "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:6, 7.

A great many people profess to be Christians and unite with the church, who apparently still have a carnal mind. That is the reason it is hard for them to give up the things of the world. They complain that "it is so hard to be good." Surely a caterpillar could not be a butterfly merely by professing to be one or trying to act like one. But the caterpillar is transformed—it becomes a butterfly. If you have the caterpillar mind,—if you still love the fashions, and amusements, and perverted appetites of the world,—do not try to deceive yourself and others into believing that you are a butterfly. Be sure that you have been "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"They that are after the flesh do mind the things of the flesh." Romans 8:5. The

one who has not been renewed in the spirit of his mind is interested in the same things that occupied his mind before he made a profession of religion. "To be spiritually minded is life and peace." The things which were once uninteresting are now the joy and delight of his life.

A few years ago I met a native in one of the islands of the East Indies. I was impressed by his ringing testimony of gratitude to God for deliverance from degrading vices, and for the peace and joy of the Christian life. I learned that a few years before he had been known over the city and surrounding country as "the king of the drunkards." There was much drinking in the country, and that title was quite a distinction. Then he heard the gospel of Christ, and passed "from death unto life." Shortly after he united with the church one of his old companions came and invited him to have a drink. He declined, saying that he did not drink; but the man only laughed, and reminded him of the many times they had drunk together. Finally his friend drew out quite a large sum of money and offered it to him if he would drink. But this former slave of drink had been transformed by the renewing of his mind, and with a smile he said: "Thank you, but you may keep your money, for, in the first place I have no desire for drink any more, and in the second place I have something in here now [placing his hand over his heart] which satisfies me far more than drink ever did."

I believe that simple child of the islands had been born again and had passed "from death unto life."

Heroes

OF THE CROSS

*God's Watchcare
Over His
Faithful Messengers*

by

MRS. E. E. ANDROSS



The same love that prompted Paul to suffer privations and persecutions that he might preach the good news is to be found today.

WHEN Andres Perez, a onetime saloonkeeper, found Jesus he thought that he had no talent for service. So he decided to work in a mine. The mine was wrecked by fire; then he felt that God was calling him definitely to soul-winning work through the sale of books.

"But," he argued with himself, "how can I sell books, not knowing how to read them? How can I present them to the educated? How can I write the customers' names, not knowing how to write my own?"

"However," said L. L. Grand Pre, in telling us the story, "Andres's decision had been made. He had found in Jesus a Saviour from sin, and there burned in his heart an unquenchable desire to help save others. So, with the little money he had, he went to the city of Jalapa, taking his twelve-year-old daughter along to fill out his orders for him.

"Their money gave out. They had no food. And there was nothing to send to the wife back home, who was so eagerly waiting for word from her brave husband, and so earnestly praying the while. Andres Perez and his daughter spent a night in prayer. The next day he sold three books for cash; he was able to send fifteen pesos to his wife, and have enough left for expenses." He had proved the Lord, and found Him true! He was greatly encouraged.

"When it became too hard for me," said Andres Perez when praising the Lord for that experience, "God demonstrated His great power and His wonderful love. Glory to His name! Again I promised Him that so long as He gave me life, I would carry His message to others, notwithstanding illness, deprivation, and calamity; and that with His help I would teach my children to con-

tinue as loyal soldiers of Christ. When called at last to lay down my arms, I desire by His grace to be able to say with Paul, 'I have fought a good fight.'"

While attending a general meeting in

Salvador a few years ago I met a humble man who, the mission superintendent said, was one of their most successful missionaries. That brother traveled from place to place, selling merchandise from the pack he carried on his back. Although he was unable to read, his Bible was his constant companion, and as he showed his wares to the people he sought opportunity to tell them about Jesus. He had many important passages in the Bible marked in a way that he could identify them, and frequently he would ask people to read texts on the topic discussed. Thus, in spite of his inability to read, this man, burning with a desire to save souls, sowed the gospel seed that grew up to yield an abundant harvest.

On one of Pastor George Nickle's visits to a village up near the headwaters of the Magdalena River, he was vividly reminded that he had both friends and foes around him. It took him several days on horseback to reach that far-off village; but finally he could see in the distance the church steeple of the little town. Soon a man on horseback came out of the cloud of dust ahead of him. It was Don Polo, the hotelkeeper, who had come to meet him, for the friend to whom the telegram had been sent was out of town.



GENDREAU

The LITTLE THINGS

INEZ BRASIER

THE sun, nearing its setting after a heavy shower, touched the grass of the hillside, changing it to a carpet of living green. I, who had sought the quiet place to find peace from the wear of little things, marveled at the lovely green miracle of spring. I thought of the Saviour's tender chiding in the long ago, "If God so clothe the grass of the field,"—and He had clothed it with heaven's most restful color,—"shall He not much more clothe you, O ye of little faith?" Matthew 6:30.

I had trusted the Father in the great crises of life. I had known His manifest guidance in important decisions, and had felt His loving sympathy in dark hours of grief. But now, when little things were as a storm about me, I had allowed them to overwhelm me, forgetting that the One who cares for you and me in the greater

things has an even more tender care for us in the little things. How well He knows their power to come between Him and His children!

The little things! They seem so insignificant to bring to His notice; but the God of the great universe is also the One who spread the carpet of living green upon the hillside. He who tints the flowers for our enjoyment, shall He not have a care for the little things that wear upon us so? Nothing, no matter how trifling, that concerns His child is too small to be noticed by our heavenly Father. The food, the shelter, the clothes we need, are not unnoticed by His great heart of love.

"Peace I give unto you," He tells us; but only as we leave with Him the little things, as well as the great, may we know that peace.

Pastor Nickle was surprised and a bit uneasy when he saw that Don Polo was carrying two revolvers. That was one more than usual.

