

Signs of the Times

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Filled with Joy or Doomed

By GEORGE W. WELLS

THE world is now engaged in the most deadly conflict known in all human history. Thrones are tottering. Governments and institutions that appeared stable are being undermined, and are crumbling and falling. Many who once had faith in the Holy Scriptures are losing confidence in them, and also in Christianity and the leadings of divine Providence. Surely this is an age of peril and calamity; every soul will be tested.

There is no greater mistake made by Christian people to-day than that of neglecting to take seriously, and study earnestly, the prophetic utterances of God's word. Evidently this neglect is due in part to the popular impression that prophecy is too obscure and difficult to comprehend. We do well, however, to bear in mind that God inspired the prophets to write; and we should be careful how we charge Him with the folly of giving to mankind a revelation which is beyond our comprehension, and unworthy of our highest regard and earnest study. We should turn to God's word as never before, and seek counsel of Him "in whom are hid all the treasures of wisdom and knowledge."

The perplexities of the human family are all as an open book to God. This whole situation we face to-day, is but the fulfillment of divine prophecy. The blessed Lord long ago outlined, in His word, the program that both people and nations would follow; and to-day the signs of the

times declare that we are standing on the threshold of great and solemn events.

The present is a time of overwhelming interest to all living. The complicated condition in human affairs is under divine control. Amidst the strife and tumult of nations, it is comforting to know that our God, who "sitteth between the cherubim," still guides and reigns. As we watch the relations that exist among the nations, it is easy to observe that intensity is taking hold of every earthly element, and that the world is on the verge of a stupendous crisis. The Bible, and the Bible only, gives a correct view of these things. The prophecies of God's word, which unite the chain of events, link after link, from eternity in the past to eternity in the future, tell us where we are in the series, and what we may expect in the future. All that prophecy has foretold as coming to pass, until now, has been clearly traced on the pages of history; and we may be assured that all which is yet to come will be fulfilled in its order.

In previous issues of this paper, there have appeared studies of the definite statements made by our Lord as to events to occur in the future. A direct question had been asked the Saviour, regarding His return the second time; and He gave much careful instruction on this point, earnestly warning His disciples against deception. He gave them specific signs that would precede that important event, and said, "When ye shall see (Continued on page 14)

"When ye shall see all these things, know that it is near, even at the doors." "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."



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Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—Matthew 16:16. Knowest thou a higher than the Nazareth Carpenter?—Transfer thine allegiance straightway.

MONDAY.—Matthew 20:26, 27. The way up to the most exalted seat in glory is the way that leads down to the lowest place of service.

TUESDAY.—Judges 6:14-16. The command—"Go in this thy might." The power—"I will be with thee." We dare not linger. When God calls, He qualifies.

WEDNESDAY.—Ruth 2:10-20. Ruth's unselfish love led her into happiness and immortal fame; Orpah's selfish love led her back into idolatry and obscurity.

THURSDAY.—I Kings 18:42-44. Elijah on Carmel prayed earnestly and expected an answer. See him watching that rising cloud. Remember Elijah.

FRIDAY.—John 10:10. "Life . . . more abundantly"—literally, "above the common;" to live uncommon lives; to be uncommon Christians!

SABBATH.—Mark 14:8. "What she could" means *all* she could. The man who is ready to risk *all* for God can count upon God to do *all* for him.

ERNEST LLOYD.

"REJOICE, because your names are written in heaven." Some people rejoice when they have their names written for a reserve seat at some great play or contest; others, because they see their names in prominent newspapers or magazines; still others, because they have their names written in the church book. Yet these are all earthly things, which will pass away. Worldly fame is transient; names of men who were eminent one hundred years ago are lost—most of them have never been heard of by this generation. Why not have our names written in heaven, where they will be remembered forever, and where we can rejoice in the full significance of the word?

W. E. BELLEAU.

God's Spirit to Be Withdrawn

WHILE the waters rose upon the face of the earth, back in the days of Noah, the resting places for animal life grew fewer and fewer, as tree after tree and rock after rock disappeared beneath the swirling waters. At last, there was no longer any place—tree, nor rock, nor solid thing whatever—left upon which one might rest the sole of his foot. The Spirit of God had entirely withdrawn from the earth, with the single exception of the ark, where it still dwelt with Noah.

So even now, in this day, the Spirit of God is withdrawing from the children of men. It cannot dwell where it is not wanted. There is no resting place for it in the wicked heart; and as the hearts of men harden, and the sin-flood overwhelms soul after soul, fewer and fewer become the resting places for the Spirit of God. At last, like the dove in the days when the waters covered the earth,

the Spirit of God will find no place in all the world where it can rest.

All the earth, did I say?—Practically so, yet not quite. There will be in these last days also an ark,—a remnant people whose hearts will welcome the Spirit of God, and in whose hearts the Spirit of God will dwell,—a people and a church having the patience of the saints, to endure to the end, keeping the commandments of God,—all of them, not just a part,—and possessed of the faith of Jesus, a living, militant faith.

May we be of that remnant people, that hold-fast church, be that bride awaiting her bridegroom, who will not harden their hearts, who will not shut out the Spirit of God, who will be patient to the end.

N. D. ANDERSON.

SOME critics wax wrathful at the temerity of ordinary Christians who possess no university degrees, for presuming to think that they can understand the prophecies of the Bible. Such critics forget that many of the prophets themselves were unlearned men. They also forget the beautiful prayer uttered by our Lord: "I thank Thee, Father, Lord of heaven and earth, that though Thou hast hidden these things from the wise and clever, Thou hast revealed them to the childlike! Yes, Father, I thank Thee that this seemed good to Thee." Matthew 11:25, Twentieth Century New Testament.

GEORGE TEASDALE.

Plants That Grow

MANY people will not be indicted, in the Judgment, with any open unbelief, any blasphemy or rebellion, any skepticism, any agnosticism or atheism, any profligacy, or those things which are generally classed as the grosser sins; but it will be shown that they have forgotten God. The results of this sin will be meted out to them in rejection from heaven.

Of this sin, God has spoken in no uncertain tones in Isaiah 17:10, 11: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make *thy* plant to grow, and in the morning shalt thou make *thy* seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow."

How easy and natural, and especially at this time, to be so drowned in the whirlpool of the business and the activities of this world that we crowd God out of the mind, and consequently out of the life! We may have success in our worldly affairs,—we may plant, and make our "plant to grow"; but if we have left God out of our reckoning,—if we have forgotten the God in whom alone is lasting success,—"the harvest shall be a heap in the day of grief and of desperate sorrow." "Because thou hast forgotten"—no more; but the life's blood will flow out of that wound.

Upon what are you depending in these momentous days? Are you leaning on the arm of flesh, or are you leaning heavily upon the everlasting arms? Are you carefully nurturing, by the power of "the God of thy salvation," the plant of His planting, with the promise of life everlasting, or are you making "*thy* plant to grow," with no promise, save that it "shall be a heap" in the final day which is so near at hand?

L. K. DICKSON.

A Little Child Shall Lead Them

A FEW years ago, the writer was accosted by a sweet-faced little girl of about ten years. Approaching him rather timidly, she asked, "Is this Brother Bel-lah?"

"Yes," I replied. "What can I do for you?"

"Oh, then," she exclaimed, "you are the man who sent my brother to South America."

After asking her name, I remembered that I had been instrumental in sending her brother to that field three years before. Vividly I recalled what an affectionate family theirs had been, and how this little girl's heart had been pained on her brother's departure.

Just to hear what she would say, I asked, "How long has your brother been gone?"

"Three years, sir," she replied, with a touch of sadness in her voice. Then she added softly, "He has two little boys now, and I would very much like to see them."

I asked, "Would you like to have your brother return, that you might see him and the little boys?"

This was entirely too much for her brave heart. She broke down, but only for a moment. Choking back the sobs, biting her trembling lips, and looking straight at me through her tears, she said, rather chidingly: "No, sir, I don't want him to return; I want him to remain right there in that dark land, telling them of Jesus till his work is done. Then, in the better world, I shall be with him and the little boys all the time."

Now the tears came to my own eyes. Quickly going to a secluded place, I sought God, and asked Him to fill me continually with that same willing spirit of sacrifice to the great cause of missions.

This is the kind of spirit that is enabling the big-hearted missionaries to endure for Christ all the hardships of those darkened lands. This experience has ever since been a source of great inspiration to me. "A little child shall lead them."

C. G. BELLAH.

HOME missionaries, not foreign missionaries, are in demand everywhere. Home missionaries are needed in foreign fields. Foreign missionaries are of no value either in home or in foreign fields. Sentimentalism has led many a one to offer his service for foreign work, who has failed to be a missionary at home. Such are usually failures. Every true missionary endeavor begins at Jerusalem.

D. H. KRESS.

Why Such Exclusive Protection?

BY CHARLES THOMPSON

THE Minneapolis Journal of February 5 contains the following item:

"Use of abusive language against the Red Cross, Y. M. C. A., Knights of Columbus, and similar organizations doing war work under the direction of the government, is sedition in the opinion of the Nebraska council of defense. At the request of this organization, the city prosecutor of Omaha has drawn an ordinance which is to be urged for adoption by every city in the state, prescribing heavy penalties for this offense. Other seditious utterances also are included."

We believe that the civil law should prohibit "abusive language" irrespective of who the person, or what the society. Why designate Red Cross, Y. M. C. A., and Knights of Columbus? Why mention the Y. M. C. A. and not the Epworth League and the Missionary Volunteers? All these organizations are composed of individuals banded together with honorable and patriotic motives in view, and all should be equally protected from the profane and vituperate.

CAUSE FOR ALARM

We cannot help but feel alarmed when civil authorities designate a class of individuals and begin to pass special acts regarding them. The Declaration of Independence, which is the foundation of true democracy, declares that "all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Here we have the matter correctly stated: "All men are created equal," and the true province of civil government is to maintain their rights, and one identifying himself with any organization or society does not increase nor diminish the prerogatives of governments.

Our government is not a government of organizations, for organizations, and by organizations, but of the people, for the people, and by the people; and the humblest citizen, standing alone and aloof from any church, society, or organization, is just as much entitled to the full protection of the state as is the most powerful organization known among men.

NO QUARTER FOR BIGOTRY

The father of our country, the first president of the United States, the chairman of the Constitutional Convention that gave us our national escutcheon, George Washington, in a letter to a class of citizens upon one occasion said:

"It is now no more that toleration is

spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean them-

A Song of Peace

BY ULYSSES THOMAS CADY

MIDST clash of arms, and roar of war,
With nations now in deadly strife,
With call to arms in every clime,
And once fair lands with bloodshed rife,
There comes to earth, in accents sweet,
The song that nevermore will cease:
"Glory to God on high! On earth
Good will toward men, and lasting peace!"

