

Signs of the Times

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French Official Photograph

In Paris now fuel is so scarce wood is sold by weight.

Nearing the Glorious Event

By George W. Wells

SOME wonderful and glorious as well as terrible things have happened in this old world since Adam crossed the threshold of his Eden home six thousand years ago.

That was a momentous hour when, because of the extreme wickedness of man, the Lord opened the windows of heaven, and swept the human family, with its corruption, from the face of the earth.

That was a great and glorious event when Jehovah came down on Sinai's peak and revealed Himself in awful majesty. It was then the Lord spoke His holy law to trembling thousands, and handed to Israel His divine, unchangeable precepts, traced on tables of stone. "The glory of the Lord was like devouring fire on the top of the mount." So overwhelming was the token of Jehovah's presence that the host of Israel shook with fear, and even Moses, the true servant of God, said, "I exceedingly fear and quake." Hebrews 12:21.

Another great event occurred, as recorded in 1 Kings

18:36, 37, when Elijah, the servant of God, stood before the four hundred prophets of Baal, and sent out a challenge to settle the question as to who was the true God. As Elijah cried, "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God," the flame descended like a flash of lightning upon the mountain top, and consumed the sacrifice, the altar, and the stones.

That was a memorable event when the early church and the disciples of the Lord were assembled with one accord on the day of Pentecost ready and waiting for the fulfillment of the promise of God. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire. . . . And they were all filled with the Holy Ghost." Acts 2:2-4.

These events are all in the past. We think of them as important, and each marking, at the time, a new era in the work of God on earth. But there (Continued on page 14)

A Text and a Thought for Each Day in the Week

SUNDAY.—Matthew 1:21. "Jesus"—the password that will swing open the eternal gates to every soul that trusts in Him.

MONDAY.—Judges 6:14-16. "With thee"—what companionship for mortals! "Working, O Christ, with Thee. . . . This changes toil to bliss."

TUESDAY.—Romans 1:16. Is salvation worth working for?—Yes, certainly; it is worth going through all manner of hardship and sacrifice in order to attain it. But we do not get it in that way—it is to him "that believeth."

WEDNESDAY.—Galatians 4:13, R. V. Think of that! Paul worked *because* of his infirmity! Poor health and low spirits often go hand in hand. Illness is a better reason than can generally be given for not engaging actively in Christian work. But it could not dampen Paul's zeal.

THURSDAY.—2 Corinthians 4:8. Mr. Moody once said he had an idea that we shall thank God in eternity for our reverses more than for anything else. He believed that John Bunyan thanked God for the Bedford jail more than for any other event in his life.

FRIDAY.—Philippians 3:13. Paul counted not himself to have apprehended, but he did one thing: he kept right on. Paul had a worthy aim. With the Lord's help, he kept it sustained. Not, "These many things I dabble in," but, "This one thing I do." That was the spirit that brought success to Paul.

SABBATH.—1 Timothy 1:12. How touching are those four words—"He counted me faithful"! What a wealth of love and trust lies behind them! The Master is counting on *us*. We cannot afford to disappoint Him.

"Surely the Captain can depend on me,
Though but an armor-bearer I may be."

Sing it a bit through the day. It helps.
ERNEST LLOYD.

The Greatest Gift

"THE gift of God is eternal life." The value of this gift is beyond human comprehension. It is not something that a man can merit by his manner of life, nor can he attain to it by any inherent ability or evolutionary growth. There are many things that a man can do, but he cannot earn eternal life by any sort of labor or sacrifice.

Every man who fails to accept this gift by faith will come to a day of settlement, when he will receive in full that which he has earned; for the unsaved man is rewarded for his labor. He earns what he finally gets in the day of settlement; for "the wages of sin is death." Though he may boast of freedom, all his lifetime he has been a bond servant to sin; and for this service, a just wage is paid, which is death.

He who gave Himself for man, also gave Himself to man. He gave His life for us to pay the penalty for our sins;

He gave His life to us that we may have life for all eternity. In His gift, too, are provided perfection of character and freedom from bondage. He became a son of man, that we might be sons of God. He gave up heaven, that heaven might become ours. He partook of the sorrows of sin, that we might partake of fullness of joy forevermore. The sinner's part is paid for by a lifetime of bond service. The reward of the righteous is a free gift from Him who in this time "hath given unto us all things that pertain unto life and godliness."

E. K. SLADE.

The One Ground for the Week

NOWHERE except in the record of creation is to be found the origin or foundation for the weekly cycle of seven days. It originated with, and is dependent upon, the authority of God as set forth in the book of Genesis.

God created the earth and all that was contained therein in six literal days of twenty-four hours each, and rested on the seventh day. God blessed this particular seventh day, and set it apart for the religious use of man. Here, and here alone, was established the cycle of seven days.

God calls the seventh day of each successive week His Sabbath, or rest day. And each successive seventh day, by actual count from the first seventh day, on which God Himself rested, has been, and is, and ever will be, down through the ceaseless ages of eternity, the Sabbath of the Lord. And as God's blessing was placed only on the seventh day, we must of necessity observe this particular day as the Sabbath, in order to receive the needed Sabbath blessing.

J. W. LOWE.

A View of the Throne

JESUS, the Son of God, left His throne of glory in order to enable the overcomer to obtain the wonderful privilege of sitting with Him "in His throne."

A little gleam of glory from on high is revealed to us in the Word. John, in Revelation 4, says, "I looked, . . . and, behold, a throne was set in heaven, . . . and there was a rainbow round about the throne." Ezekiel describes the brightness around the throne as "the appearance of the bow that is in the cloud in the day of rain," also as "a fire infolding itself." Isaiah says that the throne of God is high and lifted up.

John in vision saw four living creatures round about the throne, and Ezekiel designates them as cherubim. Isaiah and John tell us the song they sing. The great power of this song may be imagined when we read that when one spoke, it was as "the noise of thunder," and they hold not their peace day and night. It is no wonder that there were "thunderings and lightnings and voices proceeding out from the throne;" for we learn that the cherubim "ran and returned as . . . a flash of lightning." Paul speaks of an

"innumerable company of angels." John attempts to tell the number by stating that there were "ten thousand times ten thousand, and thousands of thousands," all in one place, "round about the throne," "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Under the throne is "a sea of glass," clear as crystal "mingled with fire," on which the triumphant at last shall stand with this wonderful company, to add their voices in praise to the Redeemer. From under the throne, John saw the "river of life" flowing; and on either side of the river, "the tree of life, which is in the midst of the Paradise of God," to which the overcomer will have free access. Such, in a few words, is a meager description of the glorious reward that is promised. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

M. A. HOLLISTER.

Emphasized by Repetition

BECAUSE of the great importance of certain things, how they are repeated in the Sacred Scriptures!

For example, four verses (8, 15, 21, and 31) of Psalm 107 read alike, thus: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" And David shows the reason for this exclamation, in Psalm 136, where its twenty-six verses each end in the words, "For His mercy endureth forever."

Again down in the last dispensation, when the last book of the Bible was written, notice the appeal, repeated seven times, to listen to the word of God: "He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 2:7, 11, 17, 29; 3:6, 13, 22.

