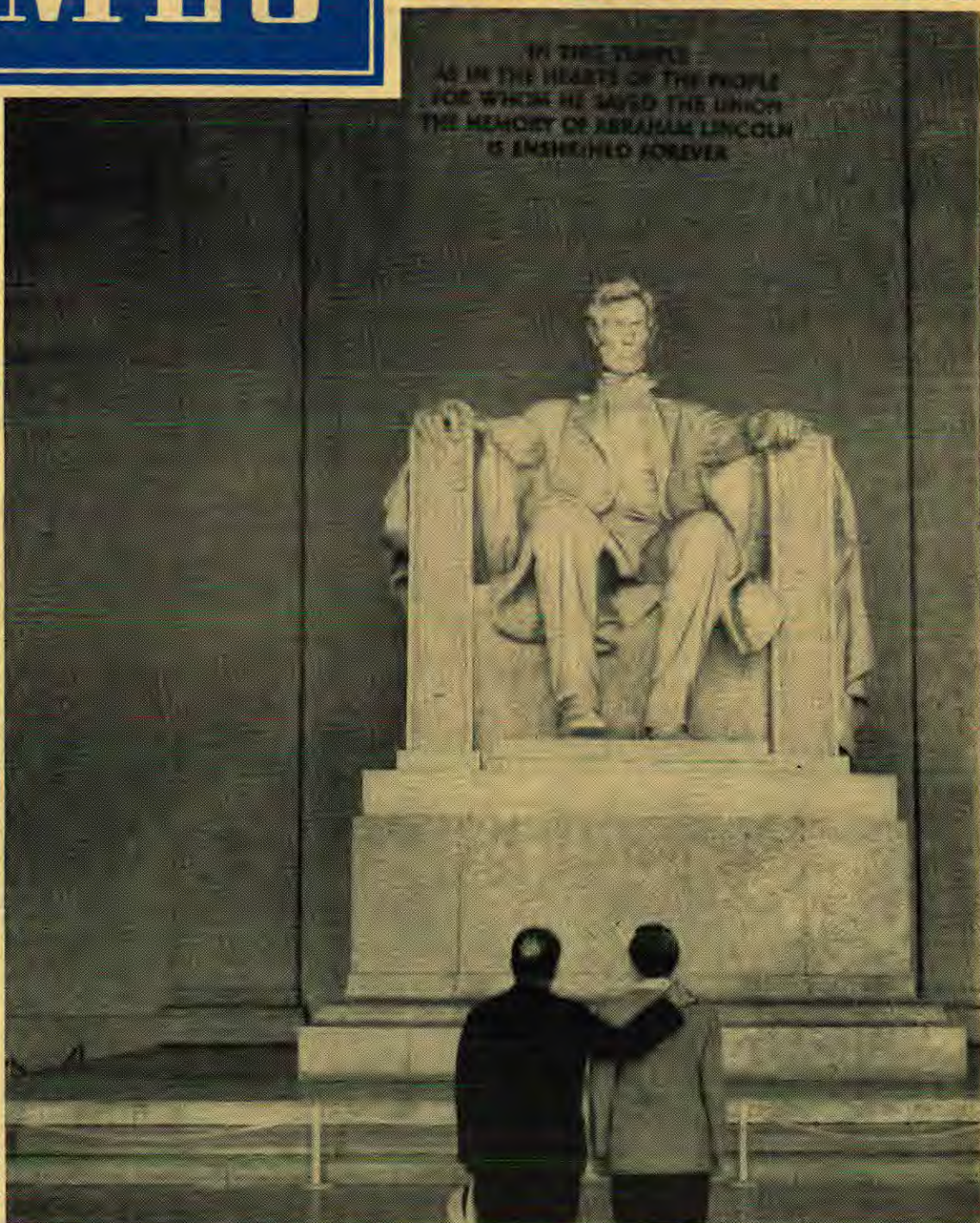


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



LANE

Vol. 76, No. 6

Lincoln's Debt to the Bible—See page 16

February 8, 1949

SIGNS OF THE TIMES

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OUR COVER

Back of this great and good man, whose memory is enshrined "in the hearts of the people . . . forever," was a Book, and that Book the Bible. From its sacred pages Abraham Lincoln, the humble rail splitter, absorbed those concepts of justice and mercy which molded his character, shaped his destiny, and helped him to fill with honor and dignity the highest office in the land. Read "Lincoln's Debt to the Bible," on page 16.

CIRCULATION MANAGER H. K. CHRISTMAN

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Your Bible Questions Answered

Sabbath on a Round World

How can anyone tell which day is the Sabbath when one has to drop a day when traveling around the globe?
R. A. B.

This question is a very old one, and has been disposed of successfully times without number. We would suggest that you read *The Lord's Day on a Round World*, by R. L. Odom, published by the Southern Publishing Association, Nashville, Tennessee, price, \$2.50. This book goes thoroughly into every phase of the subject.

We would add that nowhere around the world does anyone seem to have the slightest difficulty in determining which day is Sunday. Christians of all denominations, wherever they live, appear well aware as to when Sunday occurs. No one ever suggests that there could be a problem about keeping Sunday on a round world. Difficulty only arises over the matter of observing the seventh day as the Sabbath. If you remember that the seventh-day Sabbath occurs the day before Sunday, you will have no problem whatever, whether you are in America, China, Africa, the South Sea Islands, or anywhere else on the globe.
A. S. M.

Pre-existence?

Have we lived before coming on this earth? Personally, I feel very strongly that I have existed before entering this life. What do you think about it?
E. C.

Regarding your question concerning pre-existence, there is nothing in the Bible to suggest that anyone except Jesus had a previous life before being born upon this earth. However, the Bible is clear that man is being prepared during his earthly sojourn for a future, happier existence in a new and better world.

Indeed, the very cornerstone of the Christian gospel is enshrined in the words of John 3:16: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

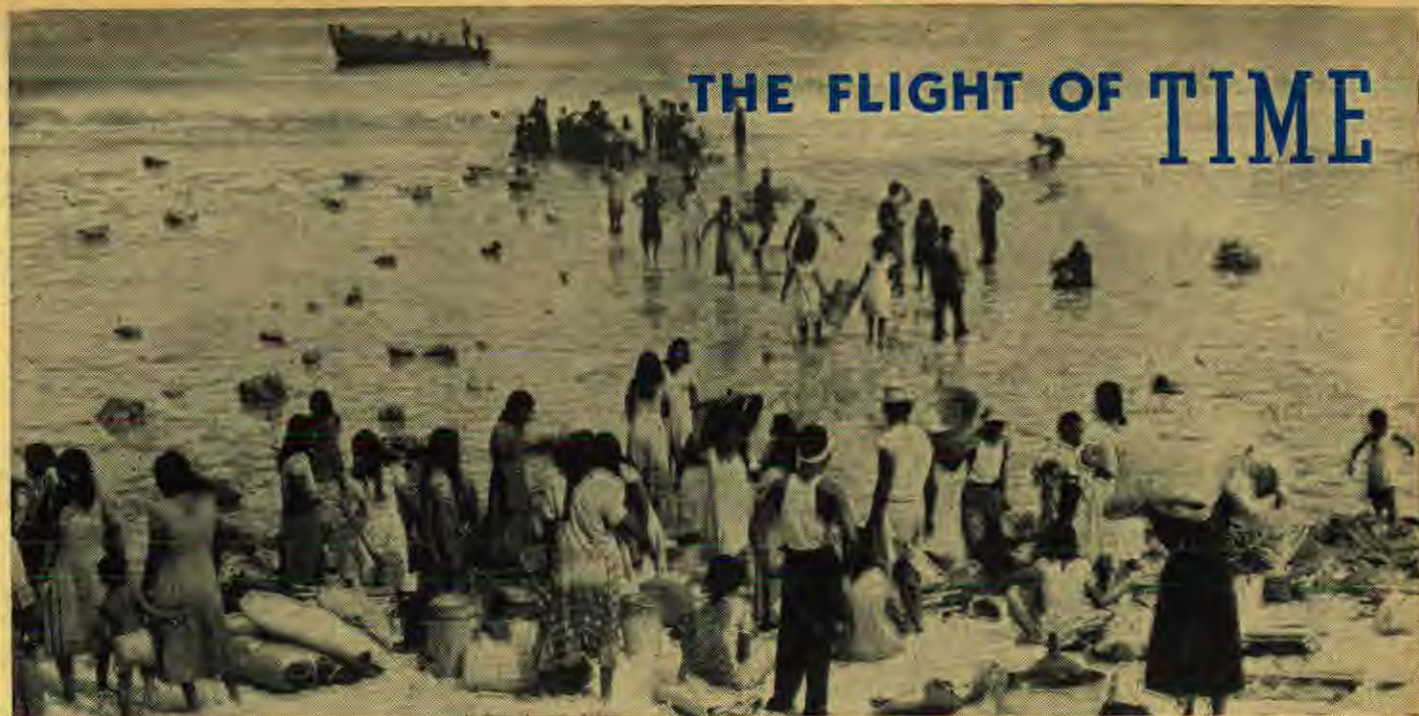
No good purpose would be served by looking back to a supposed past existence. God would have us look forward to the better life and the happier world He is preparing for all who love Him. John 14:1-3. With this vision and this hope, we should all strive to be worthy of the love that He has bestowed upon us.
A. S. M.