MIDST trumpet call, and "Forward charge!"
With bayonets fixed, and bombs aflame,
While millions hear, in every land,
The war cry sound in loud acclaim,
May now there come to soldiers brave
The Christmas carol that ne'er will cease:
"Glory to God on high! On earth
Good will toward men, and lasting peace!"

Oh, glorious song! Oh, peaceful song!
By angel choir first sung in sky!
May every heart take up the strain,
In praises to our God most high,
Till earth's remotest bounds shall hear
The sweetest song, which ne'er will cease:
"Glory to God on high! On earth
Good will toward men, and lasting peace!"

selves as good citizens in giving it on all occasions their effectual support."

We believe this is the correct vision of citizenship; and all such should be protected from "abusive language," whether they belong to any organization or not. Let us beware lest we trample upon the true principles of human liberty in our endeavors to promote democracy.

The Bible as "a Last Year's Almanac"

BY ALBERT E. PLACE

THE Bible has been "refuted," "overthrown," etc., more than any other book; but, as H. L. Hastings once said, it is like a cube—every time it is overturned, it is found right side up, just as wide, long, and high, and with just as much power, as ever.

It has been "exploded" and "blown up"; but when it comes down, it alights on its feet, and runs faster than ever, and with increasing light.

Voltaire prophesied that within one hundred years, the Bible would be out

of print, and of no more value than "a last year's almanac."

Voltaire died in 1777. In 1816, the American Tract Society was organized. From 1816 to 1841—twenty-five years—2,700,366 Bibles were printed; from 1841 to 1866, 18,987,210 Bibles were printed; from 1866 to 1891—the third twenty-five years—32,478,138 Bibles were printed; or for the seventy-five years, more than fifty-four million. During the fourth twenty-five years, about fifty million copies were printed, or more than two million copies a year. This output was far from meeting the calls.

In 1777, there were thirty-eight translations. To-day there are about five hundred. More than one hundred fifty of these translations represented the first printed form of the languages.

Thomas Paine "demolished the Bible." In 1809, he filled a drunkard's grave; but the Bible lives on.

WITHSTOOD MOSES

Robert Ingersoll gave many lectures on "The Mistakes of Moses"—some of them at two hundred dollars a night.

Pharaoh "withstood Moses." So did "Jannes and Jambres." So did Korah, Dathan, and Abiram. They went down into the Red Sea and the pit; but Moses lived on. Were Moses with us on earth to-day, he could give some powerful lectures on "The Mistakes of Ingersoll" and many others who have set in judgment on him.

Ingersoll, I believe, was once colonel of a regiment; Moses led over 600,000 from the darkness, bondage, and idolatry of Egypt, to Mount Sinai, and face to face with God. Moses was a mighty lion in his day, a type of "the Lion of the tribe of Judah." It took a braver man than Ingersoll to kick him while alive. It requires no bravery to kick a dead lion.

Infidels and skeptics cry against the Bible. Some preachers criticize and cut and slash it; but they all seem to desire to live on the same continent with those who believe in and love it.

A ship whose crew were mostly infidels, was wrecked in a storm, and the crew were cast upon an island. They feared savages. One of the sailors went to reconnoiter; and soon he came running back, calling and beckoning for the others. When asked what his report was, he gasped: "We are safe. I saw the spire of a church."

Two men carrying a large amount of money had to stop overnight at a wayside cabin. They were put to bed in the chamber. They decided to take turns sitting up to watch the gold. Finally, hearing a voice below, the man on watch found a crack in the floor, and looked down. In a moment, he arose and went to bed. When asked by his partner why, he replied: "There's no danger here. The old man is reading the Bible!"

Notwithstanding all that man has said or done, is saying or doing, and will say or do, the good old family Bible will remain to the close of time, not as "a last year's almanac," but as a divine guidebook to the thoughtful, candid youth, a "staff and stay" to the aged, and the only bridge across the river of death.

"Holy Bible, book divine,
Precious treasure, thou art mine!"

Faith and Works in Health

By L. A. HANSEN

IN religion, a man's faith is made perfect by works. No matter how sound his theology may be, or how well he may know it, or how much he may believe it, living his religion is the real test of its value to him. In the exercise of it, he finds his real enjoyment of it. Only as he appropriates the blessings it offers can he enjoy those blessings.

So with regard to a man's physical being; he must practice health if he is to enjoy it. Merely knowing the principles of health will not make or keep him well. He may believe ever so much in health laws, may see others benefited by obedience to them; but if he wants health for himself, he must himself lay hold of it.

PHYSICAL EFFORT FOR HEALTH

When we speak of works in relation to health, we mean not only the exercise of the will and effort in behalf of health, but the actual physical, bodily exercise or activity which is an essential to health. In fact, one can hardly speak of a man's working for health or practicing health and not include physical effort. At least, a health program, to be full, must include physical exercise.

The fullest enjoyment of physical vigor belongs to those only who make a full use of their physical powers. The development of strength comes by using strength. The wise expenditure of energy brings it back in increased measure. The proverb holds good here that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat." Proverbs 11: 24, 25. He that gives of himself will have more for himself.

LAZY AND SICK

The lazy man is liable to be a sick man. Perhaps he is lazy because he is sick. Certain it is that a disinclination to work is not a symptom of normal health. And what is more, doing nothing will add nothing to the average man's health. Some may for a while go on the "rest cure," but the general run of people must find rest because they do go.

As a rule, those who do things in life, those who make life more worth living, are those who are themselves active, not only mentally but physically. People who are a force, who exert an influence, who are helping others, and who are a blessing to the world because they are in it, are generally people who are not lazy.

The human cipher is not modeled after the original type of man. Our first parents were workers; and the whole creation bespoke the design of God concerning the people of earth in being producers and builders, positive factors in active service and usefulness. It was never intended that some people should be slackers when it comes to making up the quota of men who do things; every man was to count on the right side, adding to the sum total of accomplishment.

Instead, we have men who are not only

not doing their part, but are as decimal noughts, reducing the value of the whole. They stand in wrong relation to their fellows, doing nothing, being nothing, and subtracting rather than adding. NO help to others, NO good accomplished, NO blessing imparted, NO influence to uplift, NO force in any forward movement, NO real returns in this life, NO grateful memories left after they are gone,—lives spent thus are as empty as the noughts that represent them.

INTENDED TO RUN

The wonderful machinery of the human body must be run if it is to be kept in good running order. The body is built for business. Its very formation is on the basis of a living, vital mechanism that is to pulsate and vibrate with energy. Its breathing apparatus, the pumping heart, the circulatory system, the constant exchange of dead matter for living, the active cell life,—all are carrying out a divinely ordained law of life.

Man was made for a life of service. Useful labor is indispensable to his highest welfare, physical, mental, and moral. As soon as he was created, he was appointed to work, even in his Paradise home. On leaving Eden, his share of labor was increased in order to meet the changed conditions of his need; and the sweat of his face has since been the price of good digestion, sound sleep, and normal health.

The enjoyment of the best health is not to those who think they have enough money to afford idleness. The richest man is living in poverty if he is living in idleness, for true happiness is to those who cheerfully perform their allotment of daily work. Real rest comes only to those who are first tired. Refreshing sleep belongs to the man who has earned it by well spent labor. Satisfaction in eating goes with a natural hunger.

ACTIVITY FOR INVALIDS

Even in the case of the invalid may we generally recognize the application of the principle that activity is essential to health. Save for the few for whom entire rest is necessary, it is a matter of good treatment to provide some form of occupation, mental or physical, as may be indicated. The value of occupational therapy has come to be generally recognized.

As the wise practitioner discretely prescribes for the nervous patient something that will take the mind off from himself and help him to forget himself, so may we all recognize the danger of a self-centered, do-nothing existence. Resistance to disease is broken down by the running loose of an imagination that is let go for want of something to keep the mind otherwise occupied.

Well regulated physical labor is really good medicine. It enlists the coöperation of the will power. The muscles are exercised and strengthened and the blood circulation is quickened. The satisfaction of knowing one's powers and of us-

ing them in useful service reacts upon the mind, giving a satisfaction that is in itself most valuable as a remedy.

To the sedentary worker, walking should appeal as a good form of physical exercise. It brings into play all the muscles of the body, and forces the lungs into a healthy action, giving to the blood a better supply of invigorating oxygen, and filling the whole body with new life. It is an inexpensive form of exercise, but may be worth more than all the drugs that money can buy.

WALKING AS A MEDICINE

A short walk after a meal, with head erect and shoulders back, is better than an after-dinner pill or a dose of dyspepsia cure. The believer in the after-dinner nap might even find greater benefit in this moderate exercise than in his customary snooze.

Health laws do not act automatically. They are not self-operating. We have to do our part if we are to benefit by them. Health does not force itself on us in spite of ourselves. Pure air will benefit us if we breathe it, and good food strengthens us if we eat it. Merely knowing health laws and believing in them will not keep us well. We must keep them if they are to help us.

"CLEAN UP" DAYS

The public teaching of health, the enactment of health laws, and their vigorous enforcement, are not sufficient to insure health to the individual. As in matters of spiritual faith, each one must appropriate for himself the principles of right living, and live them out. And this means individual effort and work. "Clean up" days for the community are good, but they may only reach our back yards, alleys, and vacant lots. The home and the person of the individual are more directly concerned in the virtues of cleaning up, and the movement should begin there. More observance of home hygiene will give us more "clean up" days.

While health is the gift of a beneficent God, it is not the result of a mere faith. We will not be kept from disease by simply believing. Freedom from sickness does not come by praying only. Praying for health, and believing for it, will avail nothing if we do not do our part to regard the laws of health. As already stated, here again faith without works is dead.

There is a class of sick people who especially need to learn the benefit of self effort. It is that large per cent of invalids, the chief seat of whose trouble is in the mind. These people think they are sicker than they really are. They have made up their minds that they are invalids; and that is what they are, to all intents and purposes, and with all the burdens to themselves and others that go with real invalidism.

AS TO COLDS

These mind-sick people fear that certain things will hurt them. They are afraid they will be made worse by exerting themselves. They demand attention instead of giving it. The very effort that is put forth by others in their behalf would, if exerted by themselves for this purpose, be just the thing that would pull them out of their self-appointed invalidism.

The principle of faith and works finds its application in the way we treat our real ailments. Take for instance a common cold. We have any amount of medical advice on guarding against taking cold, on what to do for it after we have taken it, and how to keep from giving it to others—for as we now know, a "cold," as it is ordinarily called, is contagious. We may believe all this; but unless we act on it, do the things that we are told to do, dress warmly, feet and all, breathe fresh air, avoid overeating, observe body cleanliness inside and out, and do the other things necessary, we will not benefit by all the medical counsel we can hold. The same is true with reference to the host of other ailments and diseases to which we are liable, and

for the most of which there are preventive measures.