In close connection with these words occurs several times the expression, "He [or 'him'] that overcometh" (Revelation 2:7, 11, 17, 26; 3:5, 12, 21), followed by special promises to such.

Such important and oft repeated scriptures should certainly be often read and much thought upon, especially in this time for the greatest preparedness.

S. H. CARNAHAN.

No honest seeker for truth will let the unpopularity of a doctrine deter him from investigating it with impartiality. Popularity of religious dogmas is no proof of their genuineness; rather it is an indication of the reverse. The word of God is the only true test in spiritual matters.

GEORGE TEASDALE.

SPIRITUAL indifference or mental laziness will send thousands to perdition who otherwise need not have gone there. The evil one lulls them to sleep by whispering, "It does not make any difference;" and the day of the Lord, coming upon them suddenly, will find them unprepared.

R. F. FARLEY.

The Great Seal of Jehovah

BY CARLYLE B. HAYNES



The Law of Jehovah

IN the seventh chapter of Revelation, there is a prophecy which contains additional events to happen in connection with the sixth seal. As was pointed out last week, the sixth seal closes with the sixth chapter of Revelation, and the seventh seal is not opened until we reach the eighth chapter of Revelation. Thus the seventh chapter comes in between the sixth and the seventh seal; and this is so, obviously, because of the fact stated above,—that it is a prediction of other events to occur in connection with the events of the sixth seal, and before the second coming of Christ, which takes place under the seventh seal.

What these additional events are we must now study.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7: 1-3.

The symbol of winds in prophecy represents wars, strifes, and commotion. Jeremiah 25: 32. Here the wars of the earth are represented as held in check until the earth is lightened with the glory of some great message which was to arise from the east, or as the sun arises, weak at first, but ultimately the most prominent thing in the heavens. This work is of such vast importance in the estimation of God that everything which might take the attention of the world from it was to be held in check until it should accomplish a great part of its work, and even then all the wars and commotions of the world were not to stop its progress.

SEALED IN THEIR FOREHEADS

This work of such tremendous importance is described as that of sealing "the servants of our God in their foreheads" with "the seal of the living God." And this was to be accomplished just as the sun rises, which is the significance of the expression, "from the east." That is, this work was to commence in weakness, move onward with ever accumulating force, and close in strength and power, just as the sun rises in the morning, without much power, and sweeps on with ever increasing strength to the zenith.

The time when this most important work is to be accomplished is made very clear. It is before the opening of the seventh seal, or before the second coming of Christ, and after the falling of the stars in 1833. In other words, this prophecy foretells the appearance of a great message of truth, a great movement that will seal the servants of God with His seal in the very days in which we are now living, between 1833 and the end of the world.

It is obvious that before we can understand what this sealing work is, we must learn what is meant by the expression, "the seal of the living God." This seal is to be placed in the foreheads of "the servants of our God." Now what is the seal of God? and what is it to be sealed with that seal?

WHAT THE SEAL IS

In reference to the rite of circumcision, in Genesis 17: 11, the word "token" is used. In Romans 4: 11, the same rite is referred to both as a "sign" and a "seal." Thus it is plain that these words, "token," "sign," and "seal," are used in the Bible interchangeably. They are synonymous terms. The seal of God is not some literal mark that is put in the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not in truth His servants, though they may profess to serve Him. It is a mark that will distinguish between the true and the false servants of God.

To-day a seal is usually found in connection with legal documents, especially in connection with some law which demands obedience. A law must contain a seal. We therefore search for the seal of God in connection with the law of God.

In the book of Isaiah, we read: "Bind up the testimony, seal the law among

My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isaiah 8: 16, 17.

From this passage, it is plain that the law of God has a seal. It is plain, too, that this seal has been removed, in the thoughts of the people, from the law of God, and thus removed from the attention, the mind, of God's people; and this verse calls for the seal to be restored to the law of God, and its claims revived in the minds of the servants of God. And this is to be done at the time when God's people are looking for the coming of Christ. The accomplishment of this work is called, in the verse, the sealing of the law of God among His disciples, or putting back the seal into the law, from which it had been taken.

A legal seal contains three things, three parts. First, it has the name of the one making the law; second, it contains his authority for making such a law, and this authority is expressed in his official title; thirdly, it has a description of the territory over which such a law is to prevail, the extent of the dominion of the lawmaker. To illustrate: Woodrow Wilson, president of the United States of America. Here is the name, the title, or authority, and the extent of the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is found in connection with His law, it must be that part of the law which contains His descriptive title, showing who He is, His official position, or right to rule, and the extent of His dominion.

THE COMMANDMENT WITH THE SEAL

The only part of the law of God which does this is the fourth commandment, the Sabbath commandment. This commandment gives validity to the entire law. This is that part of the law which distinguishes the true God from all false gods. It is that part of the law which points out the true God. It is that part of the law which informs us who the Lawgiver is.

There is nothing in the first commandment that reveals who it is that gives the law. That commandment declares that "thou shalt have no other gods before Me;" but it does not say who it is that speaks. The worshiper of Buddha or of any other god might claim that this was the law of his god; and from this commandment alone, he could not be gainsaid.

The second commandment uses the expression, "the Lord thy God," but does not say who this God is; and as there are "gods many, and lords many" (1 Corinthians 8: 5), it would still be impossible to tell from this who the true God is.

The third commandment uses the same expression, but does not enlighten us as to the identity of the true God. The fifth commandment is equally silent in this respect. And the sixth, seventh, eighth, ninth, and tenth commandments do not even contain the name of God. If the Ten Commandments were without the fourth, the law of God would contain no signature, no seal.

But in the fourth commandment, the true God is pointed out as the one who "in six days" "made heaven and earth."

the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. Here the true God, the God who gave the Ten Commandments, is designated as the God who created the world and all that is in it. The Creator is the true God, and it is His power to create which distinguishes Him from all false gods. Therefore, in order that His people may ever worship Him, He gives them a perpetual reminder of His power to create by establishing the seventh-day Sabbath, which is a memorial of His work of creation. The Sabbath was ever to stand before the people of the earth as a memorial, or monument, of creative power, and thus lead the minds of the inhabitants of the earth continuously to the Creator Himself.

HEART OF THE LAW

The Sabbath commandment, then, is the very heart of the law of God. It is the one commandment in the law which distinguishes the true God from all false gods. Thus with the fourth commandment in its rightful place, this remarkable law, the Decalogue, the only writing among men which God ever wrote with His own finger, has a signature; it has a signature which renders it intelligible and authentic; it has a seal. But without the fourth commandment, it lacks all these things.

The Sabbath commandment, therefore, constitutes the seal of the living God. The name is "the Lord." His title of authority is that He made heaven and earth; that is, He is "Creator." The extent of His dominion is "heaven and earth, the sea, and all that in them is." Here are all the parts of a true seal: Jehovah, Creator of the universe. The Sabbath is the seal of God. And this we are not left to surmise or reason out for ourselves. We are plainly told, in the Bible, that the Sabbath is God's seal.

"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

"And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20.

Thus the Sabbath of the fourth commandment is taken by the Lord as a sign between Him and His people of all ages; the people, by observing that commandment, signifying that they are worshippers of the true God; and God, by the same commandment, making Himself known as their rightful Ruler, inasmuch as He is their Creator.