Unfallen Worlds

Was there a statement in the "Signs" recently that the change of color of the planet Mars is due to seasonal variations of color on the planet, large expanses of which are green in summer and brown in winter? How could this be on an unfallen world?
Mrs. A. R.

With reference to the quotation from the news column in the *Signs*, if you will read this again carefully you will see that it was merely a report of what a certain Russian professor asserted. It is not a declaration of the belief of the *Signs of the Times*. We quote many items in our news column to let our readers see what others are talking about in the world today.

The Russian professor's suggestion as to the reason why the color of Mars changes in summer and winter is interesting but not authoritative. We have no knowledge as to what conditions are like on Mars or any of the "unfallen worlds." Color of vegetation may remain the same, or the colors may vary from time to time. Who knows? Variation is not necessarily an indication of sin.
A. S. M.



THE FLIGHT OF TIME

Inhabitants of Bikini, compelled to leave their island home for the atomic bomb experiments, were transferred first to Rongerik, then to Kwajalein, then to Kili; but they still long for Bikini, from which they are barred by radioactivity released in 1946.

EDITORIAL

Preview of Desolation

WHAT the atomic bomb can do to our civilization is implied in its far-reaching results upon the lives of the natives who once lived on the Bikini atoll. Before the bomb tests of 1946, King Juda and his 160 subjects were transferred by the Government from their tropical atoll to the island of Rongerik.

Dr. David Bradley visited these "displaced persons" about six months after they had settled in their new home. The Bikinese are friendly, lovable people, who enjoy singing Christian hymns and talking of the love of Jesus. Only one man in the group could speak English, and Dr. Bradley records his conversation in his book, *No Place to Hide*. The native said: "My name is Phillip. Now I shall tell you something of myself. We . . . we [with a gesture indicating his companions] are very hungry. We . . . have nothing to eat . . . yes. Now I shall tell you something about this island. This is . . . a very poor island. We . . . have not enough coconuts . . . no. For many days now we eat nothing but fish."

Before the American visitors departed, King Juda, through his native interpreter, asked how soon they could return to their old home on Bikini. "We tried to explain how the trees and the village had been pretty well destroyed," writes the doctor, "and how the water

and the fish were still unsafe and might be for months and years to come. Of such things, these people could understand nothing, but their feelings were unmistakable. Phillip delivered his shortest and most impassioned oration of the day when he said sadly and respectfully, 'Oh. We very sorry to hear this.'"

Now the wanderers are being moved again. Rongerik Island is not a suitable home, so the natives have been relocated on Kili Island, and it is hoped that they will be more content and prosperous there.

In summarizing the plight of this

bewildered group of homeless natives, Dr. Bradley declares: "The Bikinese, 160-odd people, are not the first, nor will they be the last, to be left homeless and impoverished by the inexorable bomb. They have no choice in the matter, and very little understanding of it. But in this perhaps they are not so different from us all."

What a warning this should be to our generation! Unless man acts at once to stop war (a thing he has never been able to do because of the endemic nature of sin that sweeps over our planet), millions of people will be slaughtered and



So capacious and powerful is the latest United States assault transport that it can carry a heavy Army truck in its fuselage and fly at 250 mph at 25,000 feet.

millions more driven from cities and other populous areas because of the contamination by radioactivity. It is very possible, say the scientists, that the devastation wrought by atomic bombs will leave vast areas of the earth uninhabitable for years. Radioactivity may set up a chain of events which will upset the balance of nature, destroying birds, beasts, and fish in vast numbers.

Is this a preview of the devastation we face at the hands of men who possess atomic weapons? We have been warned in the Holy Scriptures of the time when this earth would be laid desolate. Sinful man will do his best to destroy the earth and the inhabitants thereof, but a merciful God will intervene and save His people. The prophet Isaiah vividly describes the waste and desolation after God has wreaked final judgment upon the earth. He declares:

smoke. Masses of humanity will be driven from place to place as man makes vast areas uninhabitable. Displaced millions will long for safe refuge and home!

The psalmist speaks, contrasting the earth and man's possessions with God's eternalness:

"They vanish, but Thou shalt endure,
they wear out like a robe;
Thou changest them like garments,
and they change,
but Thou art still the same,
O Thou Eternal."

Psalm 102:26, 27, Moffatt.

May the preview of coming chaos cause us to be sober and realistic: may we find peace of mind in the shelter of God's care. As the world's hopes crumble, may we build on the Rock of Ages.

M. L. N.



Across this Berlin cemetery United States engineers have erected a battery of fog lights to assist incoming planes taking part in the great airlift undertaking.

"Earth shakes to its foundations;
earth breaks to pieces,
earth is split in pieces,
earth shakes to pieces,
earth reels like a drunken man,
earth rocks like a hammock;
under the weight of its wrongdoing
earth falls down, to rise no more."

Isaiah 24:18-20, Moffatt.

Beyond this preview of devastation is the promise of salvation to those who wholly trust in and obey God. In love and mercy the heavenly Father says:

"Pass into your chamber, O my people,
shut the door behind you;
hide yourself inside, a moment,
till His wrath blows by:
for here is the Eternal issuing forth
to punish mortals for their guilt!"

Isaiah 26:20, 21, Moffatt.

Human security will vanish like

Forgotten Refugees

ONLY the deepest sympathy can be felt for all the multitudes of people rendered homeless and destitute by the war. Happily, some fortunate ones are at last being admitted to the United States and other member states of the United Nations, but large numbers are still waiting disconsolately in DP camps for an opportunity to begin life anew. Only God knows the grief and frustration these poor people have suffered.

The worst of it is that while relief has come to many, the over-all picture improves but little. The European situation may ease, but the Chinese grows worse. Jewish DPs may find a home in Palestine, but only at the expense of the Arabs.

It is to these latter refugees that special attention should be called at this time. News of their sad plight has been largely

withheld from the American public. We have heard only of the sufferings of the poor children of Israel, struggling to get back to their "homeland," but nothing of the 500,000 Arabs dispossessed of their homes and property to make room for them.

These forgotten refugees are in desperate plight. O. R. Sellers, director of the American School of Oriental Research in Jerusalem, has described their condition in heart-breaking terms. He says that in Hebron he saw 4,000 refugees "being served from a soup kitchen by the mosque," while in Bethlehem, Jericho, and other centers, there were similar concentrations of people "hungry, thirsty, ill-clad and without proper shelter." Mrs. Sellers, writing from Beirut, has reported that there are 61,000 refugees from Palestine in Lebanon, of whom half are Christian. "The present situation," she says, "has deprived countless Christian Arabs, as well as Moslem Arabs, of their homes, property, and income."