There are many mere professors of health truth. There are many people who know a good deal about what they ought to do to keep well, and who are perfectly willing to tell others about it, but they themselves fail to do. Health principles have not been given merely to interest us, or to be good to look at, as it were, or to use as arguments to others, any more than have spiritual truths been given for these purposes. Obedience to health laws is written on the very laws. Anything short of obedience will not fulfill the demand of health laws, and in no other way than by obeying them are we to realize the blessing that comes only in their obedience.

telligence of this celestial display on the Western continent," says an English scientist, the Rev. Thomas Milner, speaking of the event of 1833. Clerke describes it as follows: "On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks, and illuminated with majestic fireballs."—"History of Astronomy in the Nineteenth Century," quoted by W. A. Spicer in the *Review and Herald* of July 22, 1915.

The whole firmament, over all the United States, was for hours in fiery commotion. "No celestial phenomenon," says one writer, "has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. . . . During the three hours of its continuance, the day of Judgment was believed to be only waiting for sunrise."—"Our First Century," page 329.

The Boston observer, Olmsted, compared them, at the moment of maximum, to half the number of flakes we perceive in the air during an ordinary shower of snow. In the display of 1833, the stars were so many and fell so thickly that they resembled a heavy rain of fire. They were seen in England, France, Switzerland, southern Germany, Belgium, on the Rhine, in Berlin, Warsaw, Riga, St. Petersburg, and Odessa. The noted preacher Henry Dana Ward, who saw the event of 1833, expressed his conviction that it was the exact fulfillment of the prophecy we are now considering. The commentary of this godly eyewitness will be read with great interest:

SEE THE STARS

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with dawn and meteors. . . . I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Revelation 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. . . .

"Here is the exactness of the prophet. The falling stars did not come as from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south. And they fell not as ripe fruit falls; far from it; but they flew, they were cast,

The Future Unrolled

XII—The Sixth Seal and the Marvelous Signs on Earth

(CONCLUDED FROM LAST WEEK)

BY JEAN VUILLEUMIER

In these interesting studies, Mr. Vuilleumier has been tracing the interpretation of the seals of Revelation, chapters five to eight. His study last week considered the opening of the sixth seal, and told of the remarkable earthquake, and the darkening of the sun and moon that accompanied it. The study this week concludes the sixth seal, and this is to be followed next week by the interpretation of the seventh and last seal.

EDITORS.

"AND the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind." Revelation 6:13.

The "stars" here referred to are not planets or fixed stars, but simply meteors. The Greek of the New Testament has only one word to designate these various heavenly bodies: *aster*, from which come the English words "astronomy," "astral," "asteroid," etc. The word used for the star that led the three magi is this same word *aster*.

Asteroid showers are well known since they began to appear within the scope of the sixth seal. They were witnessed before, some fifteen or twenty cases being recorded in the first fourteen centuries of the Christian era; but from the year 1400 to 1783, none are recorded. Then when we reach the year 1784—four years after the darkening of the sun—they at once become very numerous. Some forty showers are recorded in the nineteenth century, visible in Europe and America. They are thus forty times as frequent as in former centuries. The point to be noticed, however, is that they reappear at the very time specified in the sixth seal, namely, after the darkening of the sun.

"Once for all," says the astronomer Clerke, "as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy." These heavenly phenomena were especially remarkable in the years 1784, 1798, 1799, 1832, 1833, 1834, 1866. They seemed to cluster around three dates thirty-three or thirty-four years apart: 1799, 1833, 1866. The descriptions show

that here again the impression of eyewitnesses was that that they were beholding a sure sign of the end.

ASTRONOMERS AROUSED

"The attention of astronomers in Europe and all over the world was, as may be imagined, strongly roused by in-



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"The whole firmament, over all the United States, was for hours in fiery commotion. . . . During the three hours of its continuance, the day of Judgment was believed to be only waiting for sunrise."

like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

CALLED LEONIDS

Astronomers are agreed that in these great meteoric showers, the falling stars issued from a point near the star Gamma in the Leo constellation, and have therefore called them "Leonids." And when, contrary to their expectation, there was no recurrence of the display in 1899, they were greatly disappointed. One of them writes: "We can no longer count upon the Leonids. Their glory, for scenic purposes, is departed."

The fact is that the scenic purpose was not the object of these heavenly fireworks. Their object was to warn the world, and that object had been fulfilled. All the nations encircling the globe had seen the marvelous displays, and had been enabled to read their solemn lesson.

THE GREAT DAY OF GOD'S WRATH

And now, as in sublime yet terrible grandeur all the harbingers of the day of God mentioned in the seal have appeared in the earth and in the sun, moon, and stars, an indefinite period of time intervenes during which, as we shall see in a later article, the church is called upon to prepare for the coming of the Lord. But this short period is passed unnoticed in the sixth seal, which passes on, without transition, to an event unparalleled in the history of mankind:

"And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their place. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of Their wrath is come; and who is able to stand?" Verses 14-17.

Undoubtedly we are here confronted by the terrifying scenes of "the day of the Lord" described by the prophets.

HEEDLESS OF THE WARNINGS

Unmindful of all the signs and warnings that have been thickening around them in the heavens and in the earth, the multitudes are marching on in their mad pursuit of money or pleasure. But suddenly they are arrested. Startling signs and wonders appear, and follow in quick succession.

"Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'"

"That voice shakes the heavens and the earth. There is a mighty earthquake. . . . The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the

hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. *Mountain chains are sinking. Inhabited islands disappear.* The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. . . . Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. . . .

CLOUDS AND PORTENTS

"Thick clouds still cover the sky, yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. . . . Wails are heard above the sound of the elements. Demons acknowledge the

deity of Christ, and tremble before His power, while men are supplicating for mercy, and groveling in abject terror.

"Said the prophets of old: . . . 'Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.' . . . It is impossible to describe the horror and despair of those who have trampled upon God's holy requirement. They see that they are without excuse. They chose whom they would serve and worship. . . .

"Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, 'The great day of His wrath is come; and who shall be able to stand?' The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected."—"The Great Controversy," pages 636-642.

In the midst of this scene of awful grandeur, the curtain falls, and we are left in wrapt expectation of the seventh and last seal, to be studied next week.

The Typical Sanctuary on Earth

By O. A. JOHNSON

GOD has often taught His people moral and spiritual truths by object lessons. Through His prophets, He used *similitudes* in teaching Israel. Some of Christ's most important lessons were given through parables. From beasts and birds, trees and flowers, Jesus drew lessons for His hearers.

During the old, or typical dispensation, the Lord taught Israel most important lessons through the typical sanctuary and its services—lessons concerning His holy law, the Ten Commandments; lessons from the various sacrifices and sin offerings; lessons about the relation of the law and the gospel, to wit, salvation through grace by faith in Christ and His atoning blood. These and many other things were taught by means of object lessons drawn from the holy sanctuary built by Israel in the wilderness, and later from the temple built by Solomon. This will become apparent as we proceed in the study of the subject of the sanctuary of Israel.

THE SANCTUARY

1. What did God command Moses to make, and for what purpose?

"Let them make Me a sanctuary; that I may dwell among them." Exodus 25: 8.

2. What pattern was to be followed?

"And look that thou make them after their pattern, which was showed thee in the mount." Verse 40; Hebrews 8: 5; 9: 24, 25.

3. How many apartments were there to be in this sanctuary? What were they called, and what separated them?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto

you between the holy place and the most holy." Exodus 26: 33.

NOTE.—This sanctuary, or tabernacle, was a miniature representation of the temple in heaven. It was thirty cubits long, and ten wide and ten high, or about 55 x 18 x 18 feet. The walls were of heavy planks overlaid with gold and set in sockets of silver. It had four coverings, and two veils, one at the entrance to the holy place, and the second separating the holy from the most holy. There was a court, 100 by 50 cubits, made of hangings supported by pillars, which surrounded the sanctuary. In this court, before the entrance to the tabernacle, was the altar of burnt offerings, upon which all burnt offerings were consumed by fire. Between this altar and the sanctuary was a laver for water, in which the priests washed before performing service in the sanctuary.

FURNITURE IN THE FIRST APARTMENT

4. What was provided to give light in the sanctuary?

"And thou shalt make a candlestick of pure gold. . . . And six branches shall come out of the sides of it. . . . And thou shalt make the seven lamps thereof." Exodus 25: 31-37.

5. What direction was given for a table and shewbread?

"Thou shalt also make a table of shittim wood. . . . And thou shalt overlay it with pure gold. . . . And thou shalt set upon the table shewbread before Me alway." Verses 23-30.

6. When and how often was the bread placed upon this table?

"And thou shalt take flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. . . . Every Sabbath he shall set it in order before the Lord continually." Leviticus 24: 5-8.

7. Entering the door of the tabernacle on the east, on which sides were the table and the candlestick placed?

"And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. . . . And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward." Exodus 40: 22-24.

NOTE.—The door to the tabernacle was at the east end. Hence when they entered the sanctuary to worship God, their backs were turned to the sun. One sign of great apostasy and grievous sin was to turn their backs to the sanctuary and worship the sun, their faces being turned eastward. Ezekiel 8: 16. Among other object lessons to be gathered from the first apartment of the sanctuary are the following: As the priests were to bring new bread every Sabbath to the sanctuary, so should every minister in our day be able to give new spiritual food every Sabbath to his congregation, and God's professed children should come every Sabbath to get spiritual food. As the lamps were to give light to the tabernacle, so should God's true children be the light of the world. From the continual incense offered every day, we may learn that our prayers of gratitude should be continually offered to the Giver of all good. See Revelation 8: 3. It will be seen, as we advance in the study of the sanctuary, that other most important object lessons are taught by the sanctuary and its services.

FURNITURE IN THE SECOND APARTMENT

8. What directions were given about making an ark?

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." Exodus 25: 10, 11.

9. What was to be preserved in this ark?

"In the ark thou shalt put the testimony that I shall give thee." Verse 21. "And He [God] wrote on the tables, according to the first writing, the Ten Commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deuteronomy 10: 4, 5.

10. What was the covering to the ark called?

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. . . . And thou shalt put the mercy seat above upon the ark." Exodus 25: 17, 21. The word for mercy seat in German is *Gnadenstuhl*; in Danish and Norwegian, *Naadestol*,—meaning seat of grace.

11. What did the law of God in the ark require?

Ans.—Obedience. "And I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them." Ezekiel 20: 11. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

12. What did the law require of those who transgressed it?

Ans.—Death. "The soul that sinneth, it shall die." Ezekiel 18: 4, 20. "Sin is the transgression of the law." 1 John 3: 4.