A MESSAGE OF SABBATH REFORM

We have now found the seal of God. It is the Sabbath of the fourth commandment. The prophecy, then, of the sealing of the servants of God in their foreheads with the seal of the living God, foretells the coming, in this present generation, of a world-wide message of reform with reference to the Sabbath of the Lord. The distinguishing feature of this message will be the seal of God,

which we have found to be the Sabbath. We now inquire if it is true that the observance of the Sabbath puts on the one observing it a mark, or sign, of distinction. The best way that an answer can be obtained to that question is for the reader himself to keep the seventh-day Sabbath in his community. He will discover immediately that such a practice sets him apart both from professed Christians and the people of the world. It is a striking comment on the Christianity of the day, that a person can arouse the bitterest opposition in a professedly Christian community by simply beginning the observance of all the commandments of God. Let a person once begin the observance of the seventh-day Sabbath, and he is from that time a marked and peculiar person. Most assuredly the Sabbath is a mark which distinguishes between those who obey God and those who merely profess to obey Him.

PREACHED IN ALL THE WORLD

The most striking feature of this prophecy is that it is actually being fulfilled at the present time. There is a message of reform on the Sabbath question being preached in all the world today. It began in weakness, as the rising sun, but is rapidly becoming the most prominent and most important thing in

the world. This message has now encircled the earth with its truth. It attracts attention everywhere it is preached. It calls the people of God back to the observance of His true Sabbath. It restores that Sabbath which has been taken away by the Roman Church, a false sabbath having been substituted in its place. Thousands are troubled regarding this message of truth, and are discussing it earnestly. Thousands are convinced of its truth, and are bringing their lives into harmony with it. It is God's final message. And now that it has come to the reader, do not, I beseech you, turn away from it; for its purpose is that of preparing you to meet the Lord in peace.

In this wonderful message, there is salvation from the destruction that is soon to come upon the world, and in it also is an abundant entrance into the kingdom of God. "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. Those who accept the last message of God to the earth, the sealing message, the message of obedience to the commandments of God, and bring their lives, through the grace of Christ, into harmony with His will as expressed in these commandments, will enter into the city of God.

Special Resurrection

BY ALBERT MARION DART

THE previous study closed with the prophecy concerning the Turk and an unprecedented time of trouble from which the people of God would "be delivered, every one that shall be found written in the book." Daniel 12:1.

This time of trouble comes in connection with the standing up (reign) of Michael, the Son of God, and the destruction of earthly kingdoms; for the saints are delivered at the coming of Christ. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

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

This special resurrection takes place in close connection with the end of the Ottoman empire, which marks the time of the saints' deliverance.

MOST PROMINENT SCOFFERS

In the sixteenth chapter of Revelation, where the Ottoman empire is mentioned under the symbol of the river Euphrates, we find that the destruction of the Turk comes in the battle of Armageddon, which is fought under the sixth of the seven last plagues. Jesus comes at the close of the plagues. Thus some of the most famous scoffers and deriders of Christ in His work of love and mercy for a dying world, will come forth from their graves to see Him when He comes

in the matchless glory of the Father, the Son, and the holy angels. Luke 9:26. Surely no words could describe the anguish of their poor, lost souls at that awful moment. But let us remember that this is only a forecast of the experience, at the second resurrection, one thousand years later, of all who have rejected Christ.

For a wise purpose, the Master calls also some faithful ones from their graves at that time. They pass through a portion of the seven last plagues, behold the character of Satan in his final work against the people of God, and with the risen dead in Christ of all ages, at the first resurrection, receive the gift of immortality. 1 Corinthians 15:51-53.

The contrast between the reward of righteousness and the reward of iniquity in this special resurrection is a strong appeal "to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." 1 Thessalonians 5:9, 10.

How blessed, then, to be used of God to turn souls from sin and death to righteousness and life!

"And they that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

KNOWLEDGE INCREASED

Daniel was instructed to "shut up the words, and seal the book, even to the time of the end: many shall run to and

fro, and knowledge shall be increased." Verse 4.

It was not until near the end of this world's history that the wonderful truths contained in the book of Daniel were to be understood. The increase of knowledge in every way since the beginning of the nineteenth century is astounding. The long, dark night of papal supremacy had been broken by the powerful influence of the Reformation; and the hour had struck for more rapid developments in world affairs preparatory to its closing scenes. The world must be warned of its final doom and the coming of the Just One. The work of missions was launched, and means of rapid transit devised, until to-day space is practically annihilated, and every part of the world is near neighbor to every other part. Bibles and parts thereof have been printed in more than five hundred different languages and dialects, and scattered like the leaves of autumn throughout the world.

The prophet sees two more angels, who, together with Michael, the Son of God, make final revelations to the beloved seer. The question is asked by one of the angels, for the benefit of Daniel, "How long shall it be to the end of these wonders?" The answer is given by the future Messiah Himself. (Compare Daniel 12: 6, 7; 10: 5, 6; and Revelation 1: 13-16.) "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel 12: 7.

TO THE TIME OF THE END

Comparing the term "time, times, and an half" with Daniel 7: 25 and Revelation 12: 6, 14, we see that the 1,260 years of papal supremacy (538 to 1798 A.D.) is mentioned. The termination of this period of time reaches to "the time of the end"—not the full end; for Satan, through his agents, has yet to "accomplish to scatter the power of the holy people"—the final work of persecuting the saints. Then "all these things shall be finished."

The prophet "understood not," and exclaimed, "O my Lord, what shall be the end of these things?" But he must be content with, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel 12: 8, 9.

All who are earnestly seeking for light, and willing to walk therein, will pass through severe trials, and these trials will serve to strengthen their faith; for they will "be purified, and made white."

Sin darkens the mind so that the pure truths of the word of God are not understood; and during "the time of the end," wickedness would increase. "But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verse 10.

The Son of God now directs the mind of the prophet to two more long periods of time—1,290 years and 1,335 years, symbolized by so many days. The first period dates "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." Many who have given careful

study to this, believe that it marks the time when pagan rites and sacrifices gave way to papal ceremonies, which history places about 508 A.D. This would bring the termination of the 1,290 years in 1798.

BLESSING PRONOUNCED

A blessing is pronounced upon him "that waiteth, and cometh to the thousand three hundred and five and thirty days." Taking the starting point mentioned for the previous period, which would seem consistent, as no other point is mentioned, this period would end in 1844. These are both prominent dates in connection with the prophecies of Daniel, and it is certain that these two periods have to do with the closing events of this world's history.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Blessed assurance! A long life of marked faithfulness reaps its sure reward. Daniel, the faithful boy in the courts of Babylon, prime minister and aged seer under Medo-Persian rule, will come up in the first resurrection, and share a home in the earth made new, having safely passed the Judgment, which began in 1844, the termination of the 1,335 days, when he was to stand in his lot.

May the wonderful prophetic truths given through him so long ago, and passed down the ages as present truth for the last days, find a responsive chord in the hearts of both reader and writer, and we with him stand in our "lot at the end of the days"!