At the hotel, however, he received a hearty welcome; and the little group of Adventists in the village were also delighted to see him. But he noticed that they hesitated to have any service, and also that they watched the doors rather nervously. After much questioning, Pastor Nickle learned that the priest of the village had decided that anyone attending the Adventist meetings would be excommunicated, so most of the businessmen were afraid to be seen talking to him. He also learned that it was because of fear that he would be waylaid that Don Polo had come out to meet him, and had armed himself with an extra revolver. By the last of the week, two colporteurs arrived to deliver books that had been ordered.

Sabbath morning the workers prepared for a baptismal service; but, learning that the priest was determined to hinder them from having it, they went out one by one in different directions, and met at a distant point. There they remained through the day for a blessed time with the Master. It was late in the afternoon when they returned to the village. Of the climax that came that evening Pastor Nickle said:

"By night there were strange whisperings around. The very air seemed possessed with demons. We [the two colporteurs and himself] were preparing to take leave early Sunday morning. While we were finishing packing our saddlebags, in walked a young man, known in the village as Pacho. Crossing the room, he stopped in front of the little window opening on the street. His face held a queer expression. I inquired about the cause for it. He silently pointed out into the street. It was a bright moonlight night, and how great was my surprise when I saw in the space in front of the hotel a crowd of no fewer than three hundred persons. So silent were they that we had not heard them approach.

"What does this mean, Pacho?" I asked. He replied, "They have come to take you; but don't be afraid." Then he turned to the mob outside and tried to persuade them that they were wrong in coming to do violence to us, that we were respectable persons, and had a perfect right to be there. At length the leader of the mob boldly announced that he had come for blood, and he expected to get it. Pacho replied: "If you have come for blood, take mine first."

"I stepped up to the window, but Pacho pushed me back. We then blew out the candles in our room so they could not see to shoot at us. A terrible uproar followed. I never before had heard such yelling and cursing. Surely the

air was full of evil spirits; but the Lord's angels were there too. As the mob grew, the noise increased in volume. One by one the believers joined us through a secret passageway until all save one young man were inside, ready to die with us if need be."

The missing young man, whose name was Angel, soon arrived. He had learned that five state police, passing through that section, were staying in town that night, and he had gone to call them to take charge of the situation. In a short time they appeared on the scene. After they had examined the papers of Pastor Nickle and the two colporteurs, they went out and, getting the attention of the mob, courteously explained that the three strangers had proper papers, and that it was very discourteous to molest them in this way. The men replied with a shower of stones, and cursed the police, who sought shelter again in the hotel.

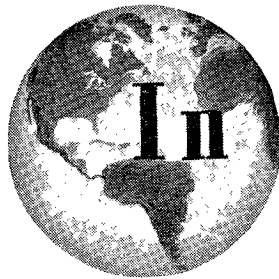
Evidently the mob seemed more determined than ever to carry out their threat. For three hours that tense situation had continued. The police suggested dispersing the mob by shooting into the crowd, but Pastor Nickle begged them not to. They said they would make one more attempt, and if that failed they would shoot. Again the policemen ventured out; finally, when the men in the mob learned that there was danger of being shot if they failed to disperse im-

mediately, the crowd began to melt away.

Within five minutes after that speech there was no mob. The missionaries thanked God for bringing those policemen to the village for that hour of need, and for using them to spare their lives for further service. As the tranquil moon shone brightly on the deserted street, a few prominent citizens of the village came to the hotel to express their regret for the events of the evening. The remaining portion of the night passed quickly, and soon the weary travelers, with hearts overflowing with gratitude for the privilege of serving a God who could care for His workmen, hastened on to tell others the good news of salvation.

Today, as in the past, heroes of the cross in all lands are on fire for God. The same love that constrained Paul prompts them to share with others the good news of salvation. 2 Corinthians 5:14. Their eyes are fixed on Jesus. He is their example. When He grew up in Palestine, all the opportunities of life lay before Him. He had the ability to amass great wealth. He might have revealed marvelous scientific truths. He might have attained great renown in the religious or the political life of the Jewish nation. There were pleasures in those times also that were absorbing

(Continued on page 14)



In the

NEWS

by DONALD W. McKAY
Our New York Correspondent

PUBLIC HEALTH PROBLEM NO. 1 Alcoholism is the greatest public health problem at the present time which is not being systematically attacked, declared Dr. Winfred Overholser, superintendent of St. Elizabeth Hospital, Government institution for the mentally ill.

More than 100,000 persons are suffering from alcoholism in the United States today, he said. Yet in all but the largest cities, practically the only institution in which an acutely intoxicated person may be cared for is the local jail.

MASS MIGRATION "The greatest mass migrations the world has ever known are occurring in our time," writes *Science News Letter* of Washington, D. C.

"In China alone, the Japanese invasion is credited with driving millions of refugees westward into China's interior. Forty million Chinese have moved since the invasion started.

"This twentieth-century Oriental migration dwarfs all giant armies and hordes in past history, from Xerxes to Genghiz Khan.

"To that unimaginable wave of Chinese must be added millions of Europeans left homeless or stranded by wars."

DANGER OF EATING PORK Prof. Thurlow C. Nelson, of Rutgers University in New Jersey, before a meeting of the American Association for the Advancement of Science, declared every seventh to tenth garbage-fed pig slaughtered in this country is infected with a worm most dangerous to man.

"Humans eating the meat of such animals," he said, "unless thoroughly cooked, may develop the serious and often fatal malady, trichinosis. Federal health service estimates show that the trichinosis problem involves some 17,000,000 people, several hundred thousand of them suffering the disease, and probably several thousand dying from it annually."

THE remarkable story of the opening of the seven seals is found in the fourth, fifth, and sixth chapters of the book of Revelation.