13. Since the Lord promised to dwell in this sanctuary (Exodus 25: 8), where and how did He manifest His presence therein?

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." Leviticus 16: 2. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which

A Time of Trouble

BY EUGENE LELAND

LONG centuries ago a warning word Was given to the world,—prophetic word,— More sure than word discerned by mortal sense, Foretelling what should be, but now what is, "A time of trouble, such as never was"! When famished Hunger, lean and gaunt, would knock At every door, and sit at every board! When cruel, fierce, relentless War would tread His human vintage till the earth ran red! And nature, uncontrolled and rioting, Would breathe destruction in the hurricane, Sporting with monuments of Art and Skill, And strewn them about as worthless toys When earth seems filled with violence, and Crime Stalks boldly forth in crowded thoroughfare, Or deals his deadly thrust from hidden haunt. Base, beastly Lust, with vile intent, lays hold On Purity with filthy hands, and sells Fair Innocence to shame and living death! Anguish, with hands outstretched in vain appeal! Anguish! heart-rending, wrings the bitter cry From helpless Impotence: "How long? O Lord, How long?"

Beneath the gloss and tinsel of Reputed culture and refinement burn The smoldering fires of lust, insatiate greed, And dark intrigue, blasting alike the lives Of both the innocent and criminal. Seducers vile, and evil men, wax worse and worse, Deceiving each the other, each deceived. Long ages now that sacred word has stood, Though few have understood how, when, or why "A time of trouble such as never was" Should be. That little few have multiplied The word ten-thousand-fold, and borne it to Remotest bounds of earth, that none might plead, "We did not know!"

The word ordained to life, Read with indifference or unbelief Or left neglected for the words of men, Is found to be a witness unto death! Its admonitions spurned, its truths denied, Its warnings disregarded, till the word Becomes all powerless to men benumbed With pleasures, paralyzed with luxury, And drunk with the delirium of greed; And like the thief at night, stealing upon His unsuspecting victim, so the time Of trouble steals upon a sleeping world All unprepared for its impending doom.

are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exodus 25: 22.

14. Who, in fact, was the one in the cloud leading Israel in the wilderness?

Ans.—Christ. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [margin, "went with"] them: and that Rock was Christ." 1 Corinthians 10: 1-4.

NOTE.—From these scriptures, we learn that obedience to the law was and is essential to life; that mercy was written above it, showing that grace was offered to the penitent sinner through faith in Christ, who appeared in the cloud above

the mercy seat. Here, then, we find law, grace, and Christ—a perfect gospel, such as we have. Again, as the law was in the ark, so ought this law to be written in the heart of God's true people; and as the Lord was merciful to sinners, so ought His people to be to their erring fellow men. Striking and forcible object lessons are these taught by the sanctuary of Israel.

LEVITICAL PRIESTHOOD

15. Which tribe was appointed to minister to the Lord in the sanctuary?

"At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name, unto this day." Deuteronomy 10: 8.

16. Who were appointed to serve as priests?

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Exodus 28: 1.

17. Through whom were these instructions, or commandments, given to Israel?

"These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Leviticus 27: 34.

18. How was all this recorded, and by whom?

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished." Deuteronomy 31: 24.

TWO LAWS

19. Does the Bible make a distinction in the giving of the two laws?

"Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings 21: 8.

20. Does the Old Testament in fact regard the existence of two distinct laws?

"Neither have we obeyed the voice of the Lord our God, to walk in His laws [at least two laws], which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law [God's law, law No. 1], even by departing, that they might not obey Thy voice [the law of ten commandments spoken by God's own voice, Deuteronomy 4: 12, 13]; therefore the curse is poured upon us, and the oath that is written in the law of Moses [law No. 2], the servant of God, because we have sinned against Him." Daniel 9: 10, 11.

NOTE.—The law of God in the ark is of universal and perpetual obligation, since it relates to duties we owe to God and to one another. The principles of this law existed from creation, and will exist to all eternity. There is nothing in this law about sacrifices or burnt offerings. Jeremiah 7: 22. The law given through Moses, hence called the law of Moses, was preserved by the side of the ark. Deuteronomy 31: 24, 26. This contains all the directions about building the sanctuary, and all the services relating thereto by the Levitical priesthood, and hence did not exist before the exodus. It was given four hundred and thirty years after the promise was given to Abraham, and it was added because of transgression, till the seed, Christ, should come, and hence ceased at the crucifixion of Christ. Galatians 3: 17, 19; Colossians 2: 14-17.

Our next article will treat of the services of the sanctuary—the gospel in type.

Proclaimed the Judgment Hour

BY ALBERT MARION DART

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

This statement of inspiration emphasizes the thought with which we closed the last article in these studies; namely, that we are face to face with the Judgment of the last day.

Angels are not commissioned to preach the gospel; that work is committed to man. So the angel must represent the heavenly origin of the solemn message that the gospel preached by man would contain. Then it is encouraging to remember that angels are deeply interested in gospel work; for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 14.

THE HOUR IS COME

The everlasting gospel is the unfolding of God's plan for the complete redemption of man till the redeemed ones are safe in the kingdom of God. This, of course, includes the last gospel work on earth—the finishing work of God in the world. So in the preaching of the everlasting gospel in the end of this world's history, as represented by the angel in the scripture above quoted, the warning would be given, "The hour of His Judgment is come."

All this is in perfect accord with the prophecy of the two thousand and three hundred days of Daniel 8: 14, which we have been studying.

The two thousand and three hundred days terminated in 1844. Since then, the people represented by the SIGNS OF THE TIMES have preached the gospel with the Judgment warning. They reached their conclusions from the study of the sanctuary question as found in Daniel 8: 14.

"But," you say, "they believed that the Saviour would come in 1844." Yes, they did. William Miller and his associates taught that the sanctuary would be cleansed at the end of the two thousand and three hundred days; but they believed that this earth was the sanctuary, and that it is "reserved unto fire against the day of Judgment and perdition of ungodly men."

Seeing that the Bible teaches that the fires of the last day will cleanse the earth, they connected this with the coming of Christ, and believed that His coming in glory was in connection with the cleansing of the sanctuary. In this, they were bitterly disappointed. But their error in believing that the earth was the sanctuary did not affect the truth of the prophecy that the sanctuary would be cleansed in 1844, any more than the error of the disciples in believing that Jesus would be crowned king when

He triumphantly entered Jerusalem affected the truth of the prophecy of Zechariah 9: 9, which says, "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Neither was the disappointment of 1844 greater than the disappointment of the disciples of Christ's day. In both cases, prophecy was fulfilled.

DISAPPOINTMENT OF 1844

After the disappointment in 1844, the people whose faith in the "sure word of prophecy" could not be shaken by disappointment set themselves to find out why Jesus did not come as they expected. Their research revealed to them that this earth is not the sanctuary, and that there are two sanctuaries, the worldly and the heavenly; and that the priests in the worldly sanctuary "serve unto the example and shadow of heavenly things;" and that Christ is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The revelator saw the furniture in the two apartments of the heavenly sanctuary. In the first apartment, he saw the "seven lamps of fire burning before the throne"—the seven golden candlesticks (Revelation 4: 5)—and the altar of incense (Revelation 8: 3). In the most holy place, he saw the ark containing the law of God. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation 11: 19. It was to this apartment of the sanctuary that the Saviour came in 1844, to finish His mediatorial work for man; not to this earth, as they expected.

TYPICAL OF THE JUDGMENT

Now it is plain that when the high priest in the worldly sanctuary entered the second apartment, one day in the year, and sprinkled the blood of the goat representing Christ, upon and before the mercy seat, it in figure represented the remission of their confessed sins. But their sins were offenses against the law that was in the ark—the Ten Commandments. Neither had they committed any grievance against God or man not covered by the principles expressed in those "ten words"; for when the high priest came out of the sanctuary, he bore in type "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat"—the scapegoat. "And the goat shall bear upon him all their iniquities unto a land not inhabited." Leviticus 16: 21, 22.

This completed the day's work, and the typical day of Judgment was passed; and surely all must see that it was done in connection with the Ten Commandments found in the ark in the most holy place of the sanctuary.

At the termination of the two thousand and three hundred days, in 1844,

our High Priest, Christ Jesus, entered the second apartment of the heavenly sanctuary, and the work of cleansing the sanctuary—the judgment work—began. The revelator, looking in vision into this apartment of the sanctuary, saw "the ark of His testament." Revelation 11: 19.

Who can say, then, that the last work of Christ in His mediatorial capacity for the human family is not done in connection with the law of Ten Commandments as found in the ark? Now this is just what the searchers for truth in the 1844 movement after the disappointment found.

But the law of God as found in the ark declares the seventh day to be the Sabbath. Thus there developed a people known as Seventh-day Adventists.

The wise man declares that to "fear God, and keep His commandments, . . . is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14. And the apostle James states that the law of God is the standard of the Judgment, and quotes a portion of the Ten Commandments to show that they are the law mentioned. James 2: 8-12.

JUDGMENT BEFORE HE COMES

The thought of "saved" or "lost" necessarily involves an investigation to determine the standing of the individual before the law of God. That this investigation is the judgment work, and takes place prior to Jesus' coming, is plainly taught in the Bible. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12. A man's work, then, must be investigated to determine his reward.

And again, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20: 35. The "accounting" as to who is worthy is the Investigative Judgment.

"The Judgment was set, and the books were opened." Daniel 7: 10. Why the books?—Clearly because they contain a record—an unerring record, dear reader—of the standing of professed followers of Christ before God.

The investigation of the books of record began in 1844. The investigation is made in the light of a warning judgment message, which is to go to every nation, kindred, tongue, and people. See Revelation 14: 6-12.

To reject the message is to reject salvation; to accept it is to pledge obedience to the law of God through faith in Christ, who will plead your cause at the judgment bar of God.

Have you heard the message? What will you do with it?

"When Jesus shall gather the nations
Before Him at last to appear,
Then how shall we stand in the Judgment,
When summoned our sentence to hear?"

ONE faithful soul, linked with the omnipotent God, clean in thought, in purpose, in conduct, is stronger to do deeds of daring for the truth than one thousand thoughtless, thankless, thriftless professors of the highest creed.

ALBERT CAREY.



EDITORIAL

A. O. TAIT

EDITORS

L. E. FROOM



WOES TO THE BOASTFUL AND HAUGHTY

IN the editorial section of a Western Sunday paper, there appeared an article under the caption "The Wonderful Hand of Man." The name of the paper in which this particular article appeared is immaterial, because such articles seem to be passing about in a kind of made-to-order fashion in most of the great dailies of the time. This particular article makes rather invidious comparisons between the great work of Moses in the delivering of the Israelites, and the modern structures that have been devised by the engineering skill of mere humans. The writer of the article says:

"It is important to read the Bible, reread it, study its wonderful story of the past and forecasts of the future. It is important also to read the story and the achievements of your own times—realize the power that resides already in the human brain."