Love Is the Basis

BY JOHN ORR CORLISS

LAW is a positive necessity to all organization, in order to regulate its system of operation, and to stabilize its existence. In fact, links of law exist in nature which serve to bind the parts and processes of all creation, from the lowest manifestation of life to the mightiest created intellect. These law connectives are both universal and unalterably perfect. Yet all law is secondary in its operation. That is to say, law is not the *cause* of motion in nature, but only the *measure* of such motion. Were it otherwise—that is, were law the real source of active energy—it would then rightfully claim supreme reverence as the author of life.

Law is therefore but the agent of Jehovah, invested with representative authority both to point out Heaven's design of organized force, and to visit forfeiture of heavenly support upon all infractions of divine instruction. So while law is a necessity of things, penalty is a necessity of law. For instance, the very laws which regulate the movements of a planet in its appointed place, would leave it to destruction were it to stray from its regular path. This briefly illustrates how obedience to law is made the condition upon which the safety and life of things depend.

Human reason, like all else that is created, must be subject to law, though to one quite distinct from the common law of nature, which regulates the changes of the physical being. The law which controls reason must be a law adapted to touch the needs of moral intelligence, and the law which attends to the demands of inanimate substances is not adapted to that purpose. Man having been made in the image of his Creator, his mind must needs have been subjected to the same moral trend as that which distinguished the Author of his existence.

As the supreme Being is, by right, the moral governor of the universe, His rule of all moral intelligence can be nothing less than the expression of His own moral will. And further, the character of the divine Ruler being perfectly holy

and immutable, His law of moral precepts cannot fail to be the same. Like all other laws, the moral law is inexorable; that is, it will not, because it cannot consistently, pardon the nonobservance of any of its precepts. To presume that it could permit sin, would be to suppose its Author unholy, or that He thus sanctioned what is contrary to His own will.

HE IS LOVE

But one other consideration in this line: Divine assurance has been given that "God is love." 1 John 4: 16. Notice that the attribute thus ascribed to Jehovah is not *acquired*; but *He is* love. Love, then, is in the very make-up of His being. Hence He must ever be kind-hearted, and disposed to do good. It is unthinkable that One so benevolent could license sin, which would only bring evil to those whom He loves, and desires to fellowship; for it is well known that the tendency to sin increases by its own action, and thus enfeebles morality.

MORE SACRED THAN LIFE

But as the law of God permits no transgression, so it provides no pardon. Obedience is the only condition on which it grants safety, or even life itself. Therefore pardon without restoration of the transgressor to obedience is not possible. Law is more sacred than life, and so must be preserved regardless of resultant suffering. This consideration it was that made necessary the provision of sacrificial means by which to save the transgressor. Had man never violated God's law, he would have needed no saving sacrifice; for obedience alone would have implied life. With Jehovah, obedience and love have ever been one. The law was love's original defense to moral intelligence, to preserve it intact as the living expression of God's will.

This sentiment was clearly taught by Christ in His reply to the question as to which is the *great* commandment of the law. His answer revealed that the law is composed of *two* great commandments, each of which carries degrees of love.

The divine statement in full is, that to love God supremely constitutes the first great commandment; the second being like it except in degree,—to love one's neighbor as one's self. The matter was then summed up as follows: "On these two commandments hang all the law and the prophets." This is conclusive evidence that moral law and love are equivalents in the mind of God.

But when man had departed from the love of God through transgression, the violated moral law could not demand the sacrifice of Christ in man's behalf. Christ having fulfilled all of the law's requirements, it could ask nothing more of Him. Only divine love could prompt such a sacrifice. So what the law could not do, the Lord Jesus accomplished. He fulfilled the law in man's behalf—that is, condemned sin in the flesh—that the righteousness of the law—supreme love to God, and equal love to the neighbor—might be fulfilled in humanity. Romans 8:3, 4. In just this way, Christ became the end—design—of the law in behalf of God's righteousness, as expressed in the law itself. Romans 10:3, 4.

TRANSCRIPT OF THE DIVINE

The law itself being a transcript of the divine mind, it was designed, from the very beginning, to be the dwelling of God with men, through its principles finding lodgment in the heart. But evil having usurped the throne of virtue, the law was chiseled in stone, that constant instruction therefrom might cause the minds of men to assimilate its holy virtues, and thus the mind of Jehovah might be maintained in flesh. But when the love power of the law was weakened through transgression, a living form of love was adopted, one that would not only reveal God to man, but would also show what man will be in whom dwells the righteousness of God.

As every living thing begets its kind, so living love is generative. To fallen man, with his darkened mind, a living being became necessary to manifest fully the living love of Jehovah. But since no one among men was capable of doing this, Emmanuel was sent from heaven to appear as "God with us." Matthew 1:23. In this expression is divulged the union of the divine and the human in a single person—even in Christ. In this form, and in no other, could the divine be exhibited above the human, yet in close connection with it—divine love infinitely above, but in affinity with, human love. By this course, boundless love revealed God in Christ reconciling the world to Himself. 2 Corinthians 5:19.

This was indeed fellowship longing, the real soul of love. And as Christ and the Father are one in the plan to save men (John 10:30), so God's fellowship bias toward humanity makes practical the resultant indwelling of God in every soul who becomes reconciled to Him. John 14:23. But—to carry the comparison to its legitimate end—as Christ kept His Father's commandments (John 15:10), and was one with Him, so he who becomes one with God will do the same.

In His life work for men, Christ was an example, to reveal how man could and would fulfill the righteousness of the law when walking according to the Spirit's direction. Romans 8:4. But

after so great manifestation of God's love toward man, that he might behold wondrous things in the law of divine direction, whoever then chooses to follow his own judgment in reference to

religious duty, rather than the counsels of the Most High, his devotional progress must necessarily be confined to the limitation of his own human mind, which means certain failure.

The Crucified Robber

BY GEORGE B. THOMPSON

THE words of Christ to the crucified robber are adduced as strong evidence that the dead are in a state of consciousness between death and the resurrection. The suffering thief on the cross looked upon the meek and lowly dying Saviour, and gasped out the prayer, "Lord, remember me when Thou comest into Thy kingdom." In reply, Jesus said to him, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Luke 23:42, 43.

Three texts are sufficient to show that Paradise is the place where God dwells. 2 Corinthians 12:2-4 shows that Paradise is in the third heaven; Revelation 2:7 shows that the tree of life is in Paradise; and Revelation 22:1, 2 tells us that the tree of life is by the river of life, which flows from the throne of God.

There are reasons which forbid the conclusion that the thief was with Jesus before the throne of God that day.

1. The morning of the resurrection, the third day after the dying thief made this request, Jesus said to Mary, who was about to embrace Him, "Touch Me not; for I am not yet ascended to My Father." John 20:17. It was impossible, therefore, for the thief to be with Jesus in Paradise the day of the crucifixion, when Jesus was not there.

2. There is no sure evidence that the crucified robber died that day. Generally those crucified lingered for a longer period than this before expiring. The thieves were evidently possessed of considerable strength in the evening, as is witnessed by the fact that their legs were broken, possibly to hasten their death. Criminals usually lingered from thirty-six to forty-eight hours on the cross. Then, too, when Pilate heard that Jesus was already dead, he marveled that He had died so soon. Mark 15:44. Unless the crucified thief died that day, he surely could not have been in Paradise with the Saviour.