Chapter four contains the introduction. John sees a door open in heaven, and hears a voice saying, "Come up hither, and I will show thee things which must be hereafter." Immediately John is "in the Spirit," and a view of heaven is given him. In chapter five God the Father is seen seated on the throne, having in His right hand a book sealed with seven seals. An angel proclaims with a loud voice: "Who is worthy to open the book, and to loose the seals thereof?" No one is found worthy to do so, and John weeps because of this. One of the elders, however, comes to him and tells him not to weep, for the Lion of the tribe of Judah, "hath prevailed to open the book, and to loose the seven seals thereof."

As John turns to see who this Lion is, "lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne." Revelation 5:6, 7.

The Lamb now proceeds to open the seals one by one. As He opened the first one, "I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Revelation 6:2.

When He opened the second seal, "there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Verse 4.

When the third seal was opened, "I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Verses 5, 6.

When He opened the fourth seal, "I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Verse 8.

The common Protestant interpretation of the "seals" is that they represent seven eras in the history of the church, from the time of Christ until He shall come again. With this view we agree.

Whenever the Bible presents a symbol or a prophecy, it also gives an explanation

The Mystery of the SEALS

What Happened



by M. L.



"He went forth conquering, and to conquer."



"There was given unto him a great sword."



"I beheld, and lo a black horse."



"His name that sat on him was Death."

His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God." Revelation 19:11-13.

The First Seal

It will be noted that the symbol as given under the first seal is again shown here, namely that of a white horse and rider. His vesture is dipped in blood, and "His name is called the Word of God."

According to this, the rider on the white horse symbolizes Christ, or the Word of God, going forth "conquering, and to conquer." This was specially true in the early years of the church. The gospel as preached and taught by Christ and the apostles was pure, free from any admixture of human doctrines.

The Second Seal

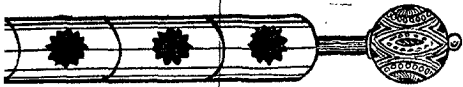
The second seal presents a different picture. The horse is now not white, but red. Also the rider does not go forth "conquering, and to conquer," but goes out to "take peace from the earth, and that they should kill one another."

How literally this was fulfilled in the history of the Christian church during the decades and centuries following the apostolic age! Paul says that after his departure men should arise from among the Lord's professed followers who should not spare the flock, but be as "grievous wolves," and speak "perverse things, to draw away disciples after them." Acts 20:29, 30. This was fulfilled in the rivalry of the different bishops who arose in the principal cities of the Roman Empire. Not satisfied with the title of elder or bishop, which Christ had given them, they sought to gain pre-eminence by taking to themselves titles and honors not warranted by the word of God. It was specially the bishops of Rome, Alexandria, Jerusalem, and Constantinople who offended in this particular. Each tried to outdo the other.

tion and a key to the symbols used. In the nineteenth chapter of the book of Revelation we find the key which opens to us the truth of the seven seals: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

TEN SEALS

They Were Opened?



DREASEN

The controversy as to who among them should be the greatest resulted in schisms and divisions. Through a series of events, the bishop of Rome at last gained the pre-eminence by means of Justinian's support, A. D. 533. Three quarters of a century later, 606, the emperor Phocas substantiated this position by giving "imperial recognition to the primacy of the Roman see," and confirmed the bishop's exclusive right to the title of papa, or pope. It was only, however, through much strife and bloodshed that the decision was arrived at. This is symbolized by the red color of the horse.

The Third Seal

The third seal represents the third era in church history. It is symbolized by a black horse. The time covered by this seal is ordinarily spoken of as the Dark Ages; and dark, indeed, they were. The papacy reigned supreme. Right was in the dungeon, and might was on the throne. Darkness covered the earth, and gross darkness the people.

It was an age of ignorance and superstition. Few copies of the Scriptures were in existence, and these copies were in the Latin, Greek, or Hebrew languages. Very few, even of the priests, could read them. Having no access to the word, and no enlightened teachers to teach them, it is not to be wondered at that the people were in gross darkness. A few examples may serve to illustrate conditions:

The church taught that it was meritorious to perform good works, and that these would enhance the soul's opportunity of entering into heavenly bliss. Even as early as the time of Constantine the Great, pilgrimages were made to the Holy Land as an act of penance. It was the mother of Constantine the Great who first conceived the idea that it might be possible to find some relic from the time of Christ. She thought that she might even find the cross on which He was crucified. The Jews had long since been driven from Palestine, and Arabs and other peoples were now in possession of

the land. The journey was difficult and dangerous, but this only added to the merit of undertaking it.

When the mother of Constantine arrived at Jerusalem and made known her wishes it did not take the people of the land very long to conclude that it would be profitable for them to find some kind of cross that could be palmed off as the original. Hence, in due time such a cross was found. Indeed, three crosses were found, said to be the ones upon which Christ and the two thieves were crucified. Through a miracle, so it was said, God showed the mother of Constantine which cross had stood in the middle, and great was the joy of Christendom when it was announced that the true cross had been found.

Not only was the cross "found." When

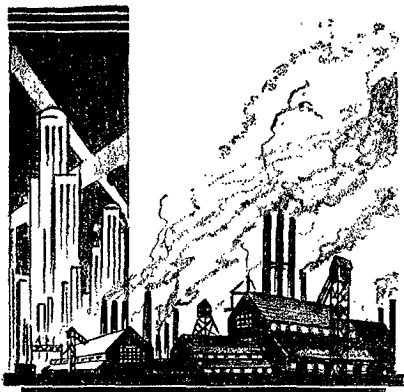
the people of Palestine understood that pilgrims were in search of relics, they were quite willing to supply, for a consideration, whatever relics were desired. Thus it came to pass that the hammer which Christ used when He was a carpenter was supposed to have been discovered, as were also His saw and square. Not only that, but the cup used at the Last Supper, as well as the table, appeared. The "genuine crown of thorns" was also produced; so was the handkerchief with which Christ's face was wiped as He was carrying the cross to Calvary. A pilgrim needed but to state his wishes; if he had the necessary money, the article would be found. Thus the papal church came into possession of many of the relics of which it now boasts.