That is to say, the Bible story is very interesting, it has a degree of importance, it tells something of what Jehovah did back yonder; but then, man in modern times has become such a wonderful character that he is doing things which have completely out-classed the works of the Almighty! To see that we are not misrepresenting the gentleman writing the article, please read the following:

"What would Pharaoh or Moses have said, while they were discussing frogs and flies, if they had heard a terrific buzzing overhead, and had seen a hundred aeroplanes come through the air at a hundred and fifty miles an hour, dropping dynamite in their flight?

"It would have been hard for Pharaoh to harden his heart under those circumstances. He would have gone head first down the cellar, saying to Moses, 'Get out,' without waiting for any second, third, fourth, or seventh plague.

"The Egyptian magicians were flabbergasted when they saw the dust suddenly transformed into lice—a trick, as they freely confessed, beyond their powers.

"What would those magicians of Egypt have said to the works of a modern magician, Edison, who has just celebrated his seventy-first birthday? Suppose Pharaoh had found in his room a little machine of metal, all by itself, talking to Pharaoh and his choice magicians, repeating warnings dictated into it by Moses.

"What would Pharaoh have said if Moses had persuaded him to take hold of a live wire of which he could not let go, or if Aaron had suddenly lighted up the palace, with all the wives in it, with ten thousand electric lights, turned on and turned off instantaneously?

"We believe that when Edison meets Moses, and they compare inventions and achievements, Moses will be much less proud of his flies, frogs, locusts, and diseases than he was in those busy days in Egypt long ago."

As if realizing that he may possibly have gone too far in making unfavorable comparisons between the great Moses and the modern man, the writer of the article exhorts us to look up to the supreme power with reverence and awe, then

continues to dream of the great achievements that men will yet accomplish. He thinks the time will come when mere man will take the extra amount of heat that is found in the tropics, transfer it to the north and south poles, and thaw out the ice; that even ocean beds will be dried up, and made to yield bountiful harvests. In fact, he affirms, "Man will do literally what he pleases with this globe of which he is the owner, which he is to own and rule as long as the sun warms it and the earth and mankind together roll through space."

And speaking of the thunder, the lightning, the hurricane, the volcano, the hail, the snow, and the rain, he declares that they are "very wonderful, very impressive, but man is no longer afraid of them."

In a time of great calm, a man may lead himself to think that he will not fear the storm of hail; but listen to the following words of Jehovah: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall

sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28: 17.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22, 23.

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the

fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16: 17-21.

Man may say, in his pride and arrogance, that he will not fear the hand of the Almighty. But in that near-by day when these great plagues shall be falling, we will find that mere man does not amount to much, only as he rests under the sheltering, protecting care of Him who is the Infinite One.

In the third chapter of 2 Timothy, the first five verses, the apostle Paul speaks of the "heady, high-minded" men who will make the "last days" "perilous." The Twentieth Century version of the New Testament speaks of these men as "boastful, haughty," "puffed up with pride."

Stop and meditate for a moment upon the fact that the Almighty, through the apostle Paul, nearly two thousand years ago, forewarned us that the "last days" would be rendered "perilous" by the haughtiness of mankind, and editorials such as are reviewed herein, stand forth as a part of the clear evidence of the fulfillment of the divine prediction.

And as regards God's view of this haughtiness and arrogance that will curse the last days, please read thoughtfully and carefully the following scriptures:

"Enter into the rock, and hide thee in the dust, for fear of



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RUSSIAN SOLDIERS FEEL THE SHORTAGE IN TOBACCO

Russian soldiers are fond of their smokes; and now that tobacco is scarce in Petrograd, they have to stand in line and wait their turn to buy. Women and children have to stand in line to buy milk, fuel, and many other absolute necessities of life.

the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:10-22.

"I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isaiah 13:11-13.

The first part of the second of Isaiah, from which one of the foregoing quotations is taken, speaks specifically of what will come to pass in the last days. The quotation from the thirteenth of Isaiah speaks for itself, and shows that it refers to the time when the great day of the Lord is near.

It is well for man to ponder carefully the admonition and the instruction of the Almighty, and to realize that in the presence of the mighty forces of nature, which are the creation of God Himself, man is a very small figure.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22. Yet when man connects with the infinite God, the divine Father says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Isaiah 13:12.

Copy or Criticize

WHEN one human being looks to another, it is for the purpose of either copying or criticizing. Both of these courses are wrong. Therefore, when one becomes a true Christian, he ceases to look to other fallible creatures, and begins to look to Christ, the perfect example, to copy Him; and thereafter he criticizes himself instead of others.

B. P. FOOTE.

Shall It Be Allowed the Church?

By JOHN ORR CORLISS

WHEN men occupying positions that command respect from the multitudes, issue opinions calculated to stir the emotions in regard to morals or patriotism, their utterances are not without effect. But when the masses hold religious notions which run parallel with such opinions, then the result is most marked.

As a case in point, the Los Angeles Express of January 16 last, reports a portion of an address delivered by the Right Rev. Bishop Joseph Horsfall Johnson, at the opening service of the twenty-third annual diocesan convention in St. Paul's pro Cathedral of that city. Among other things reported to have been said by the bishop in his patriotic discourse, he declared that this country would have lost its national soul had it not joined its war forces with those of the western European allies, in so critical a period of the world's history.

"NATIONAL SOUL" AND "CONCERTED ACTION"

While he failed to define the status of a "national soul," the bishop's following remarks show his evident view of it. He said that on account of attending circumstances, we ought to realize as never before that "by reason of personal relationship through Jesus Christ to God, and through God to each other, we are forced to a concerted action."

Evidently this much was said for a foundation upon which to build a structure to harmonize with a growing opinion, which was particularized in these words: "Life is lifting us out of ourselves as individuals, and is forcing upon us a consciousness of the solidarity of Christian people, simply as disciples of a common Master, which, if we are alive to it, may enable the Christian world to bring about the dominance of Christ in this present generation."

The significance of these words was not left to be misapprehended or misapplied; for the bishop further and at length went on to show how positively present world conditions are tending to unify the energy of the churches, to give the world a single Christian message. In other words, the aim is so to unite in one organic structure the various church systems, as to make their united views of Christian life the standard of civic manhood.

NO INDIVIDUAL CHOICE

Individual choice in religious matters would thus be ignored, and dissenters would find no favor. This would mean nothing less than the method employed in the Dark Ages, when the one undivided church ruled the world, to the detriment of any and all who presumed to employ individual thought in reference to religion—a privilege which was theirs by God-given right.

Already nearly twenty millions of church members in the United States, officially and completely organized, have, through convention delegates, identified

themselves with just such a movement as was outlined in the speech of Bishop Johnson. While not intending, perhaps, definitely to repudiate personal evangelization, this inter-church organization positively declares, in its constitution, that one primal object of its alliance is "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." See Federal Council of the Churches of Christ in America for 1908, page 211.

CHURCH IN WAR

This, of course, would mean conditions of war as well as of peace. But the average mind fails to find in "the law of Christ" any requirement for the church to engage unitedly in war. Its mission is rather to promote peace through the gospel. If any member of the church believes his duty to be to engage in war, it is his privilege to volunteer for such pursuit, not, however, as a follower of Christ, but as yielding to an individual sense of duty to the state. The responsibility of such a course is entirely personal, involving no person besides the one so acting.

Speaking on the point of general religious instruction, at the 1908 council above referred to, Dr. Delk said rather scornfully with reference to the authority by which to secure its positive and continuous enforcement: "The state? We are the state. If we are not the state, who is? Those outside of the church? Those who are simply organized for education? Is that the state, that little group?—No, I assure you. Let us give voice this morning to this general principle," and the things demanded, the speaker thought, would soon be theirs. (Page 138.)

Referring to present hindrances to the securing of desired power for the church, the Rev. Levi Gilbert, at the same council, said: "I pray that some day in God's great future, purged of all superstition and error, that great Roman Church may, indeed, clasp hands with our Protestantism in active work. Then there shall be in that one great irresistible host standing against all things opposing our Christ and His cross." (Page 375.)

Thus it may be seen that there is a popular but determined trend in favor of bringing civil power and jurisdiction under dictatorial control of the united church forces of the world. This done, then it surely follows for these federated churches to agree on some definite formulary of church practice, to be passed into common law, as the rule of every one's life, regardless of his private conviction of religious duty. Then woe to him who dares dissent; for as in the days of Roman Church ascendancy, men will be socially ostracized and politically penalized for simple religious differences under a church and state régime. This is a time to study carefully Revelation, chapter thirteen.

PULPIT ECHOES



The Helper of Our Infirmities

BY
IRWIN
H. EVANS

Sermon stenographically reported for
the SIGNS OF
THE TIMES

"So he started up the street to another saloon, and another; but every time he went to the door of a saloon, he heard that voice ringing in his ears."



THE eighth chapter of Romans is one of the most assuring and comforting in the whole Bible. I wish to call your attention to some of the striking statements in it, and draw from them some lessons for your encouragement. I believe the Spirit of God will illuminate these verses, and make them helpful.

Let us study first the assurance given in verse 26: "Likewise the Spirit also helpeth our infirmities." We sometimes think of the Spirit of God as a Comforter only, sent to us by the Lord to assure us that we are accepted in His sight. We think that when we do well, the Spirit is present in a very definite way; and when we do wrong, we have grieved Him and driven Him from us, and we must in some way work ourselves back into favor with God before we can reasonably expect to have much help from the Spirit. If that were true, the Spirit of God would not be a helper for man's infirmities; for a helper for an infirmity is a sort of compensation wrought in man because of his weakness in some direction.

We know what physical infirmities are. When a man is lame, he needs a crutch or a cane to help him walk. When his eyes are weak, he needs glasses to aid his sight. When he is deaf, he needs some device to help him to hear. And we know that when we are afflicted with any of these infirmities, we greatly appreciate a helper.

Last year when I was in Japan, I had an infection just above my ankle, and my foot was so swollen and so painful that I could not step on it. The doctor bought me a cane, and when the inflammation was reduced so I could step a little, he put his arm under my shoulder, and told me to lean hard on him; and so, by the use of the cane and by leaning on his shoulder, I was able to get about. Now the arm of that doctor and the cane were helpers; they aided my infirmity, and enabled me to do what I could not have done without them.