THE WHOLE DIFFICULTY

The entire difficulty in the text is caused by wrong punctuation. Punctuation is the discriminating use of certain marks adapted and used to distinguish with reference to the construction and sense of writing. Ancient writers did not use these marks. They were not used prior to the fifteenth century. By the insertion of the comma in this text, the sense is unfortunately changed, and the text is made to contradict, apparently, the plain teaching of the Bible.

The comma should be placed after instead of before the word "to-day," making the verse read, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." That is, I declare unto thee to-day—to-day, though I am forsaken by

all; to-day, though I am hanging upon the cross in a dying condition; to-day, in the face of all these forbidding circumstances, I declare to thee that I am a king; and when My kingdom is established, and I reign king of all kings, thou shalt then be with Me in My kingdom.

That this is the proper construction of the text is quite evident from the fact that it harmonizes the text with other passages in the Bible, on this same subject. In Rotherham's translation of the New Testament, in a note on the punctuation of this text, the translator, though a Baptist, and doubtless believing in the conscious state of the dead, says:

"It is left for the reader to determine whether the words 'this day' should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ('Thou dost ask to be remembered then: verily thou art assured now. As on this the day of My weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in My kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord')—Isaiah 51:3 (Sept. *paradeisos*); Ezekiel 36:35; compare Genesis 2:8 (Sept. *paradeisos*), 3:2 (Sept. *paradeisos*); Revelation 2:7—in that most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined king."

No further comment is necessary to show that there is no real proof, in this text, of consciousness between death and the resurrection. Those who fall asleep in death will only be awakened to consciousness by a resurrection. Truly the One who can bring back to life those who sleep in death is a Life Giver.

"WHEN a man says mean things to you, don't answer him back or lay those things to his charge. Just remember that the man is not talking; his liver is saying the mean things, and he'll be all right after a while."

Shall We Break the Mirror?

BY EDITH STARBUCK

AN open Bible, obviously put hastily aside, lay upon Mrs. Farmer's table as Mrs. Granger entered her neighbor's homelike living room.

"Do you read the Bible every day?" she asked.

"Yes," replied Mrs. Farmer, "that has been my custom ever since I became a Christian."

"My mother always did, and she taught me to read it when I was a child; but after I grew up, I ceased to do so. There was so much I did not understand, and it relates so many strange things, that I have lost both interest and faith in it. Why should a pure and loving God dictate a book which deals with sins of such a positively revolting character? Or why should He allow men to commit such sins? I know that the Bible contains many very beautiful passages; but I am not one of those who can accept just what pleases me, and reject all that displeases me. I must believe it all, or none at all."

With apparent irrelevance, Mrs. Farmer responded: "When I built my range fire to-day, my hands became badly soiled. A stray lock of hair fell across my face, and I brushed it back. After washing my hands, I began to prepare dinner. Passing the little kitchen mirror later, I saw a great streak of smut across my nose. If I had taken a stick of wood and broken the looking-glass in an effort to make my face clean, what would you have thought?"

"I should have thought you a fit subject for the insane hospital," laughed Mrs. Granger.

"And your opinion would have been justified," agreed Mrs. Farmer smilingly. "Perhaps you will recall the simile used in the first chapter of James: 'If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.'

"Here the word of God, particularly His law, is likened to a looking-glass. The Scriptures are simply a revelation of the law, or character, of God, and His dealings with men according as they obey or disobey Him. To cast away the Bible because it reveals the sinfulness of human nature, is just as ridiculous as it would be for me to smash the mirror because it revealed the smut on my nose.

"It is true that the Bible narrative mentions sins which appear to us black indeed, but they are only such deeds as humanity is constantly committing all

about us to-day. Besides, we are told by the apostle Paul, in 1 Corinthians 10: 11, 'All these things happened unto them for ensamples: and they are written for our admonition.' They manifest the richness of God's love and mercy. Because He forgave, and by His own righteousness, justified men who had committed such terrible acts, we may be assured that He is able 'to save them to the uttermost that come unto God by Him.'"

"Yes, I see," thoughtfully replied Mrs. Granger; "but you know that many people say the Bible is an immoral book. How would you refute that?"

"My dear, did you ever hear those same people charge the newspapers—not the so-called 'yellow press,' but legitimate daily journals—with being immoral because they publish a record of crimes of the day, usually with an amplitude of detail unparalleled in Bible annals?"

"No, I believe I never did," confessed Mrs. Granger. "On the contrary, they

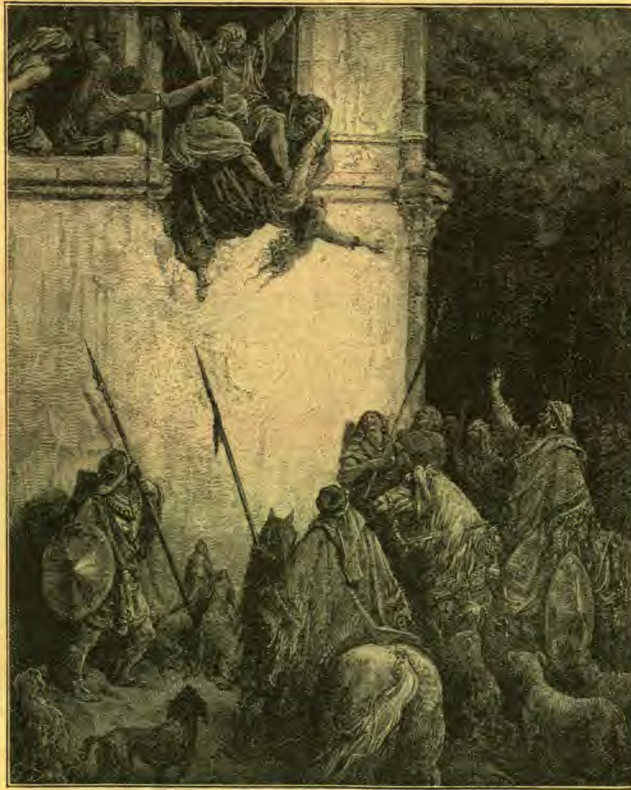
nosing the case. We may continue the same figure to answer your question as to why God allows men to commit evil deeds. Suppose a man with diabetes calls upon his doctor, who explains to him what articles of diet he should avoid, and the consequences of indulgence in these harmful foods. The doctor cannot control the appetite for him, and the man makes no effort to do so himself. Is the doctor to blame if this man's life is soon sacrificed?

"So it is with God. He warns us against sin, pictures to us the results of disobedience, and even provides power by which we may resist temptation; but His is not the fault if we refuse to take advantage of His grace, neither can He force us to obey Him, for force is foreign to His government. The strength of His kingdom is love."

"I am so glad for this conversation!" Mrs. Granger remarked as she arose to leave. "I have felt condemned many times when I thought of my neglect of the Bible, and of mother's desire for me to be a Christian. Mother was one of the best women that ever lived, and I know it was her love of the Bible that made her so patient and good. I'm going to follow her example hereafter."

Was it a mist of tears motherly Mrs. Farmer saw in the younger woman's eyes as she turned away, which caused her to feel for the support of the railing as she passed down the steps?