Surely it is the turn of these poor people to receive the sympathy and help of friends in more favored lands. Their sufferings are as real and as great, and the result of as iniquitous an act of injustice as any endured by other DPs in Europe.

As we contemplate this tragic situation we cannot but recall the questions which some of our readers have raised from time to time as to whether the setting up of the new state of Israel is a fulfillment of Bible prophecy, and whether Christ will now come to lead the Jewish people in spreading His gospel to the world.

Never! Not in ten million years! There is nothing in all the recent strife in Palestine which appertains to Christ or Christianity or anything relating thereto. It is not a fulfillment of prophecy, nor has it anything to do with the divine plan of redemption.

Once in the long ago, when the people of Israel were at the borders of the Promised Land, they said: "Lo, we be here, and will go up unto the place which the Lord hath promised. . . . And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you." Numbers 14:40-42.

They claimed the promise but heeded not the commandments of God, even as so many are doing today. They wanted the blessing without paying the price. But where there is transgression, there can never be lasting prosperity. When God goes not with an enterprise, woe unto those who promote it! Its failure is but a matter of time, as history will surely demonstrate in the present case.

A. S. M.



SABBATH

7th DAY

HOLMES, GALLOWAY

THE SEVENTH DAY IS THE SABBATH

*The Faith
I Hold—6*

by M. L. ANDREASEN

THAT the law of God contains a commandment that deals with the observance of the Sabbath, is well known to all Christians. That it specifies a distinct day as the Sabbath is also known, though only in a general way. That this distinct day is the seventh day, Saturday, is only vaguely comprehended. It may therefore be well to quote the commandment as it reads in the Bible, that all may know what it says:

"Remember the Sabbath day, to keep

it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

We call particular attention to seven distinct facts mentioned here:

1. We are to remember the Sabbath day to keep it holy.
2. The seventh day is the Sabbath.
3. This day is the Sabbath of the Lord.
4. The other six days are days of labor.
5. All that are within our gates are included in this commandment.
6. The reason given for observing the Sabbath is the fact that God rested on it.
7. God not only rested on that day, but blessed and hallowed it.

We shall now consider each of these statements.

1. This is the only commandment that stresses remembering. The reading suggests that some might forget, and history has proved that such an admonition is needed. In view of the fact that nearly the entire world has forgotten, the counsel is pertinent. Man needs to remember the Sabbath day to keep it holy.

2. The specific day is not left to the convenience or choice of the individual. God Himself designates which day He wants observed. The commandment does not read that we are to "remember the Sabbath," but "remember the Sabbath day." This is definite and to the point. It does not say one day in seven; it does not say a seventh part of time. It says definitely, *the seventh day*. Words could not make it clearer.

3. The commandment does not say that the seventh day is the Sabbath of the Jews, or the Sabbath of the Gentiles, or the Sabbath of angels or Christians, but *the Sabbath of the Lord thy God*. That makes it a personal matter: It is the Sabbath of the Lord, *thy God*. That is, the God you serve, the God who is your God, observes the seventh day as His Sabbath. This statement removes the question from any debate as to which day is the Lord's Sabbath. He settles it by stating that the seventh day is *His* Sabbath. This is so not only theoretically. He Himself rested on that day. Men bring forth their reasons for or against the Sabbath. But the question has been settled long ago, and settled by God Himself. In the beginning He rested on the Sabbath, and two thousand years later He announced from heaven that the seventh day is His Sabbath, not *was* but *is*.

No Christian will dare contradict God and affirm that the seventh day is *not* the Sabbath of the Lord. God says it is. A man may keep the first day of the week, or may consider all days alike. Of that he will have to give an account to God. But what man does or does not do has no bearing on the question as to which day is the Lord's Sabbath. That, God affirms, is the seventh day. Let no man therefore argue that the seventh day is

not the Sabbath of the Lord. It is. God says so, and has announced it from heaven in the sight of millions of people. If He has changed His mind and changed the day, He ought in justice to announce that from heaven also.

4. "Six days shalt thou labor." This statement affirms that the first day of the week, Sunday, is not the Sabbath. Sunday is one of the six days mentioned on which common work is to be done. Friday is also one of the six days when man may labor. When God therefore says that "six days shalt thou labor" He says in effect: Sunday, the first day of the week, is not the Sabbath, as some Christians suppose. It is a common working day. The sixth day of the week, Friday, is not the Sabbath, as Mohammedans claim. It is one of the six days on which work may be done. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." We thus have in the Sabbath commandment a positive statement that the seventh day is the Sabbath, and that neither Sunday nor Friday is. Thus we have both positive and negative proof of the seventh day as the Sabbath. There is no other Sabbath.

5. Sabbathkeeping is a personal responsibility which we cannot shift to anyone else. It is an individual matter, yet the blessing of the day is not to be selfishly appropriated by us. We are to share the blessing with all that come under our jurisdiction or influence, our sons and daughters, servants and strangers. Even the cattle are included. Some have interpreted these statements to mean that Sabbathkeeping is to be enforced upon all. We prefer to interpret the statement to mean that we are to share with others the blessings we receive from God.

The fact that God has included the domestic animals in the Sabbath commandment is an evidence of God's care for the smallest of His creatures. He that cares for our souls is also interested in the sparrow. How kind of God to include a provision for the animals in the constitutional law of the world!

6. In most discussions of the Sabbath the physical rest of the body is stressed, and we believe rightly so, if it is not stressed too much. It is interesting to note that in the commandment itself not one word is said about physical rest, though it is doubtless included in God's plan.

We have seen computations made of the need of a sabbath for physical reasons. It is claimed that the nightly rest is not enough, that despite such rest the body tends to run down, and that a periodic total abstinence from work is necessary to restore the bodily equilibrium. To this we do not object; but however true it may be, there is nothing in the Sabbath commandment about it.

The only reason given in the commandment for resting on the seventh day is the fact that God rested on that day. God's example coupled with the command to rest is sufficient for our guidance. While God rested and was refreshed, we are distinctly told that this refreshing had nothing to do with physical weariness; for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isaiah 40:28. As we are admonished to "cease" from our works as God did from His, and as God did not rest because of physical exhaustion, so we likewise are not to make bodily rest the prominent factor in Sabbathkeeping.

By this we do not wish to imply that we are not to rest physically on that day. We are. We are not to "do any work, thou, nor thy son, nor thy daughter." This means that we are to abstain from our daily task and employ our time in spiritual exercises. What we are contending for here is that rest from physical labor, as far as the commandment is concerned, is not stressed, and the only reason given is that of God's example and command.

The fourth is the only commandment of which it can be said that God joins man in its observance. God is the author of the commandments, and as such they are a transcript of His character. Yet it seems hardly fitting to say that God keeps the commandments, "Thou shalt not steal," "Thou shalt not covet." These commandments are specially directed toward man. But there is one command that applies to God and man alike, a commandment that had its origin before sin came into the world, a commandment that God inaugurated by calling heaven and earth together to celebrate, in which the morning stars sang together, and all the sons of God shouted for joy. The first Sabbath on earth was a momentous occasion. God and man were united, heaven had come to earth, and God rested and was refreshed.

The Sabbath commandment therefore rests on a unique basis. It demands harmony of action between God and man. It says in plain words: Follow Me. Do as I have done. I have given you an

(Continued on page 14)

TRENDS OF THE TIMES

News of the World in Review

Dismantling Postponed

The British Military Government has announced that it has "postponed" dismantling operations in ten large factories in the industrial Ruhr.

Armament Expenditures

Russia is spending 17 per cent of her income for armaments, compared with 10 per cent in 1936. The United States is spending 6.4 per cent now, compared with 1.6 per cent in 1936.