A few weeks ago, when I was at College View, I broke my glasses. I was to preach, but could not read a word of the text. So a brother said, "Give me your glasses, and I will get them mended." I was to preach soon, and went to the church very anxious for the glasses to be brought in. When they came, I put them on gratefully. They helped my infirmity, and I could read.

SPIRITUAL INFIRMITIES

Men have spiritual as well as physical infirmities. A bad temper is a moral infirmity. Covetousness is a moral infirmity. Greed, avarice, malice, cruelty, intemperance, lust,—all these are moral infirmities. The question, then, is: Does a man need to make himself good before he can receive the help of the Spirit, or does the Lord send the Spirit to a man when he is weak, to strengthen him, so that his infirmities cannot overpower him?

Let us read the text again: "Likewise the Spirit also helpeth our infirmities." The Spirit is not given simply as a seal that a man is accepted of the Lord. No; but when he is tempted, when carnal appetites, passions, and desires strive within for gratification, the Spirit of God comes to help his infirmities, so that he does not yield to his weakness. Whenever you have overcome temptation, whenever you have met the enemy on the heart's battle ground, and triumphed over him, remember it was not of yourself that the victory was won, but because the Spirit of God came to your assistance and helped your infirmity.

WE SHOULD THANK GOD FOR THIS HELPER

This Spirit-helper is often unrecognized, many times not even thought of, and seldom receives the gratitude that is His due from those who are the recipients of His beneficent ministry. We all like to receive expressions of appreciation from those whom we have helped; but how often we neglect or forget to thank the Lord for the grace He has given, the help He has provided for us! The other day, I received a letter from a woman who is helping a boy through school. She said: "I have sent the lad some money, but he does not say anything about it. His silence hurts me terribly. I want to keep him in school, but he does not seem to appreciate anything I do for him."

Of course, working and even sacrificing for the sake of being appreciated is not to be commended; on the other hand, ingratitude is one of the basest of sins. It shows a cold, calculating nature, one

that always thinks first of self. This woman was grieved, and rightly so, at the boy's ingratitude. She loves him, and will keep on helping him; but how happy a few words of sincere appreciation of her sacrifice in his behalf would make her! And likewise it would be pleasing to the Lord if those who receive help from the Holy Spirit in the hour of need, would acknowledge it and thank Him for it. When you gain the mastery over some temptation, when you subdue your temper, put away selfishness, conquer appetite, it is because the Holy Spirit has helped your infirmity; and you should recognize His ministry and aid, and thank God for it.

The Spirit helps us in such mysterious ways that many times His presence is unrecognized; nevertheless His work is evident. I was one time attending a meeting in Maine. After listening to a discourse, a brother bore a testimony, the tenor of which was as follows:

A FAITHFUL HELPER

When he was a young man, he lived in Norway, but he made up his mind to come to America to make a home for himself. Just before he left, his mother called him to her side, and weeping bitterly, said: "You are going to that dreadful country—America. It is a very, very wicked place, and I have always wanted you to be a Christian. Here is a Bible I give you; I want you to leave one last promise with me, and that is that every day, you will read some text of Scripture in this Book, and will pray to God that He will bless you."

The young man promised. On his way over, he got to thinking that when he landed in New York, he would be in a strange city, where no one knew him, and he could do as he pleased. He was very fond of beer, and had never had as much at one time as he desired to drink; so he made up his mind that he would go down on the street, and drink all the beer he wanted.

In due time, he landed in New York, and went to a hotel. He had heard that the Bowery was a very bad place, and that there were more saloons on that street than in any other part of the city. So he decided to visit the Bowery, and get his beer. It was about midnight when he was ready to leave the hotel. As he was about to turn out the light in his room, he seemed to hear a voice say to him, "John, you have not read your Scripture yet." This was an unwelcome thought. However, he had promised his mother; so he got out his Bible and sat down. But it all seemed uninteresting; he could not understand what he read; so he soon closed the book and started out again.

But again the voice spoke to him, saying, "You have not prayed to-day, John." Here it was midnight, and he was impatient to get on his way. He did not feel like praying. However, he went back, dropped on his knees, and tried to

pray; but he did not have any heart in it, and after mumbling a few words, he got up, and proceeded on his way. He soon reached the Bowery, and started to enter the first saloon he came to; but once more he seemed to hear the voice,—"John, don't enter that saloon."

SOME ONE FOLLOWED HIM

Convinced, now, that one of his friends from the ship had followed him, and spoken to him, John looked around; but he could not see any one. He went on to another saloon; and as he was about to enter it, he heard the voice say, the second time, "John, don't go into that saloon." Still he thought some one was following him and hiding near; but when he searched for the person, he could find no one. By this time, he was greatly puzzled. "I will go into the next saloon I come to, and get my beer," he declared. So he started up the street to another saloon, and another; but every time he went to the door of a saloon, he heard that voice ringing in his ears. His conscience smote him, and he said: "Some one is surely following me. He will write to mother, and tell her what I have done. She will then know how bad I am, and how I have disgraced myself."

The young man walked a mile and a half, going up to Cooper's Institute and back to Brooklyn Bridge, passing many saloons; but he did not go into one. About two o'clock in the morning, he started back to his hotel; and the voice kept speaking to his heart about his mother, his pledge, his honor, and about doing the right thing in a strange country. When he returned to his room, something said to him, "John, read your Bible." So he got out the Bible again, and read on and on; and in that hour, there came to this youth the solemn revelation that it was the Lord who had spoken to him on the street. He poured out his heart to God, and then and there made a solemn covenant that if God would only keep him and be his God, he never would drink as long as he lived.

Who was it, my friends, who followed that young boy?—It was the Spirit of the Lord. He held the sinful passions of that youth in check; He spoke the warning word that led him to hesitate at the portal of sin, and finally to return to his room, there to read the Bible and seek the Lord. The boy did not know it; but in that experience, the Holy Spirit was most evidently and wonderfully manifested in his life. And the memory of those hours never left him. For many years since then, he has served the Lord faithfully, and been an earnest, loyal Christian. The Spirit helped his infirmity in the hour of direst need.

A WAYWARD DAUGHTER SAVED

At one place where I was preaching, a father had had a good deal of trouble with his daughter. She was a wayward girl, and wanted to be on the streets all the time. He tried to restrain her, but it seemed useless. One night when he told her not to leave the house, she became very angry, and said she would leave it forever, and never darken his door again. The father was in deep distress. In the morning, the girl packed up her belongings, left the home, and took a train for Chicago. She said she did not care for herself; she did not want to be saved;

she had determined never to serve the Lord any more, and had decided to serve the devil. She went down to that great city to sell herself to sin.

The very next day after she arrived in Chicago, while walking down Clark Street, she heard singing which greatly attracted her. Investigating, she found that it came from a little Salvation Army chapel, on the door of which was the word "Welcome." She went in, and there found a religious service going on. She thought she would just sit down to rest and see what they did. A woman sat down beside her, and asked, in a sweet, kind voice, "Where do you live?"

But the girl would not tell. Then the woman asked, "Are you a Christian?"

The girl did not want to tell anything about herself. She wanted to be unknown in that great city. Again the woman asked, "Do you belong to the church?"

Still no answer.

"Can you pray?"

Silence followed this question also.

"Have you a home?"

But the girl would not tell. Finally the worker asked, "Is your mother a praying woman?" And when the poor child heard the word "mother," her lonely, homesick heart was touched, and she burst into tears.

The woman then said, "Kneel down and pray;" but the girl did not want to pray. Then very gently and earnestly this Christian woman prayed for that girl, who she knew must be in great trouble. Before she ceased, the girl broke down, and cried out to God for mercy and salvation. She got up from her knees, and said, "I will go home, and make it right with father." So these kind friends lent her money, and she went back home, and said to her father, "I want to be a Christian."

A WONDERFUL INSTANCE

What was it, dear friends, that saved that girl?—It was the Spirit of God. She prayed no prayer; she had no desire in her heart for God; in anger and bitterness, she had made up her mind to serve sin; but when she left home, the angel of the Lord went with her. The Spirit of God would not let her have peace in sin. He guided her along that wicked street, led her to pause before that chapel door, and sent to her the very person through whom He could speak to win her heart. This is the way the Holy Spirit works; and He is at work all the time, in all parts of the world, searching out hearts, seeking lost souls, and helping the infirmities of the weak, and making them free in God.

I recall another wonderful instance of the working of the Holy Spirit, which occurred in Michigan. We were to dedicate a church. The deacon of that church was in trouble with some of the folks. It appeared that he had cheated a woman out of some money and a cow. She was a poor woman, a widow, and she stated her case to the church officers. It was decided to let the matter rest until a minister came.

On my arrival, the church elder and I had a talk with the parties concerned; and as it seemed clear that the man had wronged the woman, he was asked to restore the cow and the money. He was very angry. "I will not do it!" he exclaimed. "I will go to hell and burn be-

fore I will give back one cent. I will not stay with a church that hauls a man over the coals in this fashion."

The man left the church thoroughly angry. In the afternoon, the dedicatory service was held; but he sat in the rear of the church, taking no part in the exercises. That evening, I preached, but he was not present. The elder of the church and I talked the matter over. I said: "I fear that man is lost. He seems beyond our reach when he says he will not make restitution to a poor widow with a large family." Someway I lacked faith to believe that God would give him repentance, so I did not pray for him. Both of us purposely left him out of our prayers that night, and went to bed.

The night was bitterly cold—about twenty-five degrees below zero. About three o'clock in the morning, somebody rapped at the door, and kept rapping. The elder of the church, at whose house I was staying, got up and opened the door, and who should be there but this brother!

He said: "I am in great perplexity. Last night my wife and I talked this matter all over, and we made up our minds that we would not have family worship, neither would we serve the Lord, but we would have our names taken from the books of the church."

"After I went to bed, and fell into a doze, I thought some one called me. I answered the call, and the voice said to me: 'Smith, you are a lost man. You have sinned, and there is no hope for you until you have made that thing right.' I spoke to my wife, and said: 'Wife, I am trembling all over. I had a vision; I saw a person with a beautiful countenance come into this room, and heard a voice call me by name, and say, 'Smith, you are a lost man.' Let us get up and pray.'

"My wife said: 'I cannot pray. I hate God. I hate religion. I hate everything.'

"'You must pray,' I urged, 'or we are lost. We are certainly in the wrong. This thing will drive me mad unless I receive help. Get up and pray.'

So the man and his wife got down on their knees, and implored God to have mercy on them. When they arose, the deacon said, "I will go right over and tell the elder that I will make a confession in the morning at nine o'clock." And so, through that bitter cold, he came to the home of the local elder at three o'clock in the morning, and asked him to call the church together, that he might confess to them that he was a sinner. He made the confession the next day, and said he would right the wrong he had done the poor woman.