With a prayer in her heart that God would bless the study of His word to the salvation of her neighbor, Mrs. Farmer returned to her own interrupted feast.



"It is true that the Bible narrative mentions sins which appear to us black indeed. . . . Because He forgave, and by His own righteousness, justified men who had committed such terrible acts, we may be assured that He is able 'to save them to the uttermost that come unto God by Him.'"

The Finger of God

"THE finger of God signifies His power, His operation."

We turn back to the record of the plagues of Egypt, and behold Moses, the servant of God, in contention with the magicians of King Pharaoh. The heathen magicians, failing to duplicate the converting of the dust of the earth into lice, exclaim, "This is the finger of God." Exodus 8: 19. Here we see a great miracle wrought through a human agency. God spoke to Moses, and Moses to Aaron, and the act was by the command of God.

The expression "finger of God" also signifies the writing of God. In Exodus 31: 18, we read, "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

The dazzling glow of a powerful electric light appeals to me as an illustration of what the finger of God would appear to be, as He points to the two tables of stone, which, scintillating with the power emanating from the finger of God, open up as under a sharp chisel, revealing, when the finger was withdrawn, the ten words of God's immutable law. The presence of God so affected the mount that it quaked, the

would probably find fault with those papers should they fail to report such things, saying they did not give a true and full account of the news of the day."

"Our physician could do little for us unless he first made a careful diagnosis of our ailments," continued Mrs. Farmer. "Neither can we expect the great Physician to heal us without faithfully diag-

thunder of God's voice was heard, and His glory was revealed in the lightning. The people, unable to behold the glory, were veiled in the shadow at the base of the mountain. The face of Moses was so glorified that he had to veil it from the people. No wonder the sun shining with sevenfold splendor will pale before our God and the Lamb, when, with the redeemed, They establish Their throne on the earth made new, in the Jerusalem from above.

Our Saviour says that He cast out devils by the finger, or Spirit, of God; for we read, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20. All the Lord need do is to point His finger at devils or men, and they will shrink away from the glory of His presence and the anger of His wrath.

No wonder that it was said of Christ, "Never man spake like this Man," and "He taught them as one that had authority." His word brought healing to the lame, the halt, the blind, and even robbed the bier and the grave of their dead. Oh, what a Saviour! We may well believe that He will call to His sleeping saints, to be heard by them, and raise them to immortality, while those who remain will be changed by the same word, and death will be swallowed up in victory.

For men to point the finger is to attract attention to an object or a person, sometimes indicating scorn, as in Isaiah 58:9. The Lord would have His people point the finger only to show the way to life everlasting or to some revelation of God's glory and love.

D. E. LINDSEY.

The Sanctuary of the Christian Dispensation

A Bible Study

By O. A. JOHNSON

THE Lord often illustrated spiritual truths by things on earth. Under the old or typical dispensation, the sins of the penitent sinner were, through the laying of his hands upon the sin offering and by prayer, transferred to a lamb, which was compelled to bear his sins and die in the sinner's stead. This typified Jesus, "the Lamb of God, which taketh away [margin, "beareth"] the sin of the world." John 1:29. Jesus, "who knew no sin," was made "to be sin," and "died for the ungodly." "While we were yet sinners, Christ died for us." "Christ . . . suffered for sins, the just for the unjust."

Thus the sufferings and death of Christ were forcibly prefigured by the sin offerings under the typical dispensation. In like manner were other most important gospel truths taught in type during the shadowy dispensation of the earthly sanctuary under the old covenant.

SANCTUARY OR TEMPLE IN HEAVEN

1. What proof is there of a sanctuary in heaven?

"He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth." Psalm 102:19.

2. What is this sanctuary called in the New Testament?

"And there came a great voice out of the temple of heaven, from the throne, saying, It is done." Revelation 16:17.

3. Of what was the worldly sanctuary a pattern and a shadow?

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He,



"In the typical sanctuary"

that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5.

4. How many apartments were there in the worldly sanctuary? and what separated them?

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." All these were "the patterns of things in the heavens." Hebrews 9:1-4, 23.

NOTE.—There were two apartments in the earthly sanctuary. The first was called "the holy place," and the second "the most holy" place. A hanging, or veil, was at the entrance. Another veil separated the two apartments, and this was called the second veil by Paul. Exodus 26:33; Hebrews 9:3.

FURNITURE OF THE HEAVENLY SANCTUARY

5. What furniture was seen by John in the first apartment of the heavenly sanctuary?

"There were seven lamps of fire burning before the throne." Revelation 4:5. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3.

6. What was seen in the second apartment?

"The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19.

OUR HIGH PRIEST

7. Who is our high priest?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 4:14.

8. From which tribe did Jesus come? and to which order of priesthood does He belong?

"Our Lord sprang out of Juda," "of which no man gave attendance at the altar." "Thou art a priest forever after the order of Melchisedec." Hebrews 7:13-17.

9. When and with what did Jesus, our high priest, enter upon His work?

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer." Hebrews 8:3. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place [Greek, *ta hagia*, "holies," or "holy places"], having obtained eternal redemption for us." Hebrews 9:11, 12.

10. Could the ministry of the anti-typical or heavenly sanctuary begin as long as service of the earthly sanctuary continued?

"The Holy Ghost this signifying, that the way into the holiest of all [Greek, *on hagion*, gen. pl., literally, "of the holies"] was not yet made manifest, while as the first tabernacle was yet standing." Hebrews 9:8.

NOTE.—The ministration of the heavenly sanctuary could not begin till after Christ was made high priest, and that was not till after He had been on this earth; nor could it begin until He had offered Himself as a sacrifice for sin on the cross; nor could it begin as long as the service of the typical sanctuary continued. Hence it is unscriptural to teach that the ministration of the sanctuary in heaven began long ages before the first advent of Christ.

MINISTRATION IN THE FIRST APARTMENT

11. What position was given to Christ as high priest?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, . . . which the Lord pitched, and not man." Hebrews 8:1, 2.

12. In which apartment of this sanctuary is the throne?

"Behold, a throne was set in heaven, and one sat on the throne." "And there were seven lamps of fire burning before

(Continued on page 13)



EDITORIAL

A. O. TAIT

EDITORS

L. E. FROM



FOOLISH INTERPRETATIONS OF PROPHECY

MORE CONVINCING THAN A RESURRECTION



It is interesting to observe the various things that are done, perhaps many of them unwittingly, to discount the prophecies of the Bible.

For instance, a page in the Magazine Section of a recent New York Sunday paper is devoted to the prophecy made by Lombardus Mulder, that the kaiser would die January 14, 1918, and the war would end through a German collapse. Mulder's conclusions were based upon the prophecies of the book of Daniel. To be sure, he has made a miserable failure. And then the conclusion is readily reached by many persons, that therefore the prophecies of the Bible are unreliable.

But those who, through a careful, conscientious study of the book of Daniel, have become acquainted with its great prophetic truths, could have told Mulder, and the rest of the world, just as well on December 31 as they could have told him on January 31, that his predictions were foolishness and doomed to failure.