Russian Freedom of Religion

Objecting to the wording of the proposed draft for a U.N. declaration on human rights, when it was debated in the social committee, Russian delegate Alexei Pavlov recommended that the words, "Everyone has the right to freedom of thought, conscience, and religion," etc., be changed to, "Everyone must be guaranteed freedom of thought," with subsequent wording being modified to say, "freedom to perform religious services subject to the laws of the country concerned, and the requirements of public morality."

The Battle of the Ban

The banning of the weekly journal, *Nation*, from New York schools, because last spring it had published articles criticizing the Roman Catholic stand on certain issues, has stimulated further turmoil. A recent issue of the *Nation* contains an open letter signed by 107 educa-

tors, lawyers, clergymen, and writers, saying, in part "Criticism of religion can certainly take forms which are unsuitable to schools, . . . [but] if the suppression of the *Nation* is allowed to stand, . . . newspapers and periodicals will be obliged to omit news and comments which any group in any denomination, Catholic or other, regards as objectionable, or run the risk of being suppressed in the public schools." The *Nation* is taking the problem to the New York State education department.

Oil Lines by 1951

The first of the great pipe lines for Middle East oil, thirty to thirty-one inches in diameter, should be ready by January of 1951, General Manager M. G. Gamble of the marine department of Standard Oil (N.J.), stated recently. The larger one, thirty-four to thirty-six inches in diameter, he expects to be finished later. The lines will be 1,100 miles long.

Holier Than Thou

In the *Ladies' Home Journal* national poll of Americans' concept of religion, it was revealed that nearly two thirds of the people thought they were living the way they should. Asked what changes they would make in their lives if they were to live up to the golden rule entirely, these 62 per cent said they could think of no change they would need to make. On the other hand, 82 per cent of them thought that most of the people they knew only partly reached this standard.

S. L. M.

PROPHECY: *False and True*

by W. L. EMMERSON

WHILE the failure of human prophesying in connection with the Presidential election is still fresh in our minds, we are constrained to make one or two observations which we believe to be of vital importance.

First, one is impressed to draw a striking contrast between human speculation, of which we have had such a sorry exhibition, and true prophecy, which is the prerogative of God alone.

Though neglected by many professed Christian people, there are in the Bible innumerable prophecies, not of events which were to take place within a few weeks or months of the time when the prophets spoke, but centuries or even millenniums after their death—prophecies, too, which were not calculations from observable trends but absolutely underivable from any known facts. Yet these prophecies have been fulfilled down to the last detail.

Take, for example, the prophets' declarations concerning the fate of two ancient cities, Tyre and Sidon, separated by some twenty miles on the Syrian coast, north of Mount Carmel. The former was to be utterly destroyed and would become a place for the spreading of nets. Ezekiel 26:5. The latter was to sustain cruel attack and

forth. The fact that every one has been exactly fulfilled is surely evidence that more than human foresight controlled the human penmen in what they set down—in fact a Mind which is able to see "the end from the beginning."

Bible prophecy is therefore one of the most convincing evidences we have that the Scriptures are the word of God, providing us a bright and shining light for our guidance in the "dark place" through which our troubled world is passing today.

The second observation which we believe is eminently relevant is that for man on the strength of his puny reasoning to take a position antagonistic to the prophecies of God is, in the light of the facts, foolishness itself. Yet how frequently has this been done, and it is still the habit of the "wise" of this world.

During the nineteenth century and on into the twentieth we were confidently told that science would eliminate all human ills, that mankind would get steadily better, and that utopia was just round the corner. And all the time the prophetic word was declaring to all who had "ears to hear" that "perilous times" would come (2 Timothy 3:1). *(Continued on page 15)*

devastation, but it was to survive. If you visit the Syrian coast today you can see, as I have seen, fishermen spreading their nets upon the rocks where ancient Tyre once stood, while farther along the coast you can walk the streets of Sidon, which is still a considerable town.

Again, the prophets asserted that the northern capital of Egypt, Memphis (Noph), was to perish and its idols would "cease." Ezekiel 30:13. Thebes (No) in the south was but to be "rent asunder." Verse 16. If you go to Egypt today you will discover, exactly as predicted, hardly a trace of Memphis, but Thebes remains the mightiest ruin in the world.

There were more than three hundred prophecies recorded by the Old Testament writers concerning the first advent of Christ, yet every one was fulfilled with the most minute exactitude.

Besides all these there are the great prophecies of Daniel and the Revelation which have been startlingly corroborated during the Christian Era and in the events of our own time.

Now, if these prophecies had been the product of merely human imagining, a greater or less proportion of them would have gone awry, as have other speculative guesses that men have put



A modern fisherman of Tyre spreads his nets on the ruins of the ancient city, in striking fulfillment of Bible prophecy.



HE world today is challenged by a rising tide of lawlessness. In the United States every 18.9 seconds, both day and night, a major crime is committed; and the question of dealing with this menace is essentially a youth problem.

The annual number of boys and girls under twenty-one years of age arrested for major crime has now reached the alarming total of approximately 125,000. Nearly one third of all the murderers, robbers, burglars, bandits, auto thieves, embezzlers, forgers, counterfeiters, and arsonists now indicted for serious felonies have not yet attained the legal age of manhood and womanhood.

"Why," it is asked, "have our children been stung by the cobra of intemperance and the scorpion of criminality?" Are these young people abnormal? Where has society been at fault? Is it a question of poverty or lack of recreational facilities? Has it been a failure of home training, parental restraints, or a deficient educational system? Or has it developed through a combination of adverse factors?

It is said that American children receive their education first of all from the movies, then in decreasing ratio from the radio, the comic books, the newspapers, the schools, and the home. The order should be reversed; but altogether too many fathers and mothers have defaulted in their sacred trust. Chaplain Herbert E. Erway of the Elmira Reformatory, New York State, makes the sad and significant comment: "Four of every five Protestant boys in the reformatory where I serve came from broken homes."

Turning to the matter of picture shows, it is generally admitted by thoughtful people that many films are demoralizing. According to *The Civic Bulletin*, seventy-seven million people of the United States attend the movies each week. Of these, twenty-eight million are adolescent youth, and eleven million are under fourteen years of age. The statement continues:

"The emotional reaction of children to moving pictures is from two to eight times greater than that of adults. Minds repeatedly shocked, thrilled, horrified, and excited by scenes of murder, war, rape, crime, monsters, nudity, are not normal minds. . . . Movies impair health, produce nervousness, fear, hysterics, insomnia, suicide, insanity, mis-

carriage, high blood pressure, heart failure, inability to concentrate constructively, susceptibility to disease, and disinterest and deficiency in work. Perhaps this explains why the present generation is so restless, hasty, nervous, dissatisfied, uncontrollable, and changeable. . . . About 50 per cent of the boys and girls, men and women, in jails, reformatories, and penitentiaries hold the movies partly responsible for their criminal and immoral conduct."

Similarly, J. Edgar Hoover of the FBI asserts: "Law enforcement files are replete with the stories of juvenile offenders who confess to having derived the idea for their crimes from motion pictures. After having seen a particularly atrocious crime picture which has been skillfully exploited as the enactment of a 'public enemy's life,' fourteen-age boys emulated the examples: their car ran out of gas; they needed money, so one

scenes presented, such as the following:

"The beautiful girl is beaten to death on a sacrificial altar;" "Men are stabbed and have their arms, legs, and heads cut off;" "The bride is kidnaped;" and "Fists that smash against the faces settle all problems."

