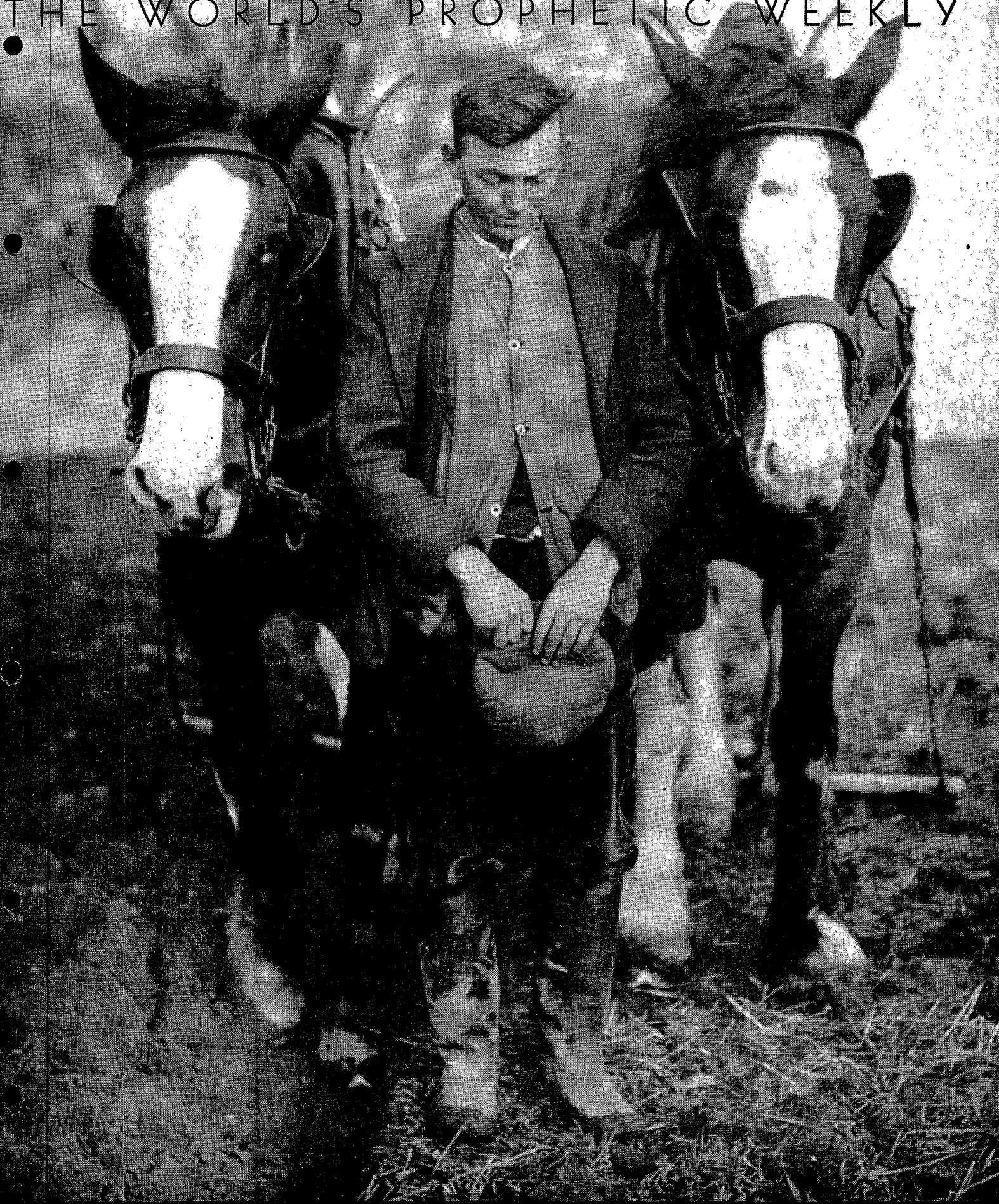


SIGNS OF THE TIMES

FOUNDED 1874

THE WORLD'S PROPHETIC WEEKLY



TOPICAL



TOPICAL

Canadian soldiers make use of a bombed tomb in a London churchyard as an improvised telephone booth.



NO SILENCE THIS YEAR

FOR many years after the close of the first World War, on November 11, it was our privilege to make our way through milling throngs of Londoners toward the cenotaph in old Whitehall, a stone's throw from Westminster Abbey and the Houses of Parliament. And there, on the stroke of eleven, a silence fell that was unbelievable and unforgettable. How so vast a concourse could remain so perfectly still was a source of wonder that has not left us to this day. Even a cough seemed irreverent, and the flapping wings of a frightened pigeon sounded like a machine gun.

It was a silence that could be felt, for at that moment not only had these crowded thousands ceased to move, but every train had stopped, every bus and streetcar, every automobile. Not a wheel turned anywhere, in factory or street.

For two minutes everyone was thinking of the past and its sufferings, and of the future, with its call to dedication to a new and better world.

But there will be no such silence this year. Now there is only noise; the din of battle and the blast of bursting bombs, the thunder of guns and the crash of falling buildings, the roar of planes and the clatter of tanks.

Scientists say that the noise of this war

Dense smoke rising from burning stocks of coal on Spitzbergen, after a raid.

NEWS OF THE DAY—INTERNATIONAL



the flight of TIME

A
SURVEY OF
WORLD
EVENTS

by the
EDITOR

—noise such as the ear of man has never heard before—is injuring the hearing and the health of millions. Noise has indeed become a new weapon with which to terrify the enemy, deprive him of sleep, and wear down his morale. In this war even the nations still technically at peace can know no quietness, for the humming and the rumbling of defense machinery continues night and day, while the air throbs with the vibration of the bombing fleets of the future.

In many a heart today there is growing desire for the boon of silence. Perfect quietness,—freedom from all harsh, disturbing sounds,—how good it seems! Thank God, some day, when He has caused wars to cease “unto the end of the earth,” it will be ours to enjoy throughout eternity. In His thoughtfulness for our needs, in His sympathy for our yearnings, He has planned and promised this very thing.

Through the prophet Isaiah He has given us this blessed assurance: “Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the

SIGNS of the TIMES

shadow of a great rock in a weary land." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:1, 2, 17, 18.

Thus once more do the Scriptures direct our minds toward the coming of the King of glory, the Lord Jesus Christ, as the one hope of peace and quietness for this troubled and harassed world. And as we dwell upon the refreshing picture of that happy day so soon to dawn, may the prayer surge upward from our eager hearts: "Even so, come, Lord Jesus." Revelation 22:20.



THE NIGHT COMETH

TOWARD the close of Christ's earthly life, when the shadows of Calvary were gathering around Him, and evil men were plotting to take His life, He said to His disciples, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.

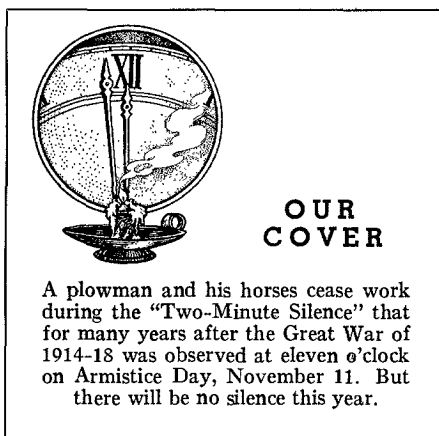
He seemed to feel the shortness of time, and how soon His day of opportunity would be over. A sense of urgency filled His soul as He gave Himself unsparingly to His chosen task. Knowing that persecution, torture, and death lay ahead of Him, He sought to make the most of every precious moment of freedom in the service of God.

Today a similar sense of urgency might well fill the hearts of all Christian people. Without doubt we are living in the closing years of human history, when there is to spread around the world a time of trouble such as never was since there was a nation. Daniel 12:1. As the sun sinks low upon the horizon and evening shadows fall, the powers of darkness are to make war upon the servants of God with a ferocity never previously manifested. Revelation 12:17.

Already there is evidence enough that day is dying and night is coming. All the fiendish cruelties of the Dark Ages are back again, in accentuated form. All the freedoms won through many generations of suffering and struggle are being lost with awful suddenness. All the opportunities for easy promulgation of the gospel are rapidly vanishing and the paths of missionary progress are being blocked on every side. Surely the night is coming on, when no man can work.

If only Christians would realize how briefly they hold their present privileges, with what zeal they would throw themselves into the tasks the Lord has set for them!

From a preacher in a much-bombed



OUR COVER

A plowman and his horses cease work during the "Two-Minute Silence" that for many years after the Great War of 1914-18 was observed at eleven o'clock on Armistice Day, November 11. But there will be no silence this year.

country there has come this plaintive admission of lost opportunities. Writing to a Canadian paper, he tells of the vital lessons war has taught:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—

Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to churchgoing—

Now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—

Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers—

Now they are in ruins.

"We would not listen to the way of peace—

Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work—

Now is taken from us in taxes and higher prices.

"The food for which we forgot to say thanks—

Now is unobtainable.

"The service we refused to give to God—

Now is conscripted for the country.