THE HOLY SPIRIT WILL HELP YOU

What wrought this great change in that man's heart? He would not pray. His wife would not pray. He had renounced all hope of salvation, as far as he was concerned. He went to bed fighting God and the church. What wrought the change?—The Holy Ghost. Though this erring man did not seek Him, and did not want Him, the Holy Ghost helped his infirmity of covetousness and anger, and brought him to repentance.

Do you say, "I am sinful; I cannot gain the victory over the weaknesses in my life"? My friends, remember that one work of the Spirit of God is to

help our infirmities. He is *your* helper. He comes into your home. He comes to you on the street, in the workshop, in the kitchen, in the parlor, wherever you may be, and speaks in a voice that you discern not. He tells you of your sin, and says that you must do better, you must perform certain duties, you must stop doing certain things, you must gain the victory over sin. There is no weakness in your life, that the Spirit of God will not help you to overcome. All your appetites, all your passions, all your carnal desires, can be brought under control and into obedience to the will of God by the help of the Holy Spirit.

No man need say, "I do not think I can overcome." You need not try to overcome alone. The Holy Spirit will

help your infirmity. God can work deliverance for a man just as soon as he renounces sin, and calls upon Him for deliverance. Salvation is a free gift from God, brought into the heart by the Holy Spirit through faith in Jesus Christ; and a man can have deliverance from anything he wants to be saved from, if he will come to God with all his heart, and make a complete surrender. But no man can gain a victory and hold that victory until he has resolved in his heart that he will forever quit sin. As long as he expects to indulge in it, it will bring him to ruin; but when he resolves that he will stop forever, salvation has come to his soul, and the Lord sends the Holy Spirit to help him in the hour of his temptation, and delivers him.

If man disobeyed God, this tree would teach lessons of evil. This was the only place where the devil could tempt mankind. They were warned to stay away from this forbidden spot. Disobeying this command, Eve came near, thus learning to covet. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof." Genesis 3:6. Before she took, she had to covet.

SATAN GETS POSSESSION

Secondly, it taught man to steal. God had reserved this tree for Himself. Man had not received dominion over it; therefore in taking of its fruit, he was getting that which did not belong to him. This was the only material thing that man could steal.

Thirdly, it taught man to deceive. When Adam was brought face to face with the question of disobedience, he put the blame on the woman; she put it on the serpent. This was nothing more than an attempt to deceive God as to where the real blame should be placed.

When the inhabitants of Eden disobeyed God and partook of the forbidden tree, they yielded themselves servants to Satan, thereby giving him the kingdom; for "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16. Man no longer held the dominion. That which belonged to him, he had sold to the great archenemy of all mankind. Satan now became the representative of this earth. In proof of this, we find him at one of the great council meetings of heaven, and his right to be there was not questioned. Job 1:6-8. Jesus called him "the prince of this world."

Since man was not absolute ruler, neither is Satan. God is still the rightful ruler. To put it in the words of another: "Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King."—"Desire of Ages," page 129.

MERELY A USURPER

God still permits Satan to exercise his dominion over those who choose him as their ruler, and over the earth in a limited way, in order that he may have a chance to demonstrate his character and government. Yet he is not the rightful ruler, but is only in fraudulent possession through man's having yielded up his dominion to him.

When Satan tempted Christ with the kingdoms of this world (Matthew 4:8, 9; Luke 4:5-7), he told only part of the truth. God is the rightful King. From the following language, it will be seen that this is the truth: "Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." Genesis 14:22. In the days of Moses, the same truth was expressed: "Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that

Ownership, and Stealing from God

BY W. L. ADKINS



"God has been very careful to specify that not only the earth, but also the beasts, the birds, all the grain, wool, flax, and even the gold and the silver, are His."

THE earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1. "Every beast of the forest is Mine, and the cattle upon a thousand hills." Psalm 50:10. "Therefore will I return, . . . and will recover My wool and My flax." Hosea 2:9. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Hag-gai 2:8.

God has been very careful to specify that not only the earth, but also the beasts, the birds, all the grain, wool, flax, and even the gold and the silver, are His. They were His by right of creation, and now they are His by right of redemption.

In the very beginning of the world's history, God gave man dominion over His property. Genesis 1:26; Psalm 115:16. He did not give him a quitclaim deed, nor independent rule, but merely placed him over it as a vicegerent of the Creator. Even this authority was given on condition of obedience. Genesis 2:15-17.

That man might know he did not have absolute dominion, Jehovah reserved one tree for Himself. This tree was called "the tree of the knowledge of good and evil." It bore this name because it was a test of man's loyalty to his Creator. God did not want man to be a mere automaton. Only loving service is acceptable to Him. To get this, He must give man the right of choice; so man was placed at the forks of the road, as it were, and the right to choose was

given him. He could accept the lessons of good, or vice versa.

BARRICADE TO EVIL

God always places a barricade between man and evil. This obstruction is not so large as to hinder man entirely from going over, but is sufficient to warn him of the danger in front of him. There lay before man, in the beginning, a grave danger of worshipping himself, since he had been placed in authority over God's property. He might forget that he was only a servant—his rightful place (Isaiah 43:10; Psalm 34:22)—also that the kingdom belonged to another, and that he was to obey Him.

"The tree of the knowledge of good and evil" was a bar over which he would have to climb to fall in the quagmire of sin. Every time he looked at it, it would silently say, "You are servant, or else no one would have the right to forbid you from partaking of my fruit," thus hindering self worship. The very fact that it was withheld from him, showed conclusively that the kingdom belonged to another, thereby leading him to the worship of his Creator, the owner of the property.

Further, it taught the dwellers in Eden that the blessing of eternal life depended on obedience; for the sentence was, "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Surely it was a good lesson to learn to know how to live forever.

the earth is the Lord's." Exodus 9: 29. Paul assured the Corinthian brethren that "the earth is the Lord's, and the fullness thereof." 1 Corinthians 10: 26.

THE NEW TEST

Since the tree of knowledge of good and evil has been removed, has God made any provision whereby His present subjects may recognize His present ownership in the bought back kingdom? Is there no test given by which they can show their loyalty to Him? It seems there would be more need of it now than before, for men in the weakness of the flesh would be more prone to forget God than they were in the beginning.

Yes, God has placed a test in the new kingdom. We read what it is in Leviticus 27: 30: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Instead of God's reserving a tree, He has reserved one tenth of our increase. This is the only material part of His property He has kept exclusively for Himself. Then it must take the place of "the tree of the knowledge of good and evil"—the only material restriction in the garden. By comparison, we will see that this is more than conjecture. It will teach us lessons of good; and if we disobey, as did Adam, it will teach us lessons of evil.

The very fact that God withholds one tenth of our increase, is an evidence that He is our Master, and we are His servants—our rightful position. This is what He calls us in Matthew 25: 14. Were He not Master, He could give no such command. Spending every cent we get to gratify our selfish desires is only a species of self worship. Men doing this are failing to recognize that they are servants, who should give their King His own.

THE GOOD FROM IT

The giving of our tithe will always make us remember that we are servants—a most excellent lesson, which many need to learn.

Again, the tithe teaches that the kingdom belongs to another. Recognizing this, we will ask aid of the Owner for strength to live in harmony with the laws governing His kingdom—something, it seems, that many forget, acting as suits themselves.

Thirdly, tithe paying teaches that blessings depend on obedience. "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing." Malachi 3: 10.

THE EVIL FROM IT

In Leviticus 27: 30 and Malachi 3: 8-11, it is plainly stated that the tithe is the Lord's. If we take it, we are taking that which does not belong to us. Thus we learn the evil lesson of stealing. But before taking that which does not belong to us, we must covet. Therefore the first lesson of evil we learn by this test is covetousness. Thirdly, to reject tithe paying will teach us to deceive. If we bring in a certain amount of money to God's treasury, and call it our tithe, when we have not given one tenth, are we not trying to deceive God?

No one, however, would learn these lessons of evil if he would follow the in-

junction of the Master, "Bring ye all the tithes into the storehouse." Many would shudder at the thought of stealing or coveting; yet if they fail to pay their tithe, it is an evidence that the principle is in their hearts, and is clearly shown to them by God's unerring test.

Peter could not be convinced that there was denial of his Master in his heart, until a test was given him. The Lord has to permit these tests to come to show His people many things which they have in their heart.

STEALING FROM GOD

There are some who are stealing, and stealing from God, too. Evidently, according to the following scripture, they do not know it; nevertheless it is true. We read: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?" The Lord answers, "In tithes and offerings." Malachi 3: 8.

That the reader may see the matter at a glance, we will sum it up as follows:

THE ORIGINAL TEST

LESSONS OF GOOD

It taught:

1. That man was a servant.
2. That the kingdom belonged to another.
3. That blessings depend on obedience.

LESSONS OF EVIL

It taught:

1. Man to covet.
2. Man to steal (the only material he could steal).
3. Man to deceive.

THE PRESENT TEST

LESSONS OF GOOD

It teaches:

1. That man is a servant.
2. That the kingdom belongs to another.
3. That blessings depend on obedience.

LESSONS OF EVIL

It teaches:

1. Man to covet.
2. Man to steal (the only material thing he can take from God).
3. Man to deceive.

Everything that has been written in God's sacred and holy word is "written for our admonition." It behooves us to profit by Adam's experience, and not make the same mistake that he made—appropriating for our own use what God has reserved to Himself.

The Power House of Prayer

VOLUMES have been written on the subject of prayer. Every Christian admits the efficacy of prayer *prima facie*. Yet we fail to pray. We toil incessantly for the Master, and but little is accomplished. Finally, in our extremity, we turn to God in prayer.

Prayer is an absolute necessity. Prayer is of first importance. Yes, we have heard those statements many times, and admitted their truth; still we fail to pray.

Our backs are bent in service for God, while only occasionally are our knees bent in prayer to God. If Christians could but realize that prayer is the best method of work, that prayer is more than theory!

The world is about to expire, the victim of the deadly venom of sin. A billion and a half of living beings are soon to witness the end of things temporal. The greatest need of the hour is men and women of vision, men and women of power.

Yes, the world needs to feel the power of a church vitalized by the Spirit of God. There is but one way, and that is through prayer. God is waiting for us. Why not begin to-day, now, to pray!

VARNER J. JOHNS.

Filled with Joy or Doomed

(Continued from page 1)

all these things, know that it is near, even at the doors." Matthew 24: 33.