Determined to find out what "such stuff" is doing to the minds of children, Gershon Legman of New York City investigated, then "presented some shuddery statistics," as follows:

"Every year 500,000,000 comic books are printed; the average city child reads ten to a dozen a month. If there is only one scene of violence a page, this gives him a diet of '300 scenes of beating, shooting, strangling, torture, and blood per month.' Every city child who was six years old in 1938 has by now, Legman figured, 'absorbed an absolute minimum of 18,000 pictorial beatings, shootings, stranglings, blood puddles, and

The Challenge of

by ROY F. COTTRELL

of the group snatched a purse. In another instance, two boys nine and ten, who were observed throwing lighted matches into the gas tank of a car, said they got the idea from the movies. Still another case—the arrest of four boys, aged fifteen and sixteen—solved a wave of burglaries. Each boy had a good school record and came from a home of good repute; each boy said he got the idea from the movies. . . . This country is in deadly peril. Like thousands of others, I am both shocked and alarmed. The arrests of teen-aged boys and girls, all over the country, are staggering. Some of the crimes they are committing are almost unspeakable. . . . It is an ugly situation. If we are to correct it, we must face it."

Writing of the so-called "comic books," *Time* mentioned some of the typical

torturings-to-death from comic books alone."—*Ibid.*

One author designates comic books as the "marijuana of the nursery." Others describe them as "printed sin," as "the looters of juvenile minds," and as the "greatest intellectual narcotic on the market."

Frederic Wertham, M.D., senior psychiatrist in New York City's Department of Hospitals, is convinced that there is nothing funny about the comics. The increase of violence in juvenile delinquency, he says, goes hand in hand with the increase of this pernicious literature; while *Time*, above mentioned, speaking in plain, vigorous language, states: "Comic books not only inspire evil, but suggest a form for the evil to take."

Writing of the principal causes of



Too many boys are receiving an education in crime from constant listening to radio broadcasts of murder mysteries and other lurid stories of lawlessness.

GALLOWAY

Youthful Lawlessness

Its Cause, Cure, and Significance

juvenile lawlessness, Mr. Hoover testifies:

"More and more children are being led toward crime as parents throw away responsibility. Selfishness is often the keynote of the day, and materialism the inspiration for living. God, in many instances, is not accepted in the home, and concepts of morality have been relegated to the junk heap. . . . Our generation, it seems, has allowed old faithful religious practices to slip into oblivion. As a result, family life has been weakened. The nation has suffered, and many of its children have become spiritually starved. A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime."
—Listen.

Thousands of voices may cry out against these evils, but commercialism

on one hand, linked with complacency and irreligion on the other, form a vicious trio that is difficult to withstand. Likewise flaming youth is impetuous, irrepressible, and determined to have his wild and lawless fling at life; and so the flood tide of villany continues to overflow.

Of such a time as this the apostle Paul spoke. Through his ministry the radar of prophecy projected its luminous beams along the centuries to focus upon this our day with the indictment:

"Understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of

pleasure rather than lovers of God," 2 Timothy 3:1-4, Revised Standard Version.

Nineteen hundred years ago these words were recorded by the unerring pen of inspiration; yet what language could more vividly portray the picture of this impious, irreverent, and dissolute age? We truly live in "times of stress;" and in the terms, "disobedient to their parents," "ungrateful," "unholy," "profligates," "reckless," "lovers of pleasure rather than lovers of God," the juvenile delinquency of these "perilous times" is clearly foreshadowed.

Nor may we in "this present evil world" expect improvement and regeneration, for the same prophecy clearly indicates that men and conditions will "wax worse and worse." Verse 13. But here are divine rays of hope and optimism. This New Testament forecast definitely states that these conditions were to prevail "in the last days." Likewise, Christ our Saviour foretold the widespread and unbridled riot of evil that would immediately precede His second appearing. Those times are now upon us, and that glorious event cannot long be delayed.

Yet even today there is another bright picture. While multitudes of careless youth jostle heedlessly along the broad way to ruin; other adventuresome young people aflame with the Spirit of God, unite in the spiritual crusade of "Youth for Christ," and in the mighty appeal: "Share your faith."

Of such the Bible speaks in terms of highest commendation as those who "know their God, . . . and do exploits." Daniel 11:32. In America a vast army of young men and women have enlisted under the banner of Prince Immanuel. They have adopted as their motto, "The gospel to all the world in this generation;" and with tireless zeal they are telling to other youth the thrilling story of a crucified, risen, and soon-coming Saviour.

Some have said "Good-by" to loved ones, to friends, to the comforts of native land; and facing the hardships of pioneer life on far-flung mission frontiers, are there performing exploits for God. Soon this mighty, world-wide task will be finished. Yet in this crucial hour the conflict between the forces of Satan and the volunteers for Christ will become more and more intense.

Reader, shall we not pray for the throng of thoughtless, careless boys and girls on the downward trail? Shall we not also pray for that loyal, courageous legion of honor who are winning souls to Christ? Will you not enlist as a soldier of the cross?



RELIGIOUS NEWS SERVICE

NOTE

This article is the first of a new series throwing fresh light upon the Reformation and revealing the vital part played therein by the study and preaching of prophecy. It is based upon a vast array of facts gathered by the author for his authoritative work, "The Prophetic Faith of Our Fathers." Readers who would look further into this fascinating subject are recommended to study the two volumes already published of this four-volume set. Particulars as to price can be obtained by writing to Book Department, Pacific Press Publishing Association, Mountain View, California.

Prophecy and Protestantism

*How the Great Reformation Sprang
From a Study of the Prophecies of
Daniel and the Revelation*

by LE ROY E. FROOM

Author of *The Prophetic Faith of
Our Fathers*

VIRTUALLY every great leader in the Protestant Reformation of the sixteenth century was influenced profoundly by the prophecies of Daniel and the Revelation. This was true irrespective of the country or the man. Luther of Germany, Zwingli of Switzerland, Tyndale of England, Knox of Scotland, and scores upon scores of others made their great decision for the evangelical faith on the basis of prophetic evidence. It was Bible prophecy that nerved these men to break with the great religious power that dominated practically all of Europe throughout the Middle Ages.

This is significant, for prophecy today, in times of religious freedom, has passed largely from the mind. We have forgotten the tremendous struggles of our spiritual forebears, and have neglected the precious heritage they left us.

The Reformation was born of a two-fold discovery. First, that Christ is man's salvation; and second, that the antichrist was a definite power on earth at that time. The Reformation era ushered in an epoch of increasing light, liberty, and progress. The light of the gospel was rekindled in many hearts as the teachings of the early church were set forth in the preaching of the Reformers.

This Protestant movement split Europe in half and sundered whole nations from the Roman communion. God raised up the Reformation movement to do a work of protest, exposure, condemnation, and deliverance. It took courageous men to face this powerful and deeply entrenched ecclesiastical organi-

zation. Yet such deliverance came under the leadership of Martin Luther of Wittenberg.

Shortly before 1517, Luther had discovered "Christ and His salvation." By 1520 he had discovered "antichrist and his damnation." As a student of the little Latin Bible in the library of the University of Erfurt, Luther found Christ and justification by faith. He later determined to put the Bible into the language of his people, for he knew that only the Bible could liberate them. In this way the Scriptures were scattered like leaves of autumn. In its pages Protestantism's newly recovered doctrines were ably defended and firmly established.

With the restoration of the Bible came the revival of prophetic interpretation. Hundreds of volumes and tracts on prophecy were written upon the thesis that the papacy was the predicted antichrist. From the study of the key prophecies of Daniel and the Revelation the inescapable conclusion was reached that the papacy was the prophesied apostasy.

A crisis was precipitated by the sale of Tetzel's indulgences among Luther's parishioners around Wittenberg. Luther refused to absolve from sin those who produced the Tetzel indulgences. Then in harmony with the academic custom of the time, the Reformer wrote his Ninety-Five Theses against indulgences and on October 31, 1517, affixed them to the door of the Castle Church in Wittenberg. These propositions he offered to maintain against all comers. He was summoned to recant. This startled Lu-

ther, for he had thought that the church leaders would surely wish to reform the corrupt practices in the church. When they did not, he began a study of the inspired prophecies seeking an answer to his problem. This led to his second discovery—that the antichrist had already seated himself in the church and complacently reigned in the court of Rome. By 1520 he had reached the irrevocable conclusion that the antichrist of prophecy was the great apostasy in the church.