"Lives we refused to live under God's control—

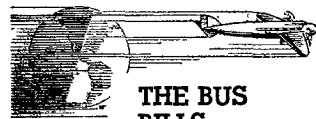
Now are under the nation's control.

"Nights we would not spend in watching unto prayer—

Now are spent in anxious air-raid precautions."

Not one of us knows when similar changes will come in our circumstances. There is no guarantee that the security we enjoy today will be ours tomorrow. If we have been guilty of neglect, of slothfulness, of indifference, in the affairs of His kingdom, or of those things that pertain to eternal life, God grant that we may awake before it is too late.

In very truth the night cometh, when no man can work.



THE BUS BILLS

ELEVEN states of the Union have now placed "bus bills" upon their statute books. In general these new laws stipulate that the state shall furnish free transportation to and from school for children attending parochial schools.

Innocent enough in appearance, these enactments contain the seeds of major religious controversies.

The proponents of such legislation

(Continued on page 15)

Javanese workmen moving wagons of bombs from the government arsenal to a navy air base in the Dutch East Indies.

NEWS OF THE DAY—INTERNATIONAL





WHAT IS COMING?

*Future History Foretold
Will Europe Unite?*

by
J. L. SHULER

SEVEN short words, spoken by a Hebrew prophet twenty-five centuries ago, foreshadow defeat for any military effort, league, confederation, or plan that may be designed permanently to weld the divided nations of Western Europe into a world empire on the order of that of the ancient Caesars. Before Herodotus, the father of profane history, had begun to assemble the story of the past, the prophet Daniel had accurately charted the history of our world for twenty-five hundred years in advance. The course of this world's history, from the days of Nebuchadnezzar, that mighty king of ancient Babylon, to this present year, has been exactly in accordance with a prophetic outline found in the second chapter of Daniel.

Nebuchadnezzar, like many persons today, was wondering about the future. His father and he had built the mighty empire of Babylon upon the ruins of other kingdoms. He wondered what would happen to this empire after he passed away. Would Babylon be overthrown by a more powerful kingdom? or would it stand forever? That night God gave him a dream, which not only answered these questions, but which also answers the questions about which millions are pondering today; namely, What lies ahead for our world? What will be the final outcome of these upset conditions of our day?

There is not a man living today who can predict with certainty the events of the morrow. I do not know what is coming. You do not know what is coming. But there is a God in heaven who knows "the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:10. It has pleased this great God to cause to be recorded in the Bible certain things we need to know about the future. As Daniel said to Nebuchadnezzar, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchad-

nezzar what shall be in the latter days." Daniel 2:28.

What kind of dream did God give to this heathen king, by which He revealed what would happen in the latter days? Verses 31-35 of this second chapter of Daniel answer this question:

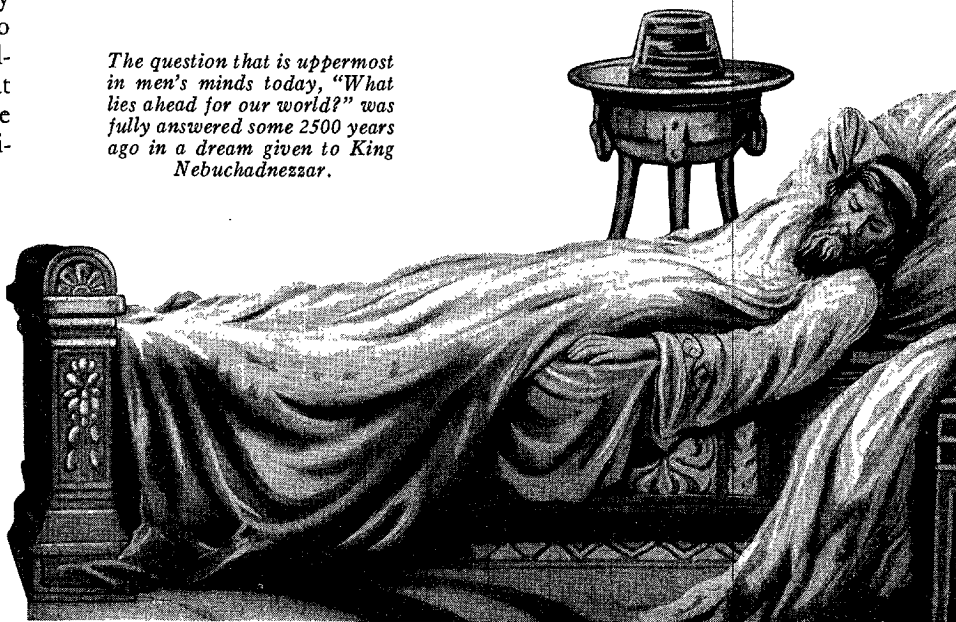
"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

A gigantic statue of a man was shown to Nebuchadnezzar. This man's head was of fine gold. His breast and arms were of silver. His sides, of brass. His legs, of iron. His feet and toes, part of iron and part of clay. Finally a stone, cut from the mountain without hands, smote the image upon his feet, and dashed the entire statue to pieces. The wind swept these fragments into oblivion, and the stone became a great mountain, and filled the entire earth.

What a mysterious dream! What can it mean? In verse 36 we find that as soon as Daniel had told the king what his dream was, he proceeded to explain its meaning. A few moments will suffice to read the prophet's explanation, as recorded in Daniel 2:36-44; but do we realize the sweep of vision it covers? Beginning with the day of Nebuchadnezzar, more than twenty-five hundred years ago, it reaches down through the ages, past the rise and fall of nations, past our day, into the cycles of eternity, under the rule of the everlasting kingdom of Jesus Christ.

The question that is uppermost in men's minds today, "What lies ahead for our world?" was fully answered some 2500 years ago in a dream given to King Nebuchadnezzar.



Which one of earth's celebrated historians ever wrote so brief and so comprehensive a record? Where on the pages of profane history do we find so great a volume of historical information set forth in so few words? Truly, the Spirit of the Eternal One has caused these words to be inscribed upon the prophetic scroll, and we do well to consider them carefully.

Divine Interpretation Given

In verse 38, speaking to Nebuchadnezzar, king of Babylon, Daniel said, "Thou art this head of gold." How plain the interpretation is! The head of gold symbolized the world empire of Babylon, over which Nebuchadnezzar was ruling.

In verse 39 Daniel continued, "And after thee shall arise another kingdom inferior to thee." The breast and arms of silver represent the world power that succeeded Babylon. Every schoolboy knows that this was Persia.

In the last part of verse 39 the prophet declared that this second world power would be followed by a "third kingdom of brass, which shall bear rule over all the earth." The sides of brass symbolize the world power that followed Persia. Everyone who has read history knows that this was Grecia.

In verse 40 Daniel said, "The fourth kingdom shall be strong as iron." The legs of iron are the world monarchy that followed Grecia. Every high-school student knows that this was Rome.

There you have it! The four metals—the gold, the silver, the brass, the iron—are the four world powers of Babylon, Persia, Grecia, and Rome.

Plain evidence regarding the succession of these kingdoms can be cited from the Scriptures. In Daniel 5:26-31 we are told that when Babylon fell the dominion of the world passed to Medo-Persia. In Daniel 10:20 we learn that after the overthrow of the Persian monarchy Grecia became the world empire. In Luke 2:1 we note that Rome ruled the world when Christ was born. It is interesting to note that the course of history, as delineated by the composite metal statue, was in the legs of iron when Jesus was born nineteen centuries ago.

Let us now inquire, What is the meaning of the mixture of iron and clay in the feet and the toes? Daniel 2:41 tells, "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." The fourth kingdom, Rome, was to be divided.

Daniel predicted the exact number of parts into which it would finally be divided. In Daniel 7:24 he indicated that there would be a division of this fourth world power into ten parts. Did this come true? Yes, during the fourth and fifth centuries of the Christian Era, ten distinct, independent nations fixed them-

(Continued on page 14)



JESUS *and* Children

Third in the Series: Jesus and Men

Jesus and Women

Jesus and Children

by

H. G. WOODWARD

"COME this way," said the guide, as we stood in the arena of the Colosseum at Rome; and he led us to a small dark cell right underneath the royal seats, where, in years long ago, the emperor sat with his ladies and suite, to witness the horrible spectacle of men and women being torn limb from limb by fierce and hungry lions. "It was to this cell that the aged Ignatius, bishop of Antioch, boldly walked from the village in which he lived, which was but a few miles away. And here he offered himself freely, as the first Christian martyr to suffer in the Colosseum," we were told. It is said that the vast crowd of witnesses hid their faces in their hands with shame as the lions pulled the feeble body to the ground.

We like to believe that the tradition concerning this man of God is true, for we are told that it was he who, as a little child, was placed in the midst of the disciples by the Master, thereby teaching a lesson, not only to them but to all the world. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:1-3.

Thus did Jesus place the child in his rightful place. Until that time children had received but little attention, being treated almost with contempt. It was for this reason that the disciples angrily remonstrated with the mothers who dared come into the presence of Jesus in order that His hands might be placed upon the heads of their children in benediction. Every lover of children can recall the kindly rebuke of the Master: "Suffer little children to come unto Me, and for-

bid them not: for of such is the kingdom of God." Luke 18:16.