(To be continued next week)

Junking the Morality of Our Fathers

by DONALD F. HAYNES

(Given over Station WTJS, Jackson, Tennessee)



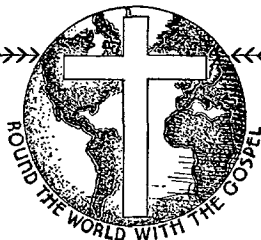
sand years, which should have vastly improved their ability to get along together in the family of nations, the family is fighting within itself with a fierceness, a brutality, and a total lack of moral restraint heretofore thought of only in connection with the animal kingdom. And more and more that strife among the nations is extending its lines to envelop the entire family circle.

Because of the greatly improved conditions under which men and women now live there are some who teach and preach that the world itself is growing better and better, and that as a consequence the very kingdom of God is being ushered in right here in the world; that is, civilization and respectability are mistaken for Christianity. Refinement of manners is mistaken for a change of heart. Exterior forms and ceremonies are mistaken for obedience to the law of God. Conformity to human standards, as expressed in creeds, charters, and constitutions, is mistaken for conformity to the will of God as expressed in the Scriptures.

This man-made idea runs directly contrary to the teachings of Jesus, who said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory. . . . Take heed to yourselves, lest at any time your hearts be overcharged with sur-

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SACRIFICIAL GIVING



*Native Christians
Show the Way*

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

“MISSIONS? Give to missions? Absolutely not! I wouldn't contribute *one penny* to foreign missions! Don't believe in the program. Why should we waste our good money trying to convert the heathen? It's all nonsense to send missionaries abroad. To many of them it's just a joy ride. I don't see any light in it; and, furthermore, I won't give my hard-earned money toward that kind of endeavor. My doctrine is: Do your missionary work at home; let the heathen remain as they are.” Such were the remarks made to me some years ago by a prominent businessman.

Fortunately all do not feel thus toward missions. There are thousands in every walk of life who still believe in, and help support, both home and foreign missions as a vital part of the great gospel commission. In fact, they count it a privilege to give toward the advancement of such a glorious cause.

However, be that as it may, the question with which we are concerned at the moment is: What do the native believers give toward the work of the gospel among the heathen? Are they merely “rice Christians,” enjoying the loaves and fishes as long as they last, or do they take an active part in helping promote the cause of missions? What is the African Christian actually doing today to help finance the evangelical, educational, and medical work being conducted for his benefit as well as for that of the heathen who yet sit in darkness?

The observations here given are based upon actual experiences I have both seen and heard, and not upon the views of others.

Four years ago it was my privilege to assist in establishing a mission in Central Africa just north of Lake Tanganyika, and never will the thrill of that occasion be forgotten.

From the very outset everything seemed definitely against the idea. The chief in charge of the territory did not want a mission. The European administration told us that on several occasions the people had openly rebelled against law and order; they were so savage it would be unwise to establish work among them. Every way we turned,

“lions of discouragement” loomed before us; but we were not to be defeated, and at last His Excellency, the governor of the territory, granted us the desired permission to locate in that district.

Since then the years have brought their problems, perils, difficulties, and triumphs.

In June, 1940, my travels again took me into that country. What a lovely spot one now beholds! Nestled among the towering peaks of the majestic mountains, pinnacled on an advantageous point, are found the mission home and church. For many miles they can be seen from the four points of the compass. Surely to many a poor, wayworn, benighted heathen traveler this little settlement has proved a brilliant beacon light; to many it has become a haven of refuge.

Our visit brought us to the third annual camp meeting at this place. More than 1,500 persons were assembled, the majority of whom were Christians and members of the Bible class. Four years ago they were wrapped in filthy animal skins; now they were clean in person and in dress. With real heartfelt worship

they took part in the Sabbath school exercises. Following the preaching service, hundreds stood to reconsecrate their lives anew to Jesus, while forty-eight came forward to surrender their old ways and to give their hearts to Christ for the first time.

All this was most encouraging; but there was another interesting side to the picture. That afternoon an appeal was made for an offering to help support and carry forward the work of sending the good news of salvation to others of their tribespeople who are still in heathen darkness.

Did they respond? You should have seen what took place! Those dear people came forward and laid upon the table 2,277 francs in actual cash, as compared with their offering of 1,124 francs a year before.

Naturally, at first thought this may seem to you to be a small and insignificant contribution. But do not draw too hasty a conclusion. A day's wage in that country averages from one franc to one franc fifty centimes for hard labor. The present rate of exchange offers forty francs to one dollar United States cur-



Produce is freely brought that the gospel may be sent to those not yet enlightened.

rency. Think of it! One dollar a month as salary for an able-bodied day laborer! And when a group of 1,534 people contribute in one offering the sum of 2,277 francs, well, to me, it was another miracle of God's saving grace. And aside from this offering they bring in their tithes and Sabbath school offerings as the Lord prospers them.

Graſp it if you can! Only four years ago these folks were wild, raw, savage heathen. Now their hearts respond to the drawing power of a Saviour's love, and they give out of their poverty a thank offering to help send the light to other poor benighted souls. Such an act of sacrifice and worship should cause more enlightened and prosperous churches to think seriously.

The foregoing incident is not an isolated case. Scores of such instances have come under my observation. At a Sabbath school service at the Songa Mission in the South Congo the superintendent's wife directed my attention to one boy who was bringing his offering. His face bore heavy tribal marks. His teeth had been filed to points. Only one and a half years before he had come from a cannibal tribe. Now he lays his offering for the Lord's work on the table. How much? One day's salary is the amount. Yes, that's all! He had been giving it



To the camp meetings are brought many offerings like these to assist the gospel work.

each week for six months. His wage was twenty-five cents a week. Out of this he paid one tenth as his tithe, and then contributed a day's wage for his offering. "What an example of humble, faithful stewardship!" I thought to myself. If every Christian around the great circle of the earth gave in the same spirit, in the same proportion, in the same cheerful manner, foreign missions would move forward with unprecedented rapidity.