The final rupture with Rome came when Pope Leo X issued a bull of condemnation against Luther's Theses. So it was that, on December 10, 1520, outside Wittenberg's East Gate, Luther burned the pope's bull and publicly announced his stand. This launched the Reformation. In his reply to the second papal bull, Luther proceeded to prove from the prophecies of Daniel and of Paul, that the papacy was the power destined to rise out of the fourth, or Roman, empire. Luther focused the searchlight of prophecy on the papacy, particularly identifying it as the little horn of Daniel 7 and 8.

Shortly after this, when summoned to the Diet of Worms, he held his ground before that brilliant assembly of ecclesiastics and statesmen, vindicating the truth. His famous words, "Here I stand, so help me God!" constitute one of the great heroics of history. That stand changed the course of church history.

Luther's translation of the Bible in German was illustrated by vivid pictures of the prophetic symbols. This set the pattern for a remarkable group of illustrated commentaries in Germany, Switzerland, England, and Scandinavia. One of these illustrations pictures the impressive prophecy of Daniel 7 with its four strange beasts—the winged lion, the bear, the four-headed leopard, and the dreadful, nameless ten-horned beast—arising in their proper geographical locations in the Mediterranean area. The lion was placed in ancient Babylon, the bear to the east of it in Persia, the leopard was placed in Greece, and the fourth beast in the Roman territory of Western Europe and Northern Africa. Paralleling prophecies in the Revelation were similarly pictured and identified. Thus illustrative art played a vital part in the literature of the Reformation.

Luther set the pattern for the Reformation interpretation which was amplified and perfected by his associates. He hastened his translation of the prophecy of Daniel in order that the book of Daniel might do its work among rulers and people alike, and strengthen the Reformation cause.

Luther firmly believed that the four

world powers depicted by Daniel's prophecy were Babylon, Medo-Persia, Greece, and Rome. After the period of Rome's division into the modern nations of Western Europe, the kingdom of the saints was in the last days to be established.

In his exposition of Daniel 7, where he gives special emphasis to the Roman kingdom, he declares that the day of judgment will be at the second advent of Christ, and afterward the saints shall receive the kingdom. He says:

"This prophecy of Daniel is by all teachers uniformly explained to represent the kingdoms of Assyria and Babylon, Medo-Persia, Greece, the kingdom of Alexander the Great, and the fourth, the Roman Empire, which is the largest, the most cruel, and most powerful, and

the last on earth. Daniel states clearly that after the fourth beast or empire the judgment will sit, and no other kingdom shall follow but the kingdom of the saints which will last forever."—Translated from Luther's *Schriften*, vol. 20, col. 2160.

The ten horns were clearly the ten kingdoms into which Rome was divided. As early as 1521 Luther thought that the little horn referred to the papacy.

Luther's fellow Reformers continued to stress prophetic interpretation in their work. Melancthon, for example, held views similar to Luther's. Highly trained in philosophy, mathematics, science, and the classics, this Reformer became professor of Greek at the University of Wittenberg. Here he wrote and taught his views on the subject of prophecy, which were similar to Luther's.

☆ The Sublimity of ☆ Inspired Prophecy

NOTHING in the realm of secular thought or literature can compare with the sublime concept of human history set forth in the inspired prophecies of Holy Writ. The Bible teaches that the human race is of one origin and has one destiny; it is the object of infinite love manifest in the divine plan of redemption. Bible prophecy depicts a vast rebellion—outbreaking, continuing under bounds, ultimately vanquished, and ending with the restoration and supremacy of God's law and government.

Through the revelation of divine prophecy we are lifted out of endless human struggle to that lofty summit where we may glimpse the wisdom of the Almighty controlling the plans and endeavors of man, and bringing them into harmony with His beneficent purpose. History is therefore vastly more than a mere chronicle of human devisings, achievements, and overturnings. Rightly understood, it is the disclosure of Divine Purpose working out a continuity of plan and an ordered procedure.

The moving drama of history not only includes the fall and redemption of mankind, but it extends to the final victory of divine power, goodness, righteousness, and truth over all the forces of evil.

Man is neither the instigator of the world's ruin, nor is he the author of its redemption. He is, on the contrary, the subject of Satanic temptations and of divine deliverances. He falls by the action of one supernatural power, and rises by the operation of another. He is

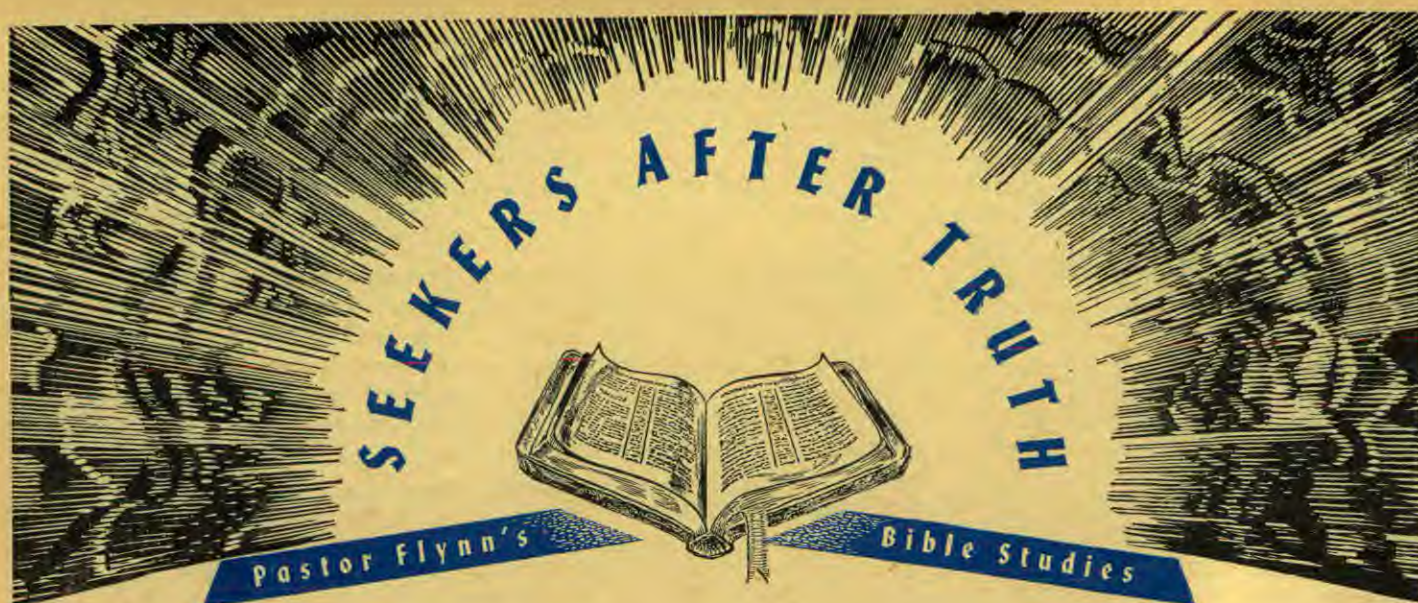
not an automaton, but is a free moral agent, responsible for his choices and accountable for his acts. His choice lies between obedience and disobedience.

The first and second advents of Jesus Christ form the two great focal points of human history in the plan of redemption. All the movements of history center in one or the other of these two events. Ancient history flowed toward the first advent. All subsequent history flows toward the second advent. The sacred times and cycles in God's prophetic calendar are inextricably linked with the wonders of providence and synchronized with the progression of the nations.

The proof of such intriguing prophetic foresight is cumulative. Each separate line of proof is in itself conclusive and confirmatory. But it is the combination and cumulation of these harmonious individual lines of evidence that bring the inescapable conviction that the hand of Omnipotence controls in all. Such prophecy peers into the future and accurately reveals the condition of man redeemed and ransomed from sin, sorrow, and death.