This attitude of Jesus toward children was something new. Says Rev. C. L. Drawbridge, in his *Training of the Twig*: "Before the Christian Era, the world had little respect for innocence, no admiration for humility, but rather an intense contempt. Consequently, when the little ones crowded clingingly around our Lord, the disciples instinctively and proudly interfered. They regarded the presence of children not only as useless and inconvenient, but also as a dishonor to the Master."

The Lord Jesus ushered in a better day, and placed the child forever in the midst—his rightful place. He remembered that He Himself had been a child.

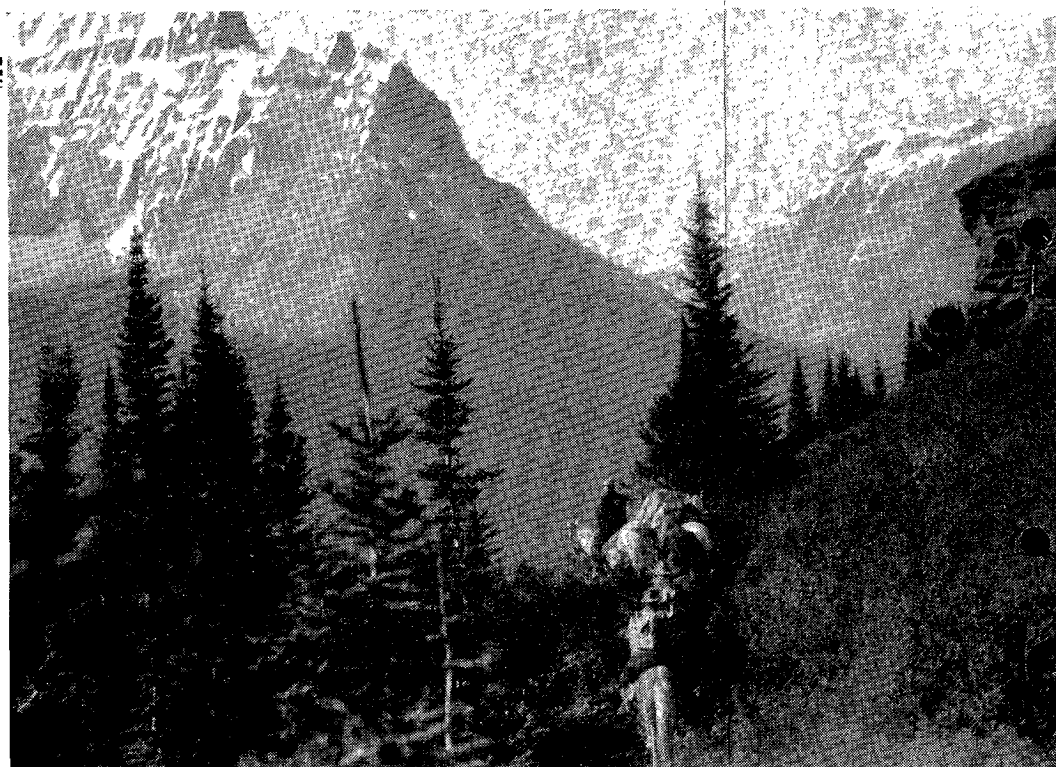
"Aye, sure the babe is in the cradle blest,
Since God Himself a baby deigned to be;
And slept upon a mortal mother's breast,
And bathed in baby tears His deity."

What has too often been the attitude toward children in lands where Christ is unknown only those who have lived in such lands can know. Of China, prior to the war, Dr. W. A. P. Martin has said: "Of the prevalence of infanticide in China there is unhappily no doubt." He tells of moral tracts published as "Dissuasives From Drowning Daughters," and that official proclamations could often be seen posted on gates and walls, forbidding the practice. And Dr. Abeel declared, after repeated investigations in the vicinity of Amoy, "The average proportion [of female children] destroyed . . . amounted to nearly four tenths, or, exactly, 39 per cent."

We read recently that in parts of darkest Africa secret practices on all young boys were so terrible as to cause the death of two out of every five who submitted

(Continued on page 18)

Can we not trust ourselves and our problems to the care of the One who has "weighed the mountains in scales, and the hills in a balance"? See Isaiah 40:12.



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GLEAMS of the Golden Morning

A New Day Soon to Dawn

by ASHLEY G. EMMER

NOT long ago I climbed the peak of a high mountain. From this lookout I watched the sun rise on a distant, snow-capped range. While curtains of mist had shrouded the hills for weeks, fortunately this morning the white pillows lay in the sleeping valleys. My view of the rocky heights was unobstructed.

Like soldiers on parade, the ramparts towered in imposing array. As the morning light brightened, their white helmets glowed from soft gray to modest pink. Before long the whole parade flamed with crimson glory; for the sun, like some inspecting generalissimo decorating his heroes for bravery in battle, had touched each mountaintop with his sword of light.

It thrilled me to think that after a long, hard climb at the end of a dark night I had witnessed the transformation of a somber prospect, as above the low veils of fog a new day had burst upon that range of giant monarchs. But it thrilled me even more as I remembered the Bible promises of a new day that is soon to break upon a benighted civilization.

How different from sin's dark reign will be "God's tomorrow"!

Philosophers have grown stooped and

gray waiting for the better day they hoped would materialize as a result of science and learning. They have waited in vain. Political economists have plodded wearily the road to the heights of democratic reform, and from this vantage point they have envisioned for their disciples a world of co-operative communities living together in amity. But, in spite of all their efforts, there is nought to be seen but ugly shadows. These pedagogues told us that hatred within and among nations would gradually slough off as humanity outgrew its past of greedy savagery. Even certain religionists were beguiled by this evolutionary teaching into making wild predictions of a wholesale moral and religious revival that would soon arise above the horizon of our dark era.

But the morning of their imaginings has not dawned. The present outlook appears hopeless, not only socially and politically, but religiously as well. All man's schemes to establish purity, peace, and prosperity have failed.

For instance, the advent of the machine age has complicated, rather than ameliorated, the relations between rich and poor. Multiplied laborsaving conven-

iences have not improved our dispositions or satisfied the universal greed for gain. Our modern inventions have, in fact, been accompanied by an intensification of political, social, and cultural rivalries both at home and abroad. The business world, instead of having evolved into an angels' paradise, is more cankered than ever. God tells rich men to "weep and howl" for the miseries that shall come upon them. Their "riches are corrupted," and the "rust of them" shall be a witness against them; because, rather than showing a consideration for the poor commensurate with their means, many rich men have "condemned and killed the just." Read James 5:1-6.

Intellectualism, too, has disappointed us; for modern education has failed to clean up society. Psychologists maintained that an enlightened mind would prove to be the savior of man. But, strange to say, along with palatial high schools we are all the time building larger and safer jails.

Four and a half million American men, women, and children engaged in the pursuit of crime is a figure not to be proud of, especially when we remember that the wise men informed us that the world was gradually growing better. Thus, far from cauterizing the crime ulcer, education has but provided the police department with the problem of coping with a more polished, scientific type of

gangster. Truly iniquity abounds, and "evil men and seducers . . . wax worse and worse, deceiving, and being deceived." Matthew 24:12; 2 Timothy 3:13.

Surveying international relationships, we see that the political paradise, for which many hoped, where the nations were to lie down peaceably together with none to hurt or destroy, has turned out to be as disappointing a mirage as the social heaven that was envisioned for us. Gangsterism is increasing between nations as well as within their borders.

After World War I, nations were not going to fight any more, so the idealists claimed. As a result of pacts and leagues, the former belligerents would eventually disarm to the degree that only small police forces would be necessary. In fact, in the early twenties, swords and guns were actually beaten into plowshares to symbolize the new era that was believed to be dawning. It was quite commonly believed that, as a result of good statesmanship, there would gradually evolve a new society in which peace and righteousness would reign.

But today blood is flowing freely in Europe and in Asia. All peace efforts have been as effective in preventing war as would the application of adhesive plas-

ter to a severed artery in stanching the flow of blood. Ideologies and isms have not saved us from the blood bath of a second world war and the chaos that must surely follow.

Even religious reform has failed as a means of leavening a race of sinners. Society has not so much as been scratched by the gospel prophylactic for sin, let alone been inoculated by it. And herein lies the reason why the Utopia that man has attempted to build has tumbled about his ears. He has trusted in his own efforts to improve himself, and consequently has failed socially, politically, and religiously.

The problem of sin has been ignored, if not ridiculed as a medieval superstition; but Christless gospels can never make a heaven out of a hell.

However, a kind heavenly Father has a plan for the liquidation of a morally bankrupt world. He knows how to solve

the problem of selfishness—the root of all earth's worries. He can, and will, establish on earth a kingdom of righteousness.

This day of God's appointment will dawn. The promise is sure: "The Sun of righteousness" will "arise with healing in His wings." Malachi 4:2. Then the mists of hate will be forever swept away.