Seventh-day Adventists believe in and practice the Bible system of tithes and offerings; that is to say, each member received into church fellowship is earnestly counseled to follow the plan, for it is the Bible plan. The tithe (a tenth of one's income or increase) is used to

support the gospel ministry; while free-will offerings are used to support both home and foreign missions. And when the heathen are converted and received into church fellowship, they are instructed and counseled to follow the same system.

Is the plan working? Let us see. Not many months ago, during 1940, a native pastor in Southern Rhodesia went into a certain district to receive the tithes and offerings. Coming to one church member, he said: "I have come to help you tithe your cattle for the year." A herd of seventy were rounded up. All passed under the rod (this was following the old Biblical custom), and seven oxen were taken out and driven to the mission to join twenty others waiting to be sold, credit being given to the tithe fund. These oxen would bring from ten to twenty dollars each—the total would be the man's tithe. In like manner the pastor went from village to village helping all other members of his parish to tithe their cattle, sheep, goats, and farm and garden produce. Thus you have the answer; the plan really succeeds.

Over in Northern Rhodesia, we can refer to but one instance. In the Demu Mission territory a goal of \$300 had been set to apply on the native field budget during 1940. With a will the people set themselves to meet it. By the end of May their receipts were a little more than \$450, and they expected to double their goal by the end of the year.

In several of the older mission territories it is the aim to reach full self-support in the native department by the close of 1942. Toward such an end most

(Continued on page 12)



CHRISt was a miracle worker. Thirty-five miracles find place in the New Testament record as wrought by Him. Twenty of these were over disease, seven over the things of nature, five over devils, and three over death. Only one was a miracle of destruction—that on the barren fig tree. This last miracle was wrought to show the worthlessness of human pretensions to righteousness.

In His first miracle—the water turned into wine—Christ demonstrated His power over inanimate nature. In His second, the healing of the nobleman's son, He was the Great Physician and showed His power over disease. His third miracle, the miraculous draught of fishes, gave demonstration of His power over animate nature; while the fourth, casting out devils, told of His power over demons. Finally in the resur-

The MIRACLES of JESUS

by ROBERT HARE

rection of Lazarus He is seen to be Lord of both the living and the dead, with power over death and decay.

None of Christ's miracles was wrought for gain. No charge was ever made. None was wrought for the praise of men or publicity. In all His work there was a sweet self-forgetfulness. He thought only of the need that was placed before Him, and of the glory of God.

Not all the miracles wrought by Christ are recorded. The evangelist John tells of many which were not "written in this Book." But enough has been written to demonstrate our Lord's divinity and the supremacy of His power. The record has been made "that ye might believe that Jesus is the Christ, the Son of God." John 20:30, 31.

Dangerous days are yet before the people of God, and miraculous powers will yet demand the world's attention. Christ

warned of false prophets who would show "great signs and wonders" in order to deceive. Matthew 24:24. Satan is yet to gather to himself his utmost power, and then to work with all "lying wonders." 2 Thessalonians 2:9, 10. Deception is one of his master plans, and the Christian must at all times beware. Christ never wrought any miracles to astonish the world. He never will. But when these latter-day deceptions come, one great objective will be to astonish and deceive humanity.

In this world Christ still delights to work miracles, but they are chiefly miracles of transformation. He takes the rude, and refines them; the impure, and makes them clean. He takes the cross-tempered, and sweetens them by His love. Over the irreligious He breathes His Spirit of devotion, and they become worshipers of God. There are still thousands of living witnesses to the miraculous power of Jesus Christ.

BREAKS the SABBATH

—and the Penalty It Paid

by F. C. GILBERT

ISRAEL'S early march to the Promised Land through the wilderness found them violating God's holy Sabbath. Exodus 16:27-30. Within six weeks after the giving of the law on Mount Sinai the nation, with the exception of the tribe of Levi, turned to vile Egyptian idolatry. Exodus 32:1-6. Had it not been for Moses, the congregation would have been destroyed. Verses 9-14. On account of the people's repeated disobedience to God's commands, there were only two who entered the Promised Land. Numbers 32:10-13.

Shortly after the death of Joshua, the people forsook the worship of God and followed the customs of the heathen. Judges 2:11-13. For months and years at a time, the sanctuary of the Lord was neglected, and the Israelites served idols. Verse 17. While there is little record in the Pentateuch of the violation of the Sabbath in the wilderness and in the early days of Canaan, from the testimonies of later prophets it is evident that the Sabbath of the Lord was desecrated in the wilderness and in the Promised Land. Says the prophet:

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them." Ezekiel 20:12, 13.

It would appear from the record of the prophets that one reason for their not being permitted to enter the Promised Land was that of Sabbathbreaking. The prophet continues:

"But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had

In stern reproof to Israel because of their iniquity, Moses threw down the tablets of the law they had agreed to obey.



given them, flowing with milk and honey, which is the glory of all lands; because they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols." Verses 14-16.

Idolatry and Sabbath observance have no common ground. Whenever the people turned to the worship of idols, they abandoned the observance of God's holy Sabbath. Had the people of God faithfully observed the Sabbath, they doubtless would have influenced the heathen about them to worship the true God; but when Israel bowed down to heathenism, the name and sacred day of God were polluted and reviled in the sight of the heathen.

The posterity of the wilderness congregation followed in the footsteps of their predecessors; for the prophet testifies: "I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them; . . . they polluted My Sabbaths: then I said, I would pour out My fury upon them." Verses 19-21.