He also directed their attention to certain conditions that would prevail. "Nation shall rise against nation," said Christ, "and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24: 7. Who would question that we are seeing a fulfillment of the Saviour's word in the mighty struggle now going on among the nations of earth? Untold miseries, famines, pestilences, and starvation are following in the wake of this terrible war, and the end is not yet. War loans are continually being made; and the figures have already reached a stupendous height, far beyond our comprehension. Some \$100,000,000,000 is the amount. About 7,000,000 men have been killed, 24,000,000 wounded, 5,000,000 crippled for life; and in these figures, no account is made of almost an equal number of women and children who have suffered death, and such anguish of heart as human language can never express. As President Wilson has said: "The world will never be the same after the war is over. The change may be for weal, or it may be for woe, but it will be fundamental and tremendous."

INTENSITY OF THE HOUR

In the uttermost ends of the earth, men are preparing to fight. This is the greatest tragedy in all recorded history; and the only means that nations have yet learned for self-protection, is to match strength with strength. Therefore these mighty national forces are pitted one against another. We do not wish to pass judgment upon the plan, but desire to make clear that the present situation is precisely what God said would come, and that the great day of the Lord is near.

With prophetic eye, Christ traced the scenes to take place in the last generation. He knew that the final crisis would steal gradually upon the world; and earnestly He has warned us, lest that day come upon us unawares. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3: 3.

To all who make this earth their one interest, the day of God will come as a prowling thief. And there is very grave danger to God's children even; for says Christ, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

Christ continued to point out the condition of the world at His coming: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be."

Surely Christ does not here bring to view a temporal millennium, a thousand years in which to prepare for eternity. No flattering signs of peace, spiritual

advancement, or millennial glory are intimated. But as it was in the days of Noe, so will it be when the Son of man comes.

How was it in Noah's day?—"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. The antediluvians turned a deaf ear to God's warning message given by Noah, the "preacher of righteousness"; they followed their own unholy imagination; they filled the earth with violence; and because of their great and continued wickedness, they were destroyed.

The inhabitants of the earth are following in the same pathway again to-day. Our old world has gone into moral bankruptcy. The transgressors of God's law are fast filling the earth with wickedness. With society adrift, and the home life and proper training of the youth woefully neglected, we cannot hope for anything else than the increase of moral corruption. Men and women to-day are giving themselves up to dissipation and lustful practices, gambling, and engaging in every sort of amusement that appeals to and gratifies the baser elements of mankind.

LOWERED CHURCH STANDARDS

The Saviour said, "Because iniquity shall abound, the love of many shall wax cold." Matthew 24:12. Perhaps the most serious things in the present state of iniquity are the unbelief and the low spiritual standards of the churches. The professed followers of the blessed Jesus are fast yielding to the spirit of worldliness. The love of sinful pleasure has taken possession of their hearts. They mingle with the world in its reckless sports and pursuits. Some are drawn away after worldly society and fashionable dress, while the spirit of commercialism and gain is working the ruin of others. There is a great lack of brotherly love among brethren. Cruel criticism, gossip, alienation, and much complaining have brought great leanness of soul into many lives.

But thank God, amidst the moral and spiritual darkness, there is a beacon light shining out to all who will look and live. Jesus says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

UNIVERSAL BLESSING

The gospel is a universal blessing, pouring forth its rich treasures on an unthankful, unholy, and demoralized world. The whole world, steeped in sin and filled with violence, is to be lighted with the knowledge of God's love. This message of hope is to be carried to the ends of the earth. So it was in the days of Noah. Those who had faith in his message for their time, and who acted out their faith, in obedience to God's commandments, escaped the doom that fell upon the careless, indifferent, disobedient, and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. So now we have warning of Christ's second coming, and of the destruction to fall upon all those who are ungodly. Those who heed the warning will be prepared and be saved.

Because we know not the hour of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37. Those who watch for this blessed event are not waiting in idle expectancy. Their zeal is quickened to cooperate with divine agencies in working for others. Expectation of Christ's coming leads men to fear God and His judgments, to turn away from sin, and love righteousness.

SURPRISES FALSE TEACHERS

The advent of our Lord will be a great surprise to false teachers and their followers. They will be saying, "Peace and safety." But what say the Scriptures?—"Sudden destruction cometh upon them." 1 Thessalonians 5:3. The world is being rocked to sleep in godless pleasure and rioting. They are resting in carnal security. At the very time when some are saying, "Where is the promise of His coming?" the signs are fulfilling, and sudden destruction is coming.

God's message for the inhabitants of earth to-day is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. The conditions which prevail in national and international affairs, and the corruption and determined wickedness in all the cities of the world, no pen can describe. Every day brings heart-sickening revelations of strife and violence, indifference to human suffering, brutal destruction of human life and property.

All this and more proclaim in thunder tones that the hour of God's Judgment is at hand, and the end of all things earthly is near. "Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:21. Only those will stand who respond to the invitation of mercy, and become sanctified through obedience to the law of the divine Ruler. The righteous alone will be hidden with Christ in God in that great day.

LOOK UP AND REJOICE

The Saviour, in speaking of "these things," says, When they "begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Dear fellow traveler, we are amid the closing scenes of earth. Of what deep moment and living interest are the delineations of the things to come—events for which the faithful of all ages have watched and waited, longed and prayed!

Soon the battles of time will be over. Soon we shall see Him in whom our hopes for eternal life are centered; and in His presence, the trials and sufferings of this life will vanish and appear as nothingness. Look up, lift up your head, and rejoice. He who died that we might live, is coming again.

Yes, He is coming soon. Let this faith guide us along the pathway that leads to the city of God. The blessed Christ is opening wide the gates of Paradise to all who believe; and He wants us to see, by the eye of faith, into the great beyond, and rejoice in hope of the glory that awaits the faithful. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

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Bigotry to Please God

IN calamitous and strenuous times, men become vehemently intolerant of what for the moment is out of harmony with popular ideals. It is also a noteworthy fact that times of great calamity drive men to religion. Thousands of men who have persistently scoffed at religion all through their lives, will be found on their knees earnestly praying to God in the presence of such great catastrophes as earthquake, tornado, or tempest. But a religion developed under such conditions is the result of fear, and cannot be trusted. The Christians' Book shows that these last days will become more and more calamitous. Not only will there be war and famine and pestilence, but also storm and earthquake and flood and fire. These things will make men think of religion as never in the past.

In the first part of the third chapter of his second letter to Timothy, Paul shows that the men in these last days who will have the "form of godliness" will also be fierce. Hence we may naturally look for the development of intolerance and persecution. Many have the idea that if we only have some form of religious service, it will act as a sort of charm against the calamities that seem about to overtake us. Possibly this is the sentiment that underlies the Sunday bills which have been introduced in the present Congress. Men feel that they must do something religious to meet the exigencies of the hour.

A barber in Vermont, who conscientiously observes the seventh day, and two carpenters in Maryland, who also are conscientious seventh-day observers, were recently arrested in their respective states for no other crime than laboring on Sunday after religiously observing the preceding day. The constitution of our nation guarantees religious freedom to each and every individual. Religious liberty has been the great corner stone of the nation. But we may expect to see these principles renounced, and such incidents as those referred to in Vermont and Maryland become more and more common. We are standing in the shadows of the time when we may expect to see such scriptures as the following most literally fulfilled: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13: 15-17.

Decimated by Epidemic

A LATE London *Times* says, "At last the Russian press discloses the fact that the population of Petrograd are being decimated by epidemic diseases, the result of systematic malnutrition." The *Times'* own correspondent sent the fore-

going dispatch; and after stating that epidemics had been rife for some time, but that it was thought best not to spread alarm unduly by letting the facts be known, the correspondent continues:

"In the first place, spotted typhus is raging with unprecedented severity, and this is considered more dangerous than plague or cholera under the extreme insanitary conditions such as those now prevailing in Petrograd. Next to spotted typhus we have gastric typhus and smallpox. All these are progressing rapidly on the basis of a general enfeeblement of the human constitution induced by bad and inadequate feeding. Many hospitals refuse such patients because they cannot provide proper diet. In one barrack hospital alone—that of Professor Botkin—there are 248 very bad cases of spotted typhus, including doctors who caught the contagion, and



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SCENES IN JERUSALEM

The Greek Easter procession entering the Church of the Holy Sepulcher. This is regarded as the most imposing display of priestly splendor in Jerusalem.

15 to 20 fresh patients are being taken in daily."

Little does the world realize what is coming upon it. We are entering the great perils of the last days, perils of unprecedented character as well as unprecedented severity. Before we are through, we are finally to pass the "time of trouble" spoken of by Daniel the prophet, "such as never was since there was a nation."

But those who understand the meaning of these things, and what will be the outcome, are not filled with either alarm or perplexity. They are calm amidst it all, because they know that there is an infinite shelter from the great storm that is bursting upon us. The famines, the pestilences, the fearful sights, and the great signs, that the Saviour foretold, are about to be witnessed by the world. Indeed, we are seeing the beginnings of them. But the Lord would take all gloom and fear from His children by saying to them, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

An Infallible Guide

WE are exhorted to take "the sword of the Spirit, which is the word of God." God's Spirit uses God's word as a sword. Under the power of God's Spirit, God's word is a mighty agency.

Read this carefully: "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Hebrews 4: 12, A. R. V.

God's word, which is the sword of God's Spirit, is "living" and "active" in the mind of him who receives that Word according to God's plan.

The Spirit of God is called also the Comforter. He is called also the Spirit of truth. God's Spirit is a living, active agency, but He operates through God's written word.

The key, then, to the unlocking of the deep and rich and soul-satisfying meaning of the word of God is in the hands of God's Spirit.

But that Spirit does not speak to us in some fanciful, mysterious way. He speaks to us in the very words of the divine Book. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 21, A. R. V.

Note that the text says, "Thine ears shall hear a word." This is the Spirit speaking to us in the very words of the inspired Book. If we seek God for His own key to the Scriptures, which is His living Spirit, then we may know we have an infallible guide.

"Peace and Safety"

THE doctrine of world peace has been largely inculcated in recent decades; and without doubt, the world has not uttered the cry of both peace and safety at any time in the past, as it will in the near future. Not only are we to have the cry of peace and safety, but as is shown in the thirteenth of Revelation, the voice is to be sounded throughout the world, "Who is like unto the beast? who is able to make war with him?"

In the light of the prophecies of the Bible, the peace movements of our time will be most interesting to follow, especially as the peace and safety cry enters the realm of religion more and more strongly, and the great religious despotism of the age arises to put down all wars, and the people as one acclaim, when sudden destruction is hovering over them, "Who is able to make war with the beast?"

We should study the prophetic messages closely; and if we seek Him for guidance, God will send His Spirit as the infallible interpreter of His word, so that we shall make no mistake.

SAYS the psalmist, "The meek will He guide in justice; and the meek will He teach His way." Psalm 25: 9, A. R. V. Meekness is one of the strongest and most desirable attributes of character. Meekness is built firmly into the foundation structures of him who would be guided in justice, and taught the way of the Lord.