Soon Christ will appear "in His glory, and all the holy angels with Him." Then He will say to those who now love and serve Him, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31, 34.

In the meantime, the gospel that offers the individual a heart of love in place of one of selfishness is being preached "in all the world for a witness unto all nations." Matthew 24:14; see also Hebrews 8:8-10. How important that we should choose moral regeneration instead of a life of sin, for, at His appearing, Christ will set up the "kingdom that . . . shall not be destroyed" (Daniel 7:14), and excluded and eliminated from God's new world order will be all who have rejected the only sure plan for the conquest of sin and the rehabilitation of the sinner.

THIS verse begins and ends with the word "all," and that includes everybody. From creation to redemption, from sin's entrance to its exit, the whole human race is included. We cannot drop that first little word "all," and we must not drop the last.

Society likes to consider itself divided into various classes, but the Scriptures assign all to one—the lost.

"All we" means you and me, and everybody else. Some self-righteous people would like to drop these little words, and substitute "many," or even "multitudes." They are willing to admit that the blasphemer, the impure, the thief, the murderer, and the felon have gone astray. But to admit that they themselves have wandered is preposterous. They reason that because they are church members, and occasionally donate a little to the Lord's work, they are walking in the narrow way. However, I am one of the "all we," and so are you; there is no room for argument as to who is meant.

"Like sheep." Ah, here is another pair of brief, blunt, yet big and bold words. What a wealth of homely instruction they yield as we delve into them a little! The prophet knew sheep as well as men; hence he said that the people of his day were "like sheep." And since the members of the human race in all ages are very much alike, we are forced to conclude that we, too, are very much like sheep. So let us admit the application,



"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6.

Wonderful REDEMPTION

*Another Article in the Series on
the Fifty-Third Chapter of Isaiah*

by CHARLES G. BELLAH

and endeavor to understand and apply the helpful lesson to be found in this verse.

"Have gone astray." A teacher gave an arithmetic class this problem: "If there were twenty sheep in a field, and one of them jumped over the fence, how many would be left?"

Immediately little Jimmie's hand went up, waving in the air, as he replied, "None."

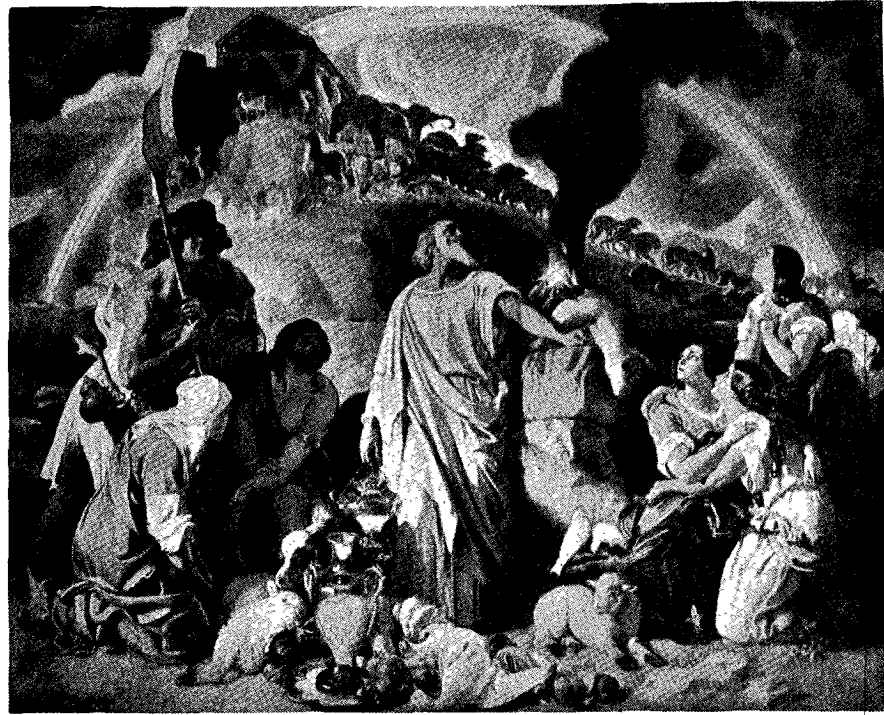
"Wrong," said the teacher. "You do not know arithmetic."

"Well," drawled Jimmy, "I may not know arithmetic, but I do know sheep. Where the leader of the flock stays, all stay, and where he goes, all go."

Do we follow, unconsciously and even blindly, some leader or some social group? Or it may not be an individual or a group that dominates us. Maybe it is fashion, and we change as the fashions change. "Everybody is doing it," is our reason. Or we must follow in order to be classed with the "upper(?) four hundred." One might as well be out of the world as to be out of fashion, we are told; and probably those who blindly follow the fashions will never get out of this world. Let us not be sheep; let us perseveringly pursue the right way regardless of the cost. A leader leads, but is not led.

"We have turned every one to his own way;" and how many ways there are! The prophet has just said "all we," now he says "every one." No lost sheep ever intended to go astray. With head down, it nibbled along on the tender grass until it finally went out of sight of the fold. It had no thought of getting lost; it only wandered. So with men. They go along with heads down, instead of up

(Continued on page 14)



The earth was devoured by a curse in Noah's day because the law of God had been transgressed.

The LAW and the MOUNTAINS

A FEW years ago we were all appalled by a sudden catastrophe that visited one of the smaller towns of Southern California. A cloudburst had struck in the mountains and, without any warning, the inhabitants of the town were surrounded by the swirling waters of a terrific flood. Houses were torn from their foundations and crushed by the cruel waters. Trees were uprooted and thrown into the angry stream, to do their mischief farther down, when, caught in a jam, they turned the waters into a wider swath, and made the destruction more devastating. Large boulders were washed from their primitive moorings, and, tumbling over and over, wrecked everything in their path. Some of these boulders, weighing several tons, were dashed against buildings, which were splintered and washed away.

The streets of this little town were literally washed out, and many of the bridges that crossed the former moderate waterway crashed against anything that happened to be before them. The debris accumulating in the onward march of the maddened waters was dropped in the fast-filling streets of another town farther down, until its combined deposit reached a height of fifteen feet at one of the cross streets. Dredges and trucks were kept

No. 1. Mount Ararat: The Law Before the Flood

by J. WALTER RICH

busy for days clearing the highways. Many homes were well-nigh buried with the silt and rocks that accumulated about them, a number of them being left with sediment up to their very eaves. The number of lives lost in this terrible catastrophe will never be known.

In answer to the oft-repeated question as to the cause of this fearful destruction we are reminded of Solomon's statement that "the curse causeless shall not come." Proverbs 26:2. Later it became known that the trees and shrubbery that had before caught these extra floodwaters and held them or distributed them so that their force was materially abated had been cut down, and so the natural protection from such a disaster had been removed.

Another and far more terrible catastrophe than that described above once struck and overwhelmed the whole wide world.

Before it happened, the earth was beautiful beyond description. With its unspoiled power to produce, there was no

want of man that could not be satisfied. Seedtime and harvest came as regularly as day and night, and with unstinted supply. Oh that man might have known then the things that bring lasting security and peace! But, alas, rather than being thankful for a full granary, and returning thanks to the great Giver, the hearts of the people became gross, and the blessings so freely bestowed were used in the gratification of selfish desires. They became corrupt before God, and their iniquity was without restraint. Finally a day came that was more destructive in its vengeance and fury than that visited upon the town mentioned above, and this on a universal scale. Over all the earth roared the destructive forces of the Flood.

Why did it happen? What was the cause of this overspreading devastation? Why were the people of Noah's day destroyed? Because of their wickedness.

But what is it that determines that a man is wicked? A man must know what is right before he can be adjudged wrong. "Where no law is, there is no transgression." Romans 4:15. Was there a law in Noah's day—centuries before the days of

(Continued on page 14)

HEALTH

FOR
YOUTH

INSPIRA-
TIONAL

EDUCA-
TIONAL

YOUR SEARCH *for* BETTER BOOKS ENDS HERE!!

MEDICAL

FOR
CHILDREN

NARCOTIC
FACTS

NATURE

BOOKS ARE IDEAL GIFTS. As such they have NO SUBSTITUTE. They propel us toward new frontiers of thought and action, toward wider mental horizons and greater heights of achievement. Cultivate the acquaintance of good books as you would that of true and faithful friends. Choose from these pages the gifts you will give this season. These books of quality and real worth will help each reader to chart a successful and happy course in life. There are good books for EVERY MEMBER OF THE FAMILY. The children's section lists books on nature, character development, and biographies of men and women whose lives will inspire your boy and girl to cultivate the same virtues. Surround your children with the wholesome influence of good books.