Apostasy Was Continuous

For upward of two centuries, from the time that the ten tribes revolted from the united kingdom in the days of Rehoboam, son of Solomon, until Samaria was captured by the Assyrian king in the days of Hoshea, king of Israel, heathenism was rampant among these northern tribes. From the Sacred Record it appears that each succeeding king outdid his predecessor in vile worship; and the monarch usually led the people in apostasy. For nearly two hundred fifty years the service of the true God was well-nigh extinct among the professed people of God whose headquarters were at Samaria. God sent prophet after prophet to check the Israelites in their downward career, but all to no avail. Such holy men of God as Elijah, Elisha, Ahijah, and others appealed to the people to turn from their evil ways and worship the true God and obey His commandments; but their earnest messages were apparently to no purpose.

God repeatedly appealed to His people in behalf of the holy Sabbath, the seventh day, by which they might know the true God, and show the surrounding nations that Israel were the holy people of the Lord. But this sacred institution the ten tribes cast aside; they engaged in heathen festivities, and they followed vile, idolatrous customs. By so doing they turned their back upon God, and refused to acknowledge that they were the people of the Lord. Jeremiah 32:32, 33.

During the century and a half that followed the captivity of the ten tribes, the two tribes failed to heed the counsel of the Lord, and to observe His commandments. There were a few kings of Judah, as Josiah, Uzziah, Hezekiah, who endeavored to stem the tide of evil which was coming in with tremendous rapidity. These good kings introduced certain reforms, with the hope that these reforms would be permanent.

During the century and a half that followed the captivity of the ten tribes, the two tribes failed to heed the counsel of the Lord, and to observe His commandments. There were a few kings of Judah, as Josiah, Uzziah, Hezekiah, who endeavored to stem the tide of evil which was coming in with tremendous rapidity. These good kings introduced certain reforms, with the hope that these reforms would be permanent.

The prophets repeatedly pleaded with Judah and Benjamin to reform on Sabbath observance. The blessings assured to their forefathers at the beginning of their national existence would be repeated to the descendants, if only they would guard the Sabbath of Jehovah from desecrating it.

Jeremiah, who succeeded Isaiah the prophet, presented to the people most gracious promises of God, if the people would strictly obey the Sabbath:

Glory Promised for Obedience

"Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, . . . and this city shall remain forever." Jeremiah 17:21-25.

What a blessed prospect for them to anticipate! The people were assured that if they would cease to perform their own work on the Sabbath and to observe the Lord's day as their fathers were commanded, Jerusalem would remain their holy city forever. The Lord would indeed have made Jerusalem the joy of the earth. Psalm 48:1, 2. Not only would God's people enjoy evermore the fruits of the land, but the city itself would also be a source of everlasting delight to them and to their posterity. One would naturally think that such beautiful forecasts would stimulate the people to love God and to do His holy will. But it did not work out that way.

In view of the many calls for a reformation in Sabbathkeeping given by God's prophets, Jeremiah made a most pitiful appeal to the people to consider what would result to them and to their city if they persisted in violating the Sabbath: "If ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:27.

Could they have foreseen what the future held in store for them, they surely would have responded to the earnest appeal of Jeremiah, and have reformed

their evil ways. But they did not heed the counsel of the messenger of God. The day of retribution finally came. The sword of wrath and punishment could be held back no longer. So it is written:

"The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword, . . . and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand. . . . And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; . . . to fulfill the word of the Lord by the mouth of Jeremiah: . . . to fulfill threescore and ten years." 2 Chronicles 36:15-21.

For seventy years the holy city lay desolate. What a weeping and a wailing among the prophets and the priests, the fathers and the mothers, the sons and the daughters, the old and the young, because of the awful disaster which overtook them! Terrible conditions existed because of the severe famine in the land. Lamentations 2:20. No eye pitied, no hand helped. Desolation, destruction, ruin, and devastation were everywhere manifest. How appropriate for such an occasion were the words recorded by the psalmist: "Oh that My people had hearkened unto Me, and Israel had walked in My ways!" "But My people would not hearken to My voice; and Israel would none of Me." Psalm 81:13, 11.

The disobedient reaped what they had sown. The Sabbath was God's sign to His people. They discarded the sign; they were obliged to meet the consequences. Deeply significant is the command of Jehovah sacredly to guard His Sabbath. God gave His people ample opportunity to reform their ways, to amend their doings. They heeded not the appeal of the prophets; they refused to listen to the messengers of the Spirit. God was unable to do more for them. What a pity those children of God failed to heed the counsel! May we not profit by their unfortunate experience?

Sacrificial Giving

(Continued from page 11)

excellent progress is being made. This self-supporting plan includes all salaries and expenses of native ministers, evangelists, and teachers each year.

Everywhere today the burden is being placed more fully upon the indigenous church. The people are also being instructed that they must provide their church and school buildings. To put such a plan into operation required much courage, patience, prayer, faith, and untiring effort; but the results have indeed been gratifying. A report recently furnished by one of our evangelists proves that it can be done, and reveals how the people respond. He writes:

"At one place (South Nyasaland) the people had no church building. But how could they build it? They are all poor; in fact, some of them had few clothes and no blankets to cover them during the cold nights. Well, they said, 'We can do without clothes and blankets, but, brethren, we cannot do without the house of God among us.' So they gave what they had. Some sold most of their food, and lived on smaller rations until the next harvest. They gave their services, and a neat burned-brick church now forms their place of worship."



COMING NEXT WEEK

in addition to the regular features:

GOD'S WILL MUST PREVAIL	Edwin R. Thiele
LIVING THE NEW LIFE	Meade MacGuire
IN TIME OF STORM	Mrs. E. E. Andross
THE GREATEST JOURNEY	G. G. Lowry
WHEN RELIGION WAS A RACKET	M. L. Andreasen
WILL GOD GIVE US A SECOND CHANCE?	Marenius H. Jensen
REVIVAL OF SABBATH OBSERVANCE	F. C. Gilbert
THE ACHIEVEMENTS OF CHRISTIANITY	Ernest Lloyd

The Lord Jesus looks upon such devotion, I believe, as He looked upon that of the poor widow who cast her all into the treasury nineteen hundred years ago. And when the final records of stewardship are examined in the courts above; when men and women from all walks of life are called upon to answer as to how they have used the funds entrusted to their care; when the spirit of sacrifice is weighed in the balances of heaven; we believe that thousands of those who have yielded their all to the gospel in faraway Africa, who have given so freely from their penury for its advancement, will be rewarded as fully, if not more so, than many who have resided in the more enlightened lands and supported missions out of their abundance.