Fanciful and fictitious interpretations of prophecy usually have some kind of uncanny mystery about them. But true interpretations of prophecy are as positive and clear-cut as a mathematical demonstration. Certainly there are some prophecies which may be difficult for us to understand, and especially so before the thing predicted comes to pass. The Saviour Himself has said, "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14: 29.

The reverent follower of Christ, then, will see the clear fulfillment of prophecy, and he will see it so clearly that "when it is come to pass," he will "believe." Enough of the prophecies are so unmistakably clear that we may follow them with an ever increasing confidence, knowing that the predictions which to-day may seem both obscure and difficult will be all cleared up to-morrow; for it is just as true of God's prophecies as of any other portion of His word, that, like the path of the just, they shine more and more to the perfect day.

We should not allow ourselves to become either discouraged or confused by the fanciful interpretations of prophecy that are put forward by many apparently well-meaning and sincere individuals. Each should study the word of prophecy for himself, earnestly praying the divine Father for light; and when that light comes, it will be just as definite, clear, and straightforward as is the light which shines into the soul of the student who, under a competent teacher, is studying the unmistakable principles of navigation. The competent navigator can take his ship unerringly through the trackless ocean, telling you at any moment where he may be found. All foolish and fanciful theories are stripped away, and the navigator tells you accurately and definitely.

Hear attentively the words of the apostle on this question of divine foreknowledge:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man." 2 Peter 1: 19-21.

SOME of the worst attacks that have ever been made upon the Bible have been directed against the writings of Moses and the prophets. Among the prophets, the books of Daniel and the Revelation have received the severest criticism and ridicule. Even professing ministers of the gospel, who laud the work of Christ Himself, will speak disparagingly of the writings of Moses, and also of the prophecies of Daniel and the Revelation. From the pulpit you will hear it affirmed that neither Daniel nor the Revelation may be understood. You will also be told that the writings of Moses, particularly in his story of creation and the miracles performed before Pharaoh, must be taken in a very figurative way, which practically places them in the realm of mythology and fable.

Yet Christ Himself approves the predictions made by Daniel the prophet, as is shown by such scriptures as Matthew 24: 15; and in the last verses of the sixteenth chapter of Luke, the

Lord Jesus Christ shows that those who will not hear "Moses and the prophets" would not "be persuaded, though one rose from the dead."

In other words, there are evidences of divine truth to be found in the writings of Moses and the other prophets, that are more convincing than would be the resurrection of a dead person. It is no less a personage than the Christ Himself who places this great estimate upon Moses and the prophets. It is well to consider reverently and respectfully that which the divine Lord Himself holds in such high esteem.

Men noted for their learning affirm that Moses and the prophets may not be trusted in all things. They seek to throw a cloud of question and doubt over all their writings. The

Christ speaks differently. Which will we heed—mere man, with all his limitations of fallibility, or will we accept the voice of Him who speaks from heaven?

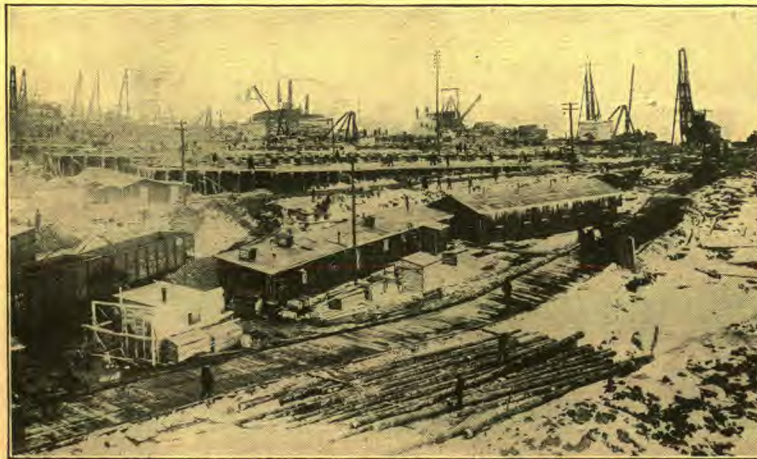
LIGHT, LIFE

LISTEN very closely and attentively to the following:

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light." Psalm 36: 7-9.

The text affirms that "with Thee is the fountain of life." It furthermore affirms that "in Thy light shall we see light." In God's word, through the great gospel of Jesus Christ, there is presented to us "the fountain of life." In that same Word shines the light that enables men to see. "In Thy light shall we see light." How striking is that utterance! and how foolish and how unsatisfying it is to turn away from the light of truth so clearly shining through God's word, to the fables and fancies and fictions of men!

The light presented in God's word enables men to see; it brings contentment, happiness, joy, and power into the soul. But the Word must be studied, it must be absorbed, it must be loved, it must be obeyed.



Photograph by Underwood

WORLD'S LARGEST SHIPYARD BUILDS BOATS FOR UNCLE SAM

Where less than five months ago there was nothing but sand lots and swamps full of cottontails, the world's largest shipyard stands to-day. The Hog Island plant is now hard at work turning out the 120 steel vessels that are to cross the Atlantic for us and our allies. Work on them is going full blast, despite the snow which this photograph shows covering most of the plant.

PULPIT ECHOES



The Majesty of the Law

THERE can be no such thing as government without law. It is impossible to conceive of a government without a rule of action. We sometimes speak of the anarchist as being one who is not amenable to law; but he is. He is amenable to the law of his own sweet(?) will. It is a law, though not a regularly promulgated law.

There is no such thing anywhere as a government without law. There must be some basic principles, some fundamental statement of law to maintain, to build up, to show forth a government. The government of God is no exception. God could not rule without law. There would be no government of God without law. It is just as necessary that there be a law in God's government as it is necessary that there be a law in any other government.

There are certain fundamental differences between the law in God's government and the law in other governments, which we shall state; but primarily, fundamentally, we build on the basis that all governments are by law.

JUSTICE AND JUDGMENT

God says, in Psalm 89:14, "Justice and judgment are the habitation [margin, "establishment"] of Thy throne; mercy and truth shall go before Thy face." That throne is established, or founded, upon justice and judgment, and that justice is the justice explained by the law of God, and that judgment is the judgment of God according to that law which He has stated. God's judgment is the law which He enunciated, and is the foundation of His throne; so that just the moment God judges that a certain thing is correct, that becomes the foundation and establishment of His government. Thus justice and judgment are the establishment of His throne.

Invariably the law by which any government is established represents the character, the judgment, if you please, of those who established that government. The fundamental law of the United States as contained in the constitution represents very clearly the character of the men who framed that government.

They wrote directly into that constitution their thought, their mind, their disposition, their character. "We hold these truths to be self-evident,—that all men are created equal." Does not that express the character of those who wrote that famous document? A little further on: "Governments derive their just powers from the consent of the governed." Did they not write their character into that expression? And still further: "No religious test of any kind shall ever be required for those who are to take official position under this gov-

BY JUSTUS G. LAMSON

Sermon delivered at Hinsdale, Illinois, and stenographically reported for the SIGNS OF THE TIMES.

ernment." Do we find in that any of the character of the men? Then, for fear that somebody might be mistaken, the very first amendment to that constitution is, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances."