Books That Build Character

For YOUTH and ADULTS

WHO IS THE GREATEST?

by A. W. Spalding

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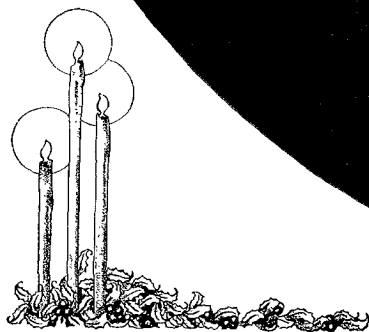
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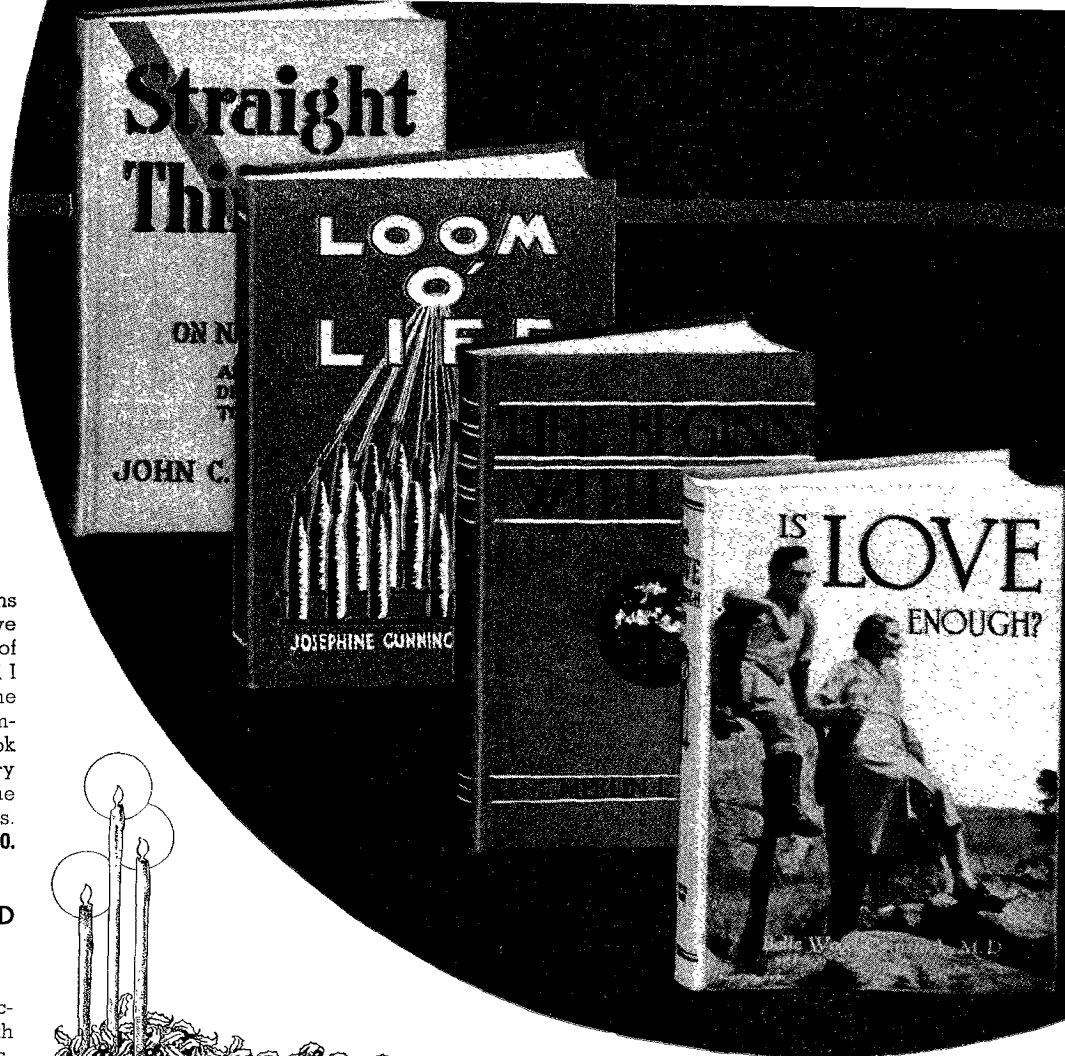
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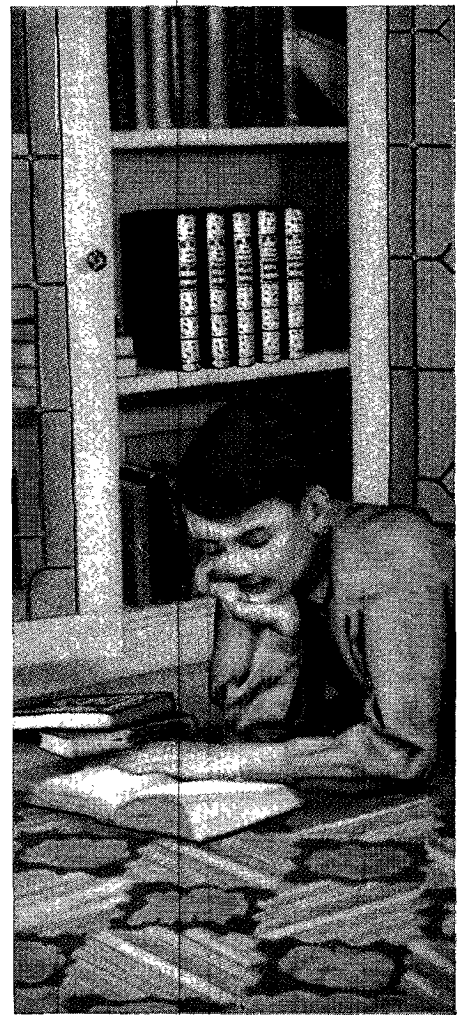
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BACK in the days of Job, the question was asked, "How then can man be justified with God?" Job 25:4.

Man lost his robe of righteousness through sin. Before he sinned, he was pure, clean, holy, righteous, and perfect before God. After he had sinned, he was compelled to say: "I was afraid, because I was naked; and I hid myself." Genesis 3:10. His righteousness was gone. From that very moment wickedness increased until, at the time of the Flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

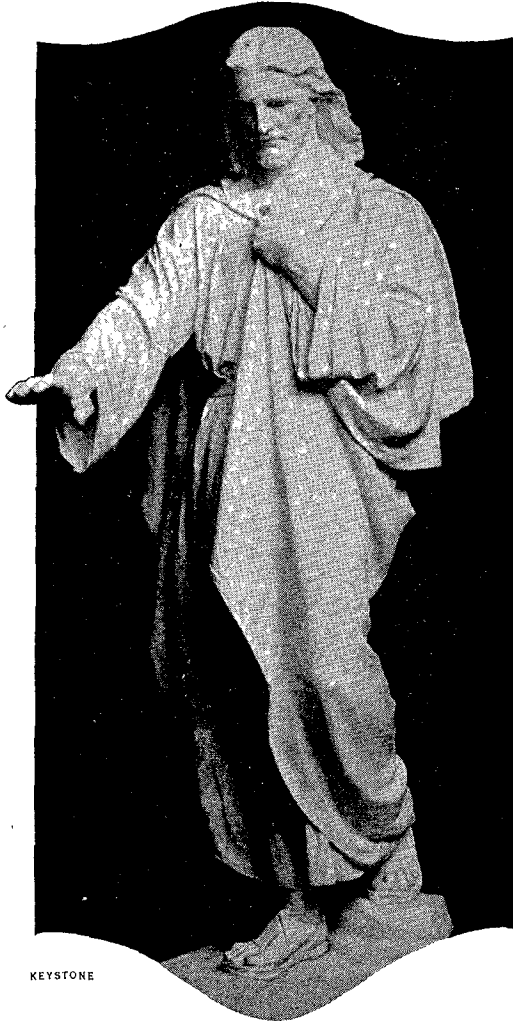
In the days of the psalmist the condition had not changed. "They are all gone aside," he said, "they are all together become filthy: there is none that doeth good, no, not one." Psalm 14:3. In New Testament times Paul, looking over the human race, said, "There is none righteous, no, not one." Romans 3:10. Of our day Christ foretold, "Because iniquity shall abound, the love of many shall wax cold." Matthew 24:12.

Well then may we ask, "How then can man be justified with God?" But first, How can man *not* be justified with God?

1. We cannot be justified through our own strength. No one can save himself. There is nothing within man, that is good. There must be some other source to which we must go to become justified in the sight of God. If we could become justified in our own strength, then the death of Christ was not necessary. "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. Christ says: "Without Me ye can do nothing." John 15:5. Our own experience leads us to know the truth of these statements. Surely no one can be justified with God in his own strength.

2. We are not justified with God through our own works. It is natural for us to believe that we are justified because of our good works. Yet Paul says, "Not of works, lest any man should boast." Ephesians 2:9. The heathen think they become reconciled to their gods because of their works. Some Christians have a similar belief. But this cannot be.

"Not the labor of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,



KEYSTONE

Can Man Make Himself *Good?*

*How the Righteousness of Christ
May Be Ours*

by W. B. OCHS

Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone."

3. We are not justified through the works of the law. To teach that man can be saved by the works of the law is to teach contrary to the Scriptures. "Knowing that a man is not justified by the works of the law: . . . for by the works of the law shall no flesh be justified." Galatians 2:16. Israel of old failed because they desired to be justified by the works of the law. Paul says: "They sought it not by faith, but as it were by the works of the law." Romans 9:32. It

is as impossible to be justified by the works of the law as it is to be justified by our own works or in our own strength.