God's Ambassadors

(Continued from page 5)

in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." "Thus saith the Lord of hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness." "And it shall be in that day, that living waters shall go out from Jerusalem. . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one. . . . And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zechariah 1:2-6; 7:7-10; 8:16, 17, 7, 8; 14:8-11.

The message of Zechariah for his people is still the message for the world today. The vision of Zechariah for his age is still the greatest vision for our present age. The solution of the world's ills as pointed out for that time is still the only solution for the troubles of our modern world. The prophets of Israel are prophets to us. The hope of the prophets may be our hope. The purpose of the prophets of Israel should be the great purpose of our times. Only thus may we look forward with confidence to the establishment of a new order of peace, tranquillity, and righteousness.

Heroes of the Cross

(Continued from page 7)

many lives. But He turned aside from all these inducements, and made it the first and the only business of His life to seek and to save the lost. He did not waver from that decision although He knew that the path He had chosen led to the cross and its shame. Hebrews 12:2.

The heroes of the cross have chosen that same path of self-denial. In fields of service they seek to follow the footprints of Him who "went about doing good." Acts 10:38. To them it seems wonderful that God should turn over to man so important a part in His great business. Man could not pay the ransom for sin; only Jesus could do that. He could not apply the atoning blood; the Holy Spirit, Christ's representative on earth, must do that. But he could tell others the good news of salvation; so God called him to be His messenger, and that is man's Heaven-appointed work on earth.

After having tasted the hardships of foreign service, one missionary said: "Life holds no privilege more precious than that of giving itself for the salvation of the lost." "The advancement of the missionary cause," said Dr. Duff, who well knew the hardships of oversea service for the Master, "is not only our duty and responsibility, but it is an enjoyment which those who have once tasted would not exchange for all the treasures of the Indian mines, for all the laurels of civic service, and for all the glittering splendor of coronets. It is a joy rich as heaven, pure as the Godhead, and lasting as eternity."

Junking Morality

(Continued from page 9)

feiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:25-35.

Far from His coming being ushered in by a gradual improvement, a so-called evolution of moral progress, Jesus here plainly says that it will take everybody by surprise. Here is what the Bible says the leading men of the world will be doing instead of forming a worldwide reception for the kingdom of grace and glory: "The kings of the earth, and the great men, and the rich men, and

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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.

And Paul would have no part in this false theory, for he said: "Evil men and seducers shall wax worse and worse," in the last days. 2 Timothy 3:13, 1.

The kingdom of God is going to be built; but it will be built by God and not by man, not even by good men; no, not even by the church. Notice these words found in Daniel 2:44: "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."

Knowledge is not righteousness. Respectability is not spirituality. Morality is not conversion. Culture is not god-likeness. Refinement is not holiness. Friendliness is not goodness. The race is wiser, but it is not better.

Notice what another writer has said: "There is progress, but not toward God,—progress in military science, in manufacturing, in wealth, in commerce, in invention, in material things; but the progress of the world morally is toward perdition. For while the world has been progressing in material wealth, it has been progressing also in moral poverty; while there has been progression in material power, there has been an equal progression in moral weakness; while men have made progress in material greatness, they have made similar progress in moral littleness. One of the great signs of our Lord's return is the departure, everywhere manifest today, from the old standards, faith, and righteousness."

Paul wrote of these times: "The time will come when they will not endure sound doctrine; but after their own lusts

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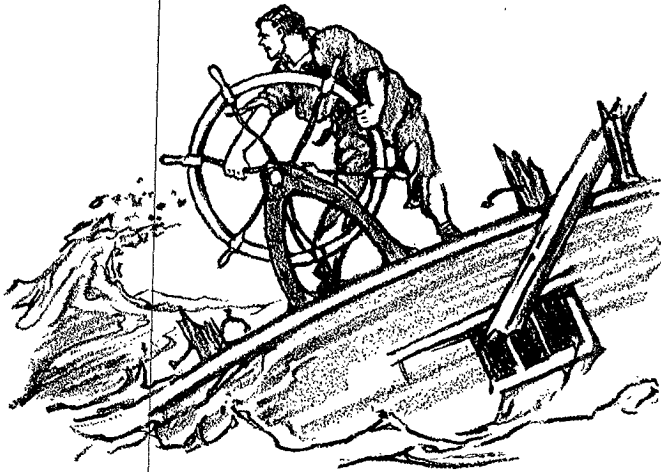
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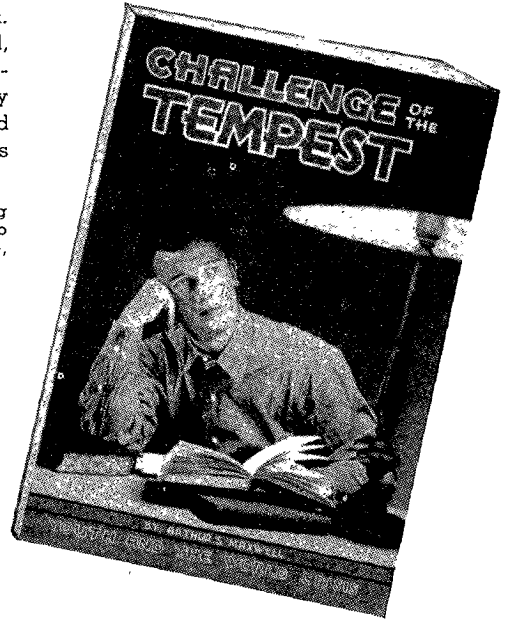


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shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4: 3, 4.