The story of the progressive unfolding of the prophetic outline of the ages, to the minds of men, is a fascinating one. In this series of articles we will touch upon a few prophetic interpreters in pre-Reformation times, in the great Reformation Era, and in the post-Reformation century who were outstanding in study and achievement. The full list blankets the entire Christian Era from the second century to our day.

L. E. F.



6. The Life of Prayer

by DALLAS YOUNGS

PRAYER is simply 'talking' with God," observed Pastor Flynn as he began his sixth Bible study with the Saunders and their friends. "It is the opening of the heart to our heavenly Father as to a dear friend. It is imperative if one would enjoy a successful Christian experience. The Christian talks to God through prayer, but God talks to man through His word and by the Holy Spirit speaking to the mind.

"Bunyan defines prayer as 'a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.'

"Trench says: 'Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.'

"In the Westminster Catechism we read: 'Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.'

"In order to start the flow of questions, suppose I ask the first one," continued the pastor: "What earnest admonition has Christ given to us about praying?"

"There are a number of verses that will answer this question, but I have in mind two that I wish to read: 'Take ye heed, *watch and pray*: for ye know not when the time is.' Mark 13:33.

"*Watch and pray*, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.' Matthew 26:41.

"The Bible tells us that the devil as a roaring lion goeth about seeking whom he may devour. Because of this fact it

is necessary for the Christian continually to watch and pray lest he fall into temptation and be overcome by the enemy of his soul. Satan is ever on the watch for relaxed moments when he may take the follower of Christ captive and bind him in the chains of sin. When we understand the watchfulness of our enemy we can better understand the Lord's admonition to 'watch and pray.'

"For my part," said Mr. Hoover, "I wonder if God, with all He has to do, is interested in the little problems that we may have. What evidence can you

show from the Bible that God is interested in us, and that He will hear and answer prayers?"

"That is a good question, Mr. Hoover. I am glad you asked it. I believe that Matthew 7:11 will provide the answer: 'If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father which is in heaven* give good things to them that ask Him?'

"David addressed God as 'Thou that hearest prayer.' It is in harmony with God's character that He both hear and help those who come to Him. His ear is attentive to the faintest cry of the weakest saint. We know how willing every true parent is to give the best things to his children. This being so, Jesus declares that God is far more willing to 'give good things to them that ask Him.'

"The story once appeared in the newspapers about the captain of a small ship who became dangerously ill one night. There was a medicine chest on board which contained that which would help him, but he did not know which medicine to take. He must find a doctor, so he put the ship's radio to work searching in all directions for a doctor. At last one was found who gave a prescription that saved the captain's life. The newspapers likened the experience to answered prayer. However, there is a sharp difference between the man who broadcasts an appeal for help and the man who prays. The broadcaster sends out his message in the hope that some instrument will pick it up, but the man who prays knows that his appeal will fall upon his Father's ear."

"In my experience of praying," stated



LAUDERT
"Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness."

Mrs. Saunders, "I have never been sure of the proper way to approach God. How should our requests and petitions be made to God?"

"I believe that Philippians 4:6 will give you some help on that," said Pastor Flynn. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

"As the petitioner approaches the throne of God, let him remember all the blessings and benefits he has received from the hand of God. Let him come with gratitude, reverence, thanksgiving and praise. It has been said: 'If Christians praised God more, the world would doubt Him less.' When the Israelites were about to enter the Promised Land, they were warned: 'Beware that thou forget not.' For their own good they were not to forget all the miracles which God had wrought in bringing them out of Egypt. They were not to forget their deliverance from bondage, but were to remember it gratefully."

"David urged: 'Forget not all His benefits.' At one time in His ministry Jesus healed ten lepers, but only one returned to thank Him; and Jesus made inquiry about the other nine. In coming to God with continued requests and no expressions of gratitude we do in fact close the door of God's grace and mercy in our own face."

"Sometimes people become so absorbed in themselves and their personal interests that they pray almost as selfishly as this old rhyme suggests: 'Bless me and my wife, my son John and his wife; us four, and no more.'"

"I don't know when I have been so much interested in anything as I am in this study tonight," said Miss Clement. "Are God's promises conditional or unconditional?"

"All of God's promised blessings are conditional upon our obedience, of course," replied Pastor Flynn. "Then, too, we must want what we want badly enough to supplicate God's throne for it: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.' Matthew 7:7, 8."

"The idea that God is reluctant to bless and that His reluctance must be overcome, is wrong. We do not pray to change God to our way of thinking, but to bring ourselves into harmony with God and to put ourselves in line with His blessings. When we put ourselves in the right condition of heart and mind, then God can grant our petitions."

"God continually has the best interests of every person in mind, and that is the reason sometimes that prayers are not answered or are not answered in the way that the suppliant expects. Because a prayer is not answered immediately does not mean that we should stop praying."

"Lord Palmerston was once speaking to a famous French statesman on the comparative merits of European soldiers. 'French soldiers are the bravest in the world,' claimed the Frenchman. 'Ours are not the bravest in the world,' replied Palmerston, 'but they are brave for a quarter of an hour longer than any others.' It is that extra quarter of an hour that tells. Many men can wrestle in prayer, but they fail because they don't hold on long enough.'—*Christian Endeavor World*."

"I can understand the necessity of asking for the things we want," said Mr. Goldstein, "but what I don't understand is this: How do we know what things we may confidently ask God for?"

"I believe that I have a verse here that will give some help on that," said Pastor Flynn. "'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' James 1:5."

"And here is a choice quotation: 'For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most.'—*Education*, page 258, by Ellen G. White."

"You said something awhile ago about obedience in connection with answered prayer," said Mr. Pierson. "Can

you give us something further on the relationship of prayer and obedience?"

"I believe there are two verses that will answer that question," replied Pastor Flynn: "'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' Proverbs 28:9. 'If I regard iniquity in my heart, the Lord will not hear me.' Psalm 66:18."

"An abomination is something that God hates. God cannot endure hypocrisy, and a person who prays and professes to know God and at the same time 'turneth away his ear from hearing the law' is a hypocrite. God will not hear that man. Disobedience and the prayer spirit are irreconcilable. It makes no difference how long, how loud, or how apparently sincere our protestations of piety may be; if they are not accompanied with obedience, there is no evidence of devotion. Obedience is the proof of profession. Profession and prayer without obedience are in the sight of God so hollow, empty, and abominable that He turns His ear away and will not hear or answer."

"Is it better to pray secretly or publicly?" inquired Mr. Saunders.

"This is what Jesus said about secret prayer: 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' Matthew 6:6."

"Undoubtedly when Jesus spoke these words He had in mind the ostentatious prayers of the Pharisees who loved to pray standing on the street corners and in public places. Public prayer has its place in divine worship; in fact, the heart can be lifted to God in instant prayer at any time or under any circumstances. But it is secret prayer that is the 'breath of the soul.' It is in the closet that the heart is laid bare before God. It is in secret prayer that God transforms the heart and life by means of the miracle-working power of the Holy Spirit."

"We find from Matthew 14:23 that Jesus Himself engaged in secret prayer: 'When He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.'"

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's store-

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Page Fourteen

house, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ*, pages 98, 99, by Ellen G. White."

"I have learned more about prayer than I ever knew was in the Bible," said Mrs. Hoover. "Now this is my question: Is it a good thing to have set times in the day in which to pray?"

"Yes, I think I can say without question that it is," responded the minister. "I am going to read you what the Bible says about Daniel's prayer habits: 'Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.' Daniel 6:10.

"The psalmist, speaking by inspiration, advocated the same thing: 'Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice.' Psalm 55:17.

"While it is certainly to be recommended that we establish regular daily prayer habit, it is not to be supposed that prayer cannot be offered to God at any time and under any circumstances."

"I recently ran across a reference in my Bible that is interesting," said Miss Clement. "'And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.' Mark 11:25. Does that mean that God won't forgive us unless we forgive others?"