There must be another way to become justified with God. Since our own strength, our own works, and the works of the law do not justify us with God, the question arises: "How then can man be justified with God?" Here is the answer: Through faith in Christ. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Galatians 2:16.

What kind of faith is this that justifies man with God? It is a faith that accepts Christ, for Christ is our righteousness. "Who of God is made unto us . . . righteousness." 1 Corinthians 1:30. Luther said: "Learn to know Christ and Him crucified. Learn to sing a new song, to despair of your own works, and to cry unto Him, Lord,

Thou art my righteousness, and I am Thy sin. Thou hast taken upon Thee what was mine, and given me what was Thine. What Thou wast not, Thou becamest, that I might become what I was not." The faith that justifies us with God is not only a faith that will accept Christ, but a faith that will reveal good works, for "faith without works is dead." James 2:26. Satan is always pleased to have us swing to one extreme or the other. In the days of Christ men wanted to be saved by their works or the works of

the law. Today most people hope to be saved by merely believing the story of Christ. This is not sufficient. True faith in Christ will justify us only when it leads to obedience to all the truths God has revealed in His word.

The law does not justify, but demands justification. "That the righteousness of the law might be fulfilled in us." Romans 8:4. The faith that justifies a man establishes the law. A false faith will always try to destroy or to do away with the law. True faith—faith in Christ, faith that produces good works—supports the law and lives in harmony with its teachings. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

When one has been justified with God, then the old life of sin is covered with the righteousness of Christ. The individual

(Continued on page 11)



"Thy rod and Thy staff
they comfort me."

SOBELMAN

The SHEPHERD PSALM

6. Thy Rod and Thy Staff

by

LEONORA LACEY WARRINER

LAST week we were considering the first part of the fourth verse of the shepherd psalm; now we come to the last half, which is a continuation of the same thought. Let us read the whole verse as it is given: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; *Thy rod and Thy staff they comfort me.*" Moffatt's translation renders the last sentence, "Thy club, Thy staff—they give me courage."

Reisner tells us that the appearance of the shepherd at the time this psalm was written differs little from that of the Eastern shepherd today. He is still clothed in a heavy cloak made of sheepskin, or material woven from wool or from the hair of goats or camels. It is his covering by day, and his blanket to protect him from the cold and dampness of night. In the front of his garment is an inner pouch, where a newborn lamb or kid may be carried in warmth and safety.

The shepherd carries a bag, called a "scrip," in which he puts his simple food—bread, dried fruits, cheese, and a gourd for his supply of drinking water. By his side hangs a short oak club with a sturdy head, into which large-headed nails are often driven, making it a formidable weapon of defense. The handle is shaped to convenient size, and, through a hole a thong is passed, with which the rod may be attached to the shepherd's wrist or belt. This is the shepherd's "rod" referred to in the Scriptures, and is used

to keep off wild animals and other enemies which might attack either the shepherd or his sheep. Clarke, in his well-known *Commentary*, says that those who maintain that the rod implies correction abuse the term; that it was meant primarily to protect the flock and to rescue those that strayed.

Agreeing with those who believe that the rod is also used at times for correction of the sheep is a beautiful little story of a willful and untractable lamb belonging to a certain shepherd in the highlands of Scotland. Time and again this lamb wandered away into dangerous places, refusing to answer the shepherd's call or to be guided in any way by his voice.

Finally one day, after risking his own life to save the lamb from a dangerous position, the shepherd deliberately broke one of its forelegs with his rod. Then, gently gathering the lamb in his arms, he carried it back to the fold, where he set the broken leg, binding it securely in confining splints. There day after day he fed and cared for the stricken little creature, attending to its wound and answering its pitiful cry of pain with tender care.

As the days went by, the lamb, dependent for its very life upon its master's ministrations, learned to love and trust him implicitly. When the shepherd was forced to leave it to attend to the rest of the flock, its plaintive cry of loneliness hastened his return. Soon the broken bone was knit, and once more the lamb was able to go out with the rest of the sheep, and to roam the pastures far and near; but no more did it seek to go astray. On the contrary, it kept close to the shepherd's side as if fearing to lose him, and would frequently thrust its small nose into his strong hand.

It is thus sometimes that the Good Shepherd has to break and bruise, only to heal lovingly, in order to lead His children to trust, love, and follow Him more fully. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12:6. We who are Christians know how near God can come to us in our hours of affliction and distress when we call upon Him in our helplessness. We have received the needed help and His gift of quietness and peace.

In addition to the rod, the shepherd also carried a staff, a long slender piece of wood, usually without the crook at the end with which some pictures of the Eastern shepherd have made us familiar; though occasionally there is a crook or fork in the end of it. On this staff the shepherd rests as he watches his flock feed; with it he guides a wandering lamb

back into right paths, and holds back the sheep at the entrance to the fold, forming a barrier that he may see if they are all there, uninjured and safe. He uses the staff, too, to bring down branches where the youngest lamb can readily reach them. With it he pulls back any sheep that may have slipped by the way-side or fallen into a stream.

Heavenly Shepherd Seeks His Own

From earliest days, the staff has been a symbol of authority and power, and was the original of the scepter, or mace. There are many references to the rod and staff in the Bible. Christ Himself is represented as the spiritual rod: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isaiah 11:1, 2. Ezekiel, depicting the forsaken condition of the people of God in his time, wrote: "She hath no strong rod to be a scepter to rule. This

is a lamentation, and shall be for a lamentation." Ezekiel 19:14.

Later he wrote of the false shepherd's neglect of the sheep of God: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd."

But the heavenly Shepherd did not leave them in their "valley of the shadow" at that time, but promised that He would seek out His sheep and deliver them "out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34:4, 5, 12.

Make Himself Good?

(Continued from page 9)

will live a new life—the life of Christ; "for if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we

shall be saved by His life." Romans 5:10. The apostle Paul, who at one time was an enemy of Christ and fought the pleadings of the Holy Spirit, came face to face with eternal things. He saw his own helpless condition; he knew that he was lost without Christ. In his distress he cried out: "O wretched man that I am! who shall deliver me from the body of this death?" The answer came back, "I thank God through Jesus Christ our Lord." Romans 7:24, 25. It was faith in Christ, the faith that was obedient, that justified him. After he had accepted Jesus, after his life was covered with the robe of His righteousness, he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

When Christ returns the second time, He will find a justified people. He returns to glorify them. They will hear the welcome, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2.



LAMBERT

Mutual DEPENDABILITY

{ HOME EDUCATION }

by
LUCIA
MALLORY

my car?" I asked Blanche. "Our meeting is over, and I'm going your way."

"Yes, thank you," Blanche accepted my invitation with a grateful smile. "Now I need not worry about reaching home in time for the children's lunch."

"I know what you're thinking, Lucia," Blanche said as we seated ourselves in the car. "You are wondering why I do not make Helen responsible for her own work. As a matter of fact, I do. It was my plan and not my daughter's that I take her report in this morning."

"Helen was busy after school yesterday taking care of a neighbor's children," Blanche continued, "so she could not write her report until after dinner. At breakfast this morning she told me she would have to ride downtown on her bicycle at noon to get the report in on time. Since I needed to go downtown anyway, I suggested taking it for her. Then a bushel of peaches was delivered for canning. I remembered that I needed some jar lids, and hurried off to get them, without thinking about Helen's report until I came home from town and saw it lying on the sideboard."

I had to turn right around and go back downtown!"

"Couldn't you have let it go for one day, when you had fruit to can?" I asked.

"No," Blanche replied firmly, "Helen was depending on me. How can I expect my daughter to keep her promises to me if I do not keep mine to her?"

"I know you are right about keeping promises to your children," I agreed, as my friend stepped out of the car at her own gate. "I can see why Helen and Tommy and Joyce are so dependable. No lost or late books at the library from the Varian family!"

I remembered Blanche's story a few days later when attending a tea for mothers at the Central School, to which, as children's librarian, I also had been invited.

The children whose mothers were there were shining eyed and happy, leading those mothers around to meet all their teachers and friends.

"I wish my mother would come," I heard one sober little girl say. "She told me she was coming, but she isn't here."

"My mother promised me she would come too," a disappointed voice replied. "I guess she just didn't have time."

I went home wishing those mothers could know how much their broken promises had hurt their children. It is worth giving up a great many less important things to keep faith with a child.
—National Kindergarten Association.

WHILE I was attending a committee meeting one morning not long ago, Blanche Varian hurried into the room.

"Here is Helen's account of the meeting at Longfellow School," she said breathlessly as she handed her daughter's paper to one of the secretaries. "I promised her that I would bring it to you before noon so that you could check it and send it to the *Herald* office in time for tomorrow's edition."

"Thank you," the secretary replied. "Helen always gets her material in on time. I wish all our reporters were as prompt."

"I'm glad Helen is so dependable," her mother replied. "I made a second trip downtown to keep her report from being late this week."