We are seeing the fulfillment of that today. Interpreters of the Bible are reading all kinds of fables, false hopes and promises, false doctrines and teachings, into the Bible. Practically extinct is that species of Christian leader who dared to speak the truth just as it appears on the sacred pages. There is not any better word in all the English vocabulary than this Bible word "itching," used to describe the tendency in the leadership of the world. Everywhere men in positions of leadership are itching for influence, itching for praise, itching for larger and ever larger incomes, itching for power, itching for world dominion. Paul says here that "itching" is to be found in the religious world, and that its results in the religious world would be a turning away from the truth unto fables. Wherever you find an organization or a man discounting the Bible and substituting popular tradition you find the fulfillment of that Bible prophecy.

Notice how Paul, in 2 Timothy 3:1-5, identifies these tendencies with our own times: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, diso-

bedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Casting aside the morality of our fathers has left us today with an easy-minded religion which requires of its members very little if any sacrifice of the things and tendencies of the world; a second-rate religion with very few vestigial remains of grandeur, noble-mindedness, elevation, or self-devotion; a hollow religion with an exterior of beautiful forms and pious imagery, but with a bleeding and aching heart; a feeble religion, lacking the bone and fiber of hardier times, a character molded in the fires of persecution.

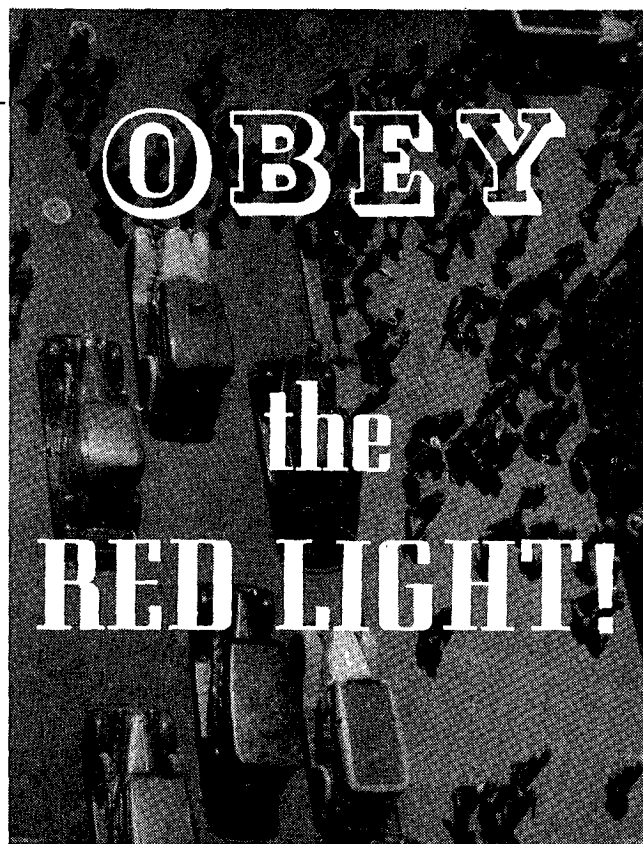
In much of the religious life of the world there is total blindness to the moral degeneration which has set in, and an attempt is being made to soothe and lull the fears of the world by a frantic emphasis on the alleged inherent goodness of man and his vainly imagined ability to rise above it all, save himself, and build the kingdom of God.

All the refinements of human culture, all the involved workings of the machinery of international peace organizations, all the efforts of the world's lead-

ing diplomats, have left the world today in the midst of a swirling tide of war, suspicion, and intrigue, which thinking men everywhere admit is driving the world to final racial suicide and self-annihilation.

Preaching the social gospel, international brotherhood, and the potential goodness of man's inner nature will not save this world from its impending doom. In the midst of this forbidding outlook what is your religion worth to you? Do these signs and portents in the earth point the way to ultimate defeat in your experience or to victory in the triumph of Jesus Christ, when He comes to save those who have cast their lot with Him? This is a good time for an earnest checkup on the efficacy of our profession. Nothing can be done now about the destiny of the world. The Lord Himself has promised destruction to sinners, as well as to nations.

But much can now be done to bring our individual lives into perfect reconciliation with Him. He is still holding out to each one of us that earnest entreaty: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30. Will you take Him today?



SOBELMAN

by GRENVILLE KLEISER

OBSERVE the red light. It's a danger signal designed for your protection. When a pedestrian tries to cross the street despite the red light, he invites accident and possible death.

Obey the signals. In your effort to get on in the world you will see many signs of warning. Heed them, and they will safeguard you. Ignore them, and serious results may follow.

When you see a signal, stop. Ask: What does it mean? How does it apply to me? What is the best thing for me to do?

Despite the red light, you will make some mistakes. When you do, be quick to recognize and correct them. This will insure steady progress. No use to mourn over past errors of judgment. Profit by them. Get busy and do better.

A great financier was asked what he considered the most important quality of a sound banker. He put it in this succinct sentence: "Don't do anything unreasonable." A young man followed his sage advice, and in six years became president of a large bank.

Say to yourself, several times every

day, "Don't do anything unreasonable."

To be reasonable means to be sound of judgment, moderate, sensible, ready to listen to reason; and it means also to be judicious, unprejudiced, coolheaded.

Don't complain. People loathe the chronic grumbler.

Don't exaggerate. Truth needs no embellishment.

Don't gossip. It often acts as a boomerang.

Don't speculate. Get-rich-quick schemes are short cuts to disaster.

Don't procrastinate. Do today's tasks today.

Don't vacillate. Shiftlessness spells failure.

Don't brag. Good work speaks for itself.

Don't hurry. The deliberate man accomplishes most.

Don't borrow. Pay your way as you go, or don't go.

Don't pose. Always be sincere.

Don't waste. Practice wise economy.

Don't worry. Useful occupation destroys depression.

Don't do anything unreasonable—and watch the red light!