"Yes, that is exactly what it means," replied Pastor Flynn. "Jesus did that very thing as He hung upon the cross. Earlier in His ministry He taught His disciples: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' It is Christ's nature to forgive, and we cannot be Christlike unless we forgive also."

The Seventh Day

(Continued from page 6)

example. I have worked six days and rested the seventh. Now you work six days and rest on the seventh.

The Sabbath presents God as going before and showing man the way. "He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow; but will flee from him: for they know not the voice of strangers." John 10:4, 5.

The unique distinction of having not only God's command for its observance but also His example, places the Sabbath commandment on a very high

SIGNS of the TIMES

plane, and imposes a double obligation on man not to forget it.

7. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3. "Thou blessest, O Lord, and it shall be blessed forever." 1 Chronicles 17:27. The blessing which God placed upon the seventh day has not been removed. It is blessed forever. The seventh day is still the Sabbath of the Lord, a blessed day for God and man.

God not only blessed the seventh day, but He also sanctified it. To sanctify means to dedicate, to set apart for sacred use. God did this to the seventh day. He did it for man's sake. "The Sabbath was made for man." Mark 2:27. That means it was made holy and set apart for man.

We could emphasize this phase of the subject by using many more words, but we could not improve upon God's simple statement: "The seventh day is the Sabbath of the Lord thy God." Let the Holy Spirit bring that to the attention of all who read this. To this let us add what God adds: "In it thou shalt not do any work." That is God's counsel and command. Let all heed it.

Four Wonderful Words

by GEORGE H. JEYS

THERE are two verses in the Bible of two words each. One of them is John 11:35, where John says simply: "Jesus wept." The other, spoken by the church's greatest preacher and most successful evangelist, is 1 Thessalonians 5:16, where Paul says tersely: "Rejoice evermore."

These two shortest verses in the Bible seem at first to be antithetical and contradictory; but, like many other seeming contradictions, they have a complementary and significant relationship. Notice how beautifully and logically they fit together.

The Master knew that His friend Lazarus, whom He loved, was dead—had, in fact, been dead for four days before the climax of the story was reached. Jesus did not weep for the loss of a dear friend, for He knew that in a few moments Lazarus would be restored to life. He had told His disciples: "Lazarus sleepeth; but I go, that I may awake him out of sleep." Later He spoke plainly: "Lazarus is dead."

No, it was not His bereavement that made the Master weep, nor yet alone His sympathy for the sorrowing sisters, nor even for the greater fact of the power of the enemy over men's lives,

here so vividly manifest. He wept for the weight of human sin and woe that was past—perhaps, also, for that which He saw must come in the future before the terrible experiment of sin should be finished.

He wept in sympathy with men and women whom He loved because His heart was moved to pity; but more, He wept for their weakness, their faint-heartedness, their dullness of perception.

Yes, Jesus wept; but he wept that we might "rejoice evermore."

Paul was a logician, a clear-thinking philosopher, a master of persuasive syllogism. Truth must be proved to his analytical mind beyond any shadow of doubt. So Christ met him on the road to Damascus and gave him visual evidence of His power. Saul of Tarsus was converted,—literally turned around in his course of action,—and, after a few earth-shaking days, he went away for some three years to study, not at the feet of his revered Gamaliel, but to the desert fastnesses of Arabia, where he could be alone to reconstruct his whole life plan. Here Paul learned the efficacy of that short statement, "Jesus wept," and was afterward able to say with meaning: "Rejoice evermore."

Paul did not come to this conclusion because there was to be no more trial, no more hardship, no more hard work, no more suffering, but because Jesus had paid the price of victory.

Paul proved the power of God's promises. He witnessed an earthquake at midnight when he and Silas prayed, and he "rejoiced evermore." It opened every prison door in the jail at Philippi, freed all the shackled men, and brought about the conversion of the Philippian jailer.

Paul went through a long series of personal experiences which would have caused many to despair, but to him they were all evidences of the fact that he was walking in the accepted path, that he was approved by the Master, and that

he had a right to share in the final triumph of the church. "I have fought a good fight," he exclaimed. "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Do we have troubles? Are we tried by fiery trials? "Rejoice evermore" because "Jesus wept."

Prophecy: False and True

(Continued from page 7)

that wars would intensify (Matthew 24:7), that class hatred would increase (James 5), until "men's hearts" would fail them "for fear" amid the "distress" and "perplexity" of the nations (Luke 21:25, 26).

How wrong the rosy-spectacled prophets were, and how right was the Bible, we now only too tragically know. Yet there are those today who still refuse to accept the Bible dictum upon human destiny and the climax of history. May we heed the divine message written by "holy men of God" who "spoke as they were moved by the Holy Ghost." 2 Peter 1:21.

THE resurrection of Jesus was a type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love.—E. G. White.

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Lincoln's DEBT TO THE Bible

by ERNEST LLOYD



LONG ago someone wisely stated that when God desires to use a man for a special purpose in this world, He first prepares a mother. It was evidently so in the case of Abraham Lincoln. His mother, Nancy Hanks Lincoln, was a woman of God. She loved the Bible, and taught her son to honor and revere the Book. Indeed, the Bible was the only book that Lincoln saw in his very early boyhood days. Its stories fascinated him, and the records of the great characters of the Old and New Testaments left their indelible stamp upon his retentive mind.

It is not difficult to trace the influence of the Scriptures upon the life of Lincoln. Dr. Eggar De Witt Jones has made the statement that "no man in American public life quoted more scriptures in his public speeches, or showed a greater familiarity with Bible texts, than did Abraham Lincoln." Those who have given special study to Lincoln's writings have found that his outstanding speeches were adorned with numerous quotations from the Bible.

To a committee representing an organization in Baltimore who presented him with a copy of the Bible, September 7, 1864, Lincoln replied: "In regard to this great Book I have but to say: It is the best gift that God has given to man. All that the good Saviour gave to this world is communicated through this Book. . . . All things most desirable for man's welfare here and hereafter are to be found portrayed in it. To you I return my sincere thanks for the very elegant

copy of the great Book of God which you present."

Addressing the American Bible Society at Springfield, he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and to their fellow men." Students of literature have noted the influence of the Bible on Lincoln's literary style, and speak of the directness, the simplicity, the lofty strain, the fine figures of speech that characterized his public utterances, all of which tell the story of his intimate acquaintance with the Scriptures.

It is interesting to contrast the life-work of those who believe and those who doubt. What have the doubters done for the world? How much we owe the believers! The believers are the builders! Lincoln was a believer and a builder. He had faith in people, and he had faith in God. His faith in God was the result of his acquaintance with the Bible and its revelations of truth, justice, and mercy.

Lincoln was often a lonely man. Under the surface of his native humor there flowed a current of sadness. His great heart was often lonely, and, knowing that the Bible contained help for the sorrowful, he would frequently turn to this Book of comfort to find what human friends could not give. He had early dis-

covered that the Bible was a dependable guide. It was the one to lean upon in the dark days of public service.

Lincoln was often a misunderstood man. During his Presidential years his motives were frequently impugned. His enemies were many. But Abraham Lincoln remained true to his convictions, knowing that the teachings of the Bible upheld him in his purpose to bring relief to a distressed people, unity to the nation, and blessing to the world. No book on earth is so adapted to the needs of the lonely, the misunderstood, and the sorrowful as is the Bible.

We live today in another world from the one that Lincoln knew. His America has passed forever; but the need for young men of Lincoln's rugged and forthright character is as great today, and greater. America is now "soft" as compared with Lincoln's time, and men sometimes ask if we can produce the Lincoln qualities in this age. If mothers would give their sons what Nancy Hanks Lincoln gave her boy, we should certainly witness with pride many more young men standing up for truth and righteous living.

If Lincoln were alive today, he would be surprised at both the great increase of Bibles and the little use made of them by parents in their homes, or by public men in their speeches and writings. The great need is for more *open* Bibles in the homes of America, and a clearer understanding of its place in the lives of youth today.