"Won't you let me take you home in



The BEAST of REVELATION.

PART
THREE

by J. L. TUCKER

IN concluding our brief survey of the characteristics of the power that is symbolized by the first beast in the prophecy of Revelation 13, we shall note verse three: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

Last week we directed attention to some historical evidences showing that the papacy did receive a deadly wound; but we have only to read contemporary history to see a striking fulfillment of the prediction that the wound would be healed, and the world would again wonder after the beast.

In 1929 the pope was again hailed as king. At the time of World War I, fourteen nations had representatives at the Vatican. Today the number is approaching forty.

Even the Congress of the United States has broken all precedent in honoring the memory of the late Pope Pius XI. At the time of his death Congressman Shanley introduced a resolution in the House that "as a mark of further respect to the memory of Pope Pius, the House do now adjourn." Senator Wagner introduced a similar motion in the Senate. The members of both the House and the Senate adjourned for the first time in their history in honor of the pope.

What does this departure from legal precedents mean? Why did Congress adjourn in memory of the head of one religious organization while it utterly disregards similar events, when the heads of other religious organizations die? It means but one thing. America, though predominantly Protestant, is wondering after the beast.

In the *Congressional Record* of March 13, 1939, appeared this statement: "Until the establishment of diplomatic relations between the United States and the Vatican State, the [United States] consular authorities at Rome shall be empowered to validate official documents for residents of the Vatican State."

President Roosevelt's recent appoint-

ment of Myron C. Taylor as his special representative to the Vatican is another incident which shows the trend toward Rome.

Furthermore, taking advantage of a weakened Protestantism, which, largely as a result of modernism, has been shorn of its strength, vision, and dynamic message, the papacy is bending every effort to make America and England dominantly Catholic. She is assuming the role (her past history and teaching to the contrary) as the defender of democracy, the exponent of justice, the hope of peace, the protector of the weak, the bulwark against indecency, and the champion of the home. With positions of influence being more and more occupied by men of this religious persuasion, and with their names and activities ever receiving more prominence in the daily press, it is not hard to grasp the truthfulness of the statement made by Michael Williams, editor of the well-known Catholic journal, *The Commonweal*. He said: "Anyone who is at all conversant with public affairs, abroad as well as at home—particularly any observer who is interested in the social, intellectual, moral, or spiritual forces expressed in and through public affairs—cannot help but be deeply im-

pressed by the multitudinous evidences of the highly enhanced activities and worldwide influence of the Catholic Church. . . . The Catholic Church is today resurgent throughout the world, with a forcefulness greater than at any times since the apostolic age or the high tide of the medieval period."

It would not be too much to say that the general prestige of the papacy has increased a hundredfold in the past few years. With a growing eagerness, non-Catholics are catering to Catholic ideas and customs. Unless there comes a speedy revival of the true principles of Protestantism, the words of *The Missionary*, an official Catholic journal published at Washington, D. C., will prove prophetic: "It seems to me that the main support of Protestantism comes from the United States and England. . . . If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the his-

The Appian Way, one of the famous thoroughfares of ancient Rome.



torian and antiquarian along with Arianism."

Surely no one can study contemporary church history and not realize that a mighty revival of power and influence has come to the papacy, thus fulfilling the prophecy of Revelation 13 to the letter.

But there is another distinguishing feature of this power that must be noted, and that is the "number" of the beast.

Verse 18 says: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

It is declared to be the number of a man. The great man of the papacy is the pope. Verse 17 informs us that the number is in his name. What is his most familiar name or title, the one most frequently employed concerning him on state occasions?

Every pope is crowned as the "Vicar of Christ," or "Vicar of the Son of God." From the book, *Manual of Christian Doctrine*, page 123, we read: "The pope is the vicar of Christ, the successor of St. Peter, and the visible head of the church."

This claim lies at the foundation of all papal doctrine. It is the basis of its authority. In this title, "Vicarius Filii Dei," which is the Latin for "Vicar of the Son of God," may well be found the mystic number. Is it there?

It is. Figuring according to the accepted value of the letters in the Latin phrase, we have this remarkable result:

V	5
I	1
C	100
A	0 (not used as a numeral)
R	0 (no numerical value)
I	1
U	5 (formerly the same as V)
S	0 (no numerical value)
F	0 (not used as a numeral)
L	50
I	1
I	1
D	500
E	0 (not used as a numeral)
I	1
666	

In presenting these facts of history it has not been my purpose to cause dissension between religious groups, but only to set forth the amazing fulfillment of prophecy they provide and to invite the earnest attention of all to the divine warning of dangers ahead.

Jesus and Children

(Continued from page 5)

to them. In India, the attitude toward children was little better. In his *Conflict of Christianity With Hinduism*, Uhlhorn says, "To children [in India] the gospel first gave them their rights." Infanticide



THE FIFTH COLUMNIST OF THE MIND

by Naomi Guy

AN instructor at college once said to me: "I would give all that I possess in the world if I could have your faith. I am getting old, and soon I shall be in my grave. So back to the dust of the earth I shall go. And that is the end!" I offered to help her, but she said there was nothing that could be done about it.

The crash of the human mind is greater than the crash of empires. Wars deal with visible boundaries, which change with the changing times; but the mind controls the eternal destiny of the soul. Human thoughts, like human flesh, are difficult to confine within limits. We read, we listen, we think. We are deluged with the multitudinous thoughts of mankind throughout the centuries. Doubt, the fifth columnist of the mind, creeps in quietly in a subtle and unobtrusive manner. Once it has gained a foothold, it takes up more and more room in the thoughts until we are frightened at its insinuations. Unless doubt is expelled at once by prayer and determination, we grow accustomed to the intrusion. Then comes a lowering of standards, and we grow less sure of the plan of salvation. Suddenly we are lost in a maze of doubts.

Without faith, life is futile and meaningless. Hope of eternal life is gone. The devil's top ranking soldier is doubt, because doubt takes an innumerable toll of souls every year. The Christian must establish himself in the faith by daily prayer and study. He must have a firm hold of eternal truths. He must at all times be able to give an answer for the faith that he holds.

In these troublous times, no one can afford to be careless about his religious life. God is waiting for us to claim the strength, courage, and knowledge that await our asking. Why don't we pray, study, read our Bibles, and build up our faith more than we do? Doubts do not assail the established Christian. He has faith; and faith is the direct highway to heaven.

was by no means unknown; and it is still practiced in places out of the reach of government supervision.

The lands of the West have little to boast of in their treatment of children by those who refuse to order their lives according to the precepts of Christ. It is a fact not to be disputed that the child comes into his own in proportion as men live in accordance with His teachings.

Jesus said: "Take heed that ye despise not one of these little ones;" and "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matthew 18:10, 6.

The pagan law of the Twelve Tables of ancient Rome expressly gave the father the right to dispose of his children as he desired, even to selling them into slavery.

Plato and Aristotle approved of parents' abandoning weak and sickly children they were unable to support, or who it was thought would be of no use to the state. An abandoned child could be claimed and used as a slave. The father's power over his child was limitless—even to death itself. In his *Jesus of History*, Dr. Glover refers to a letter written about the time of Christ's birth by an Egyptian Greek to his wife. It reads as follows: "Hilerion to Alis, greetings. I pray and beseech you to take care of the little child; and if you be delivered, if it is a male, let it live; if it is a female, cast it out."

Socrates has told that in his time the mother used to scream when her first child was taken from her, thereby implying that at repetition of this unnatural practice she ceased to care so much. Plato desired that no mother should know her child, and thought that all children should be reared by the state. Seneca spoke in praise of the drowning of children. We are told that in ancient Athens the newborn child was brought and laid at the feet of the father; if he condescended to stoop and pick it up, it was to live; if he turned away, it was to die.

From the very beginning, the teaching of Christ has had a tender solicitude for the child. Wherever it is preached, schools and orphanages and homes are its immediate product. In all parts of the world the first anxiety of the Christian church is for the child.

Jesus taught that children are a gift from God, a pledge entrusted to the parents for which they are responsible to Him. As C. L. Drawbridge says: "It was Jesus who discovered the child. Until He came, mankind had not the grace of seeing the graces of childhood. The Son of God, who chose to come into this world by way of the cradle and the home, taught man to reverence the little ones."

What a great debt of gratitude we owe to the blessed Christ for revealing to us the value of His little ones! Those whose homes have been blessed by the advent of children know what joy and brightness they bring with them; and who can enumerate the lessons their sweet simplicity teaches? With profound truth did Dr. Rabindranath Tagore declare, "Every child comes into the world with the message that God is not discouraged with man."

The words of the gentle poet Whittier

express this thought most beautifully:

"We need love's tender lessons taught,
As only weakness can;
God hath His small interpreters;
The child must teach the man."

When Jesus took into His arms and placed upon His knees the little children of Jerusalem, we may be quite certain that they were not the sweet, clean little cherubs our artists have portrayed. They were the children of peasant mothers, no less dirty and smelly than those to be seen in Palestine today. But underneath the dirt, and in spite of the smell, Jesus saw the simple trust and ready obedience of every child unspoiled by contact with their elders; He was able, therefore, to say, concerning the child, "Of such is the kingdom of heaven."

What Is Coming?

(Continued from page 5)

selves within the boundaries of Western Rome. And this prophecy, which was spoken more than one thousand years beforehand by Daniel, was literally fulfilled.

These ten were: Anglo-Saxons, Franks, Alamanni, Lombards, Ostrogoths, Visigoths, Burgundians, Vandals, Suevi, and Heruli. These peoples were the forerunners, or progenitors, of the nations of modern Western Europe. Seven of these original ten still continue: The Anglo-Saxons in England, the Franks in France, the Alamanni in Germany, the Burgundians in Switzerland, the Visigoths in Spain, the Suevi in Portugal, the Lombards in Italy.

In Daniel 2:42 we read: "As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."

The prophecy indicated that part of these divisions would be strong like iron; others would be weak like clay; and how exactly is this fulfilled in this group of modern nations.

How could any man of himself look ahead twenty-five hundred years so as to predict the status of the nations of Western Europe? No man could do so. This proves that the Book, which we call the Bible, is the inspired word of the great God, who alone knows the future. If any man does not believe that the Bible is the word of God, then let him tell us how this prophecy, given six centuries before the birth of Christ, could mark out the status of the nations of Western Europe in our day.

The prophecy indicated that men would attempt in various ways to unite these independent nations in Western Europe into one world empire as it was before it was divided; but that it would remain divided until the end of time. In verse 43 the prophet declared: "Whereas thou sawest iron mixed with

miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

As iron will not cohere with clay, so these divided nations could not be welded into a permanent world union or empire. One thousand years before these divisions came into existence prophecy said, "They shall not cleave one to another." The verdict of the last fourteen centuries of history is, *Europe cannot be united.*

(Concluded next week)

Law and the Mountains

(Continued from page 8)

Moses and Sinai? Of course. Had there been no law, there could have been no sinners, for "sin is not imputed when there is no law." And again, "Sin is the transgression of the law." Romans 5:13; 1 John 3:4.

The Bible record tells us very definitely that the antediluvians were wicked people. Genesis 6:5, 6. They were sinners; therefore, they were lawbreakers. They dishonored God by disobeying His plain declarations. They were under law; for this reason God held them responsible for their wrongdoing. This He could not have done had they had no knowledge of right and wrong; since they had such knowledge, they were inexcusable. It was the prophet Isaiah who declared: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:5, 6.

That because of a curse a cataclysm was visited upon the earth at the time of the Flood no candid man will dispute. And here the cause of that curse is plainly stated—the law of God had been transgressed.

Evidently, then, God's law was in existence at that time, and the theory that there was no divine law till the days of Sinai is erroneous. God punishes for dis-

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obedience, as He blesses when we obey. It is this that accounts for the building of the ark, and that brings prominently before us the great truth that the high places of the earth were used by God for the declaration of His laws.

Since the ark which bore those who obeyed God was left unharmed on Mount Ararat, it thus becomes the first great landmark of the saving power of God, who punishes those who flagrantly violate His plain-spoken rules of right. The crest of this mountain remains to this day a monumental evidence of the agelong existence of God's law, and that obedience to it is our only safety.

Wonderful Redemption

(Continued from page 7)

as the Lord intended, pursuing wealth, honor, or pleasure, until they take themselves away from God, and soon they are out on the brink of the dizzy precipice. As lost sheep will herd with any animal they may meet, so lost men will fraternize with those into whose company they are thrown.

A stray horse, or dog, or cat can find its way home, but not so with sheep or men. Sheep and men seem to lose all sense of direction when they have wandered away. As sheep may become lost almost within sight of the fold, so men are sometimes lost even beneath the church roof. They can wander away alone, but seem unable to return alone. Sheep are also very defenseless when lost. So men who have stood like giant oaks within the fold have bent like willows when alone. The wilderness of sin is vast and dark, and many have been lost in its dismal shadows.

There are some portions of Scripture that seem almost too sacred to be opened. Yet these portions are often the very ones that best reward the reverent searcher. Such is the last clause in this verse: "The Lord hath laid on Him the iniquity of us all." This is the conclusion to which the prophet comes as he views the sad story of the Saviour's sufferings. The first

word of this verse opens a door wide enough to let all men out into sin, and the last word opens a door wide enough to let all men in to salvation. Will you enter?

The marginal reading says, "Hath made the iniquity of us all to meet on Him." What a meeting place for sin! What a burden for the Saviour to bear! It is as if all the sins from Adam down through the ages to the cross, and all the sins from the cross on to the end, were gathered into one great bundle and all together laid on the heart of the Lamb of God on Calvary. What a crushing, ponderous, overpowering load of sin for Jesus to bear alone, and He innocent of all sin! It is no wonder that He died of a broken heart.

In laying the sins of the world upon Jesus, the Father "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. All have sinned; so all may be saved. The redemption is as universal as the loss has been.

It may be that one reason why the people of God are called sheep is that they have such a wonderful Shepherd. The shepherd does not follow the lost sheep for only a mile, or for only an hour; he goes on and on until he finds it. He does not say: "Let it go. It is only one, and I have many more." And when he does find it, all tired and torn, he does not scold it, drive it, or even lead it back. He tenderly bears it on his broad shoulders back to the fold, and to safety. It is his sheep, even when lost. Jesus once said, "How much then is a man better than a sheep?" Matthew 12:12.

Because of the infinite love of the great Shepherd of the sheep each one of us may say, "I am one of the 'all we' who have sinned, but, praise His name, I am also one of the 'us all' who are saved!"

The Flight of Time

(Continued from page 8)

argue that the existing government policy of providing free public schools for all children who wish to attend them—while permitting religious groups at their own expense to conduct their own schools—is discriminatory against religious groups. They want their parochial schools to be supported out of public funds, at least to the extent of providing free transportation for their children.

But the question immediately arises, If it is right for the state to provide free transportation, then why not free textbooks, free light, free heat, and free janitor service?

Well, why not?

Because all such legislation is but a series of steppingstones toward that union of church and state which the

founding fathers of America decreed should never happen here.

The First Amendment to the Constitution declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"Behind the adoption of this amendment," writes William C. Kernan, "lay a long and bitter experience. It had taught the founders of America that a society which permitted the union of church and state turned out to be a society which suppressed individual liberty, persecuted dissenters, and employed the civil authority to enforce the edicts of the established religion. The injustice that religious non-conformists suffered was shared, too, by writers and scientists whose conception of the truth did not conform to that acknowledged by the established religion. But that wasn't the whole story. The church suffered also. Dependence upon the state corrupted her and made her something less than the pure witness to Christ's gospel that she should have been. The adoption of the First Amendment to the Constitution made it very clear that in the new American society the church and the state must remain separate; that the state must regard all religions in a warm and friendly manner by guaranteeing their freedom. Shall we desert this fundamental American principle and begin the return to that religious and intellectual bondage from which our forefathers freed us?"

Every reader, we believe, will answer this question with a vigorous No! Yet many will say, What have bus bills to do with freedom? They have much to do with it. Such bills are but the thin end of the wedge of state interference in the affairs of the church. And it should be noted that, in almost every case, the wedge is being hammered in by one of the archenemies of religious liberty, the notorious champion of union of church and state.

Right well did Benjamin Franklin say: "When religion is good it will take care

of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

A GOOD REPORT

IN response to the calls for subscriptions for the *Signs of the Times* and the *Health* magazine on our offer to supply them, we have now placed these periodicals in more than one hundred fifty army camp libraries. Chaplains in charge have written most appreciatively. A number of our *Signs* readers by their gifts have helped in this project. To meet further calls and to be prepared for still larger openings to do good, we need to continue to build up this Army and Navy Literature Fund. Wouldn't you like to have a part in it? Any amount you send will be appreciated and carefully used. Address, Circulation Department, *Signs of the Times*, Mountain View, California.

J. R. FERREN,
Circulation Manager.

CORRECTION

A Californian reader writes to say: "The statement in article, 'The Romance of Thrift,' by Martha E. Warner, that a bank account in joint names of husband and wife is free from inheritance tax, is not accurate. If the money in the account was originally the property of the decedent it is taxable."

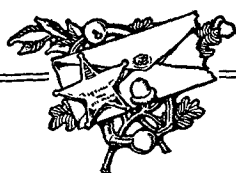
We are glad to make this correction.

EDITOR.

"SAVE THE YOUTH" Fund

The editor acknowledges with grateful thanks the receipt of the following additional sums for the "Save the Youth" Fund, to provide free copies of the annual Temperance Number of the *Signs of the Times*, entitled "America Awake!" for distribution among the youth in schools, colleges, and army camps:

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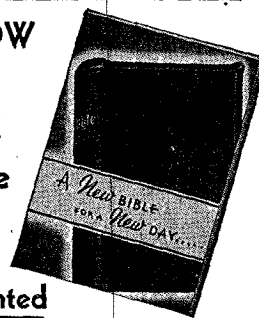
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