Did those men not write into that fundamental law their very thought, their very character, their very experience of life, their judgment and justice?—Surely they did. And just as that becomes the fundamental law of our nation, and expresses the attitude of the mind, the understanding, the character, the disposition, the traits, of those who organized our mighty government, just so, when God established His law, He wrote His character, His judgment, His justice, His disposition, His idea.

SINAI'S MIGHTY WORDS

And when, in after years, it became necessary to pronounce in the hearing of men those words which had been the foundation of His government—when it became necessary to translate the principles stated in the Garden of Eden into a more minute statement of the principles that involved His throne,—He gave from Mount Sinai those mighty words which had from the first been the establishment of His throne; and those words, repeated in the hearing of the people, again showed forth the character of the God who gave that word. They are the judgment and the justice upon which His throne is built.

When laws were made later in the world, those laws expressed the mind and the character of the individuals who framed them. We will take as a familiar illustration the men who go down to the state capital to make our laws. When we send them there, we understand that they are going to frame into statutes their disposition and their thought. They are going to put in those statutes their character. If they raise the age of those who have the right of consent to marry, from fourteen years to sixteen, they show their character in that act. If they decrease it from eighteen to fourteen, they show their character in that act. If they make a law to the effect that no boy under twenty-one years of age shall use a cigarette, they show their character in that act. If they pass a measure which says

that cigarettes and liquor shall be sold until two o'clock in the morning, they show their character. Every time they place a law upon the books, the character of the people who frame that law is shown.

We may have one legislature which states that any man who comes by night and forcibly enters a building for the purpose of robbery shall, if found guilty, be sentenced to twenty years in jail at hard labor; and if he enters by the same force of arms in the daytime, he shall be sentenced for five years. The next legislature may say that when we let that fellow off at five years, we let him off too easy. They amend the law so that if he enters in the daytime, he will be sentenced for ten years; and if in the nighttime, for twenty-five years. They write that into the law, and it becomes a part of the statutes of the state.

Just so it is with the principles of the law of God. When God gets ready to change His mind, He changes His law. When He gets ready to be different, He writes a new law. *But He never does.* There are hundreds and thousands of people who believe that somehow or other the law does change. But arguing from the very standpoint that into the law is written the character and justice of the lawmaker, I maintain that that law which God enunciated first in the Garden of Eden, and then on Mount Sinai, never can change, because the Lawmaker Himself never can change.

Let us read a text or two upon that point, simply to verify the position, and call to your attention the thought more clearly. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. Then if the Lord never changes, He will never change that law. James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." There is not simply no turning with God, but not even the "shadow of turning"; and if God will not change, if God is not variable, if with God there is no shadow of turning, then with God there is no change of opinion, no change of disposition, no change of judgment, no change of justice, and the law which He enunciated as the foundation and establishment of His throne will never be changed.

WHY CHANGE A LAW?

What is the excuse for changing a law anyhow?—It is because the law was not right. What is the reason why we change the laws in our states?—It is because, for some reason or other, the law was not proper in the first place. But let us read a statement to see if

there is a reason for a change in the law of God.

"The law is holy, and . . . just, and good." Romans 7:12. "The perfect law." James 1:25. Now if that is the situation in regard to the law of God, what is the occasion for changing that law? The only reason why He would desire to change that law, is because it was not exactly right to start with, and He wanted to improve it. Inasmuch, then, as a change of the law indicates a change of God, and God does not change, the law cannot change.

Now let us consider another verse, found in Matthew 5:18: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Have all the prophecies been fulfilled? Let us examine that thought to see the immutability of the law of God—the impossibility that there shall be a change of one syllable or one letter of the law of God. The Scriptures foretell that the earth shall be made new. Has the earth yet been made new? Then is the law changed? The Scriptures foretell that the people of God shall dwell with the Lord through the endless ages of eternity. How long is it going to take to fulfill that prophecy?—It is going to take until the ages of eternity end. Then how long will it be until all the prophecies are fulfilled? If they will never be fulfilled, how long will it be before there will be a change of a jot or a tittle in the law? Not one syllable, not the dot of an *i* nor the cross of a *t*, shall in any wise pass from the law, "till all be fulfilled."

HIS WORD ABOVE HIS NAME

I want now to come to another part of the study as to how great and mighty and authoritative the law is, and how God regards His law. We will take as the proof text Psalm 138:2: "I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy word above all Thy name."

God magnified His word above His name. Let us think of that. If I wanted to find the name of the Lord, I would look where the Lord told His name to Moses, and I would find there a long list of characteristics of the Lord which He named. Exodus 34:6, 7: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Doing all these mighty things—that is God's name.

The verse we read from the Psalms says that He has magnified His word above His name. If His name is so full of kindness and truth, if His name means so much, and then He magnifies His word above His name, which will He regard as the more important? If it came to be a question as to whether He would let His name be tarnished or His word be broken, which would go first?—His name.

MAINTAINS HIS WORD

He says that He is long-suffering and full of mercy; that is His name. But the law is His word. Then if there should be a question as to whether He would let go that name by which He is

called long-suffering, or let His word go, which would He let go?—He would let His name go. He would stand the charge of not being a merciful God, before He would change His word that He has spoken.

STOLE IN THE GARDEN

Has God ever been charged with being harsh, arbitrary, unmerciful?—Yes, He has been. Satan went among the angels and charged God with such traits; and God preferred to let that charge be spread among the angels rather than that He should change one item of His law. His word was first.

Before the fall of man, God said of the tree in the midst of the Garden of Eden, "Ye shall not eat of it, . . . lest



Abraham and Isaac

ye die." That tree belonged to God. He reserved it for Himself. He never gave Adam and Eve a right to touch it. The moment they did, they broke that commandment which says, "Thou shalt not steal." God had said they should not steal. That was His law. They were His created beings; and in spite of all that God had done for them, they took that which did not belong to them. They did that which they were commanded not to do. Right there came the first test. Shall God blot them out of existence, and thereby show His authority and power? Shall He thereby lay Himself liable to the charge of being an unmerciful God? Shall He destroy Adam and Eve as a result of their transgression, or shall He yield a point, and change that law so it will be less harsh for a person who steals? When He says that He will magnify His word above His name, that means that no matter what sort of argument might be used, God never would change His law in order to justify some individual who had transgressed that law.

IF HE COULD HAVE CHANGED

Adam might have said: "I know I have stolen—I have taken something that did not belong to me; but I do not want to die, and I do not believe that You are anxious to kill me. Why can't You

change that law?" Then if God had been a changeable being, He might have changed His law to read, "Thou shalt not steal more than once a week." After that, if some one stole twice a week, the Lord could change the law to permit of stealing twice a week. By and by, if a man broke the law which says, "Thou shalt not take the name of the Lord thy God in vain," the Lord could alter the law so that it would read, "Thou shalt not take the name of the Lord thy God in vain except under special provocation." The law says, "Thou shalt not kill." Cain killed his brother. Should the law be changed so as not to condemn Cain? What nonsense! What absolute folly!

There are people who say: "I know that God's law cannot change, but I do not like to be different from other people. I think it is all right to go with the crowd. The vast majority who profess to be Christians keep the first day of the week. Why cannot I also keep the first day of the week?" Conceive of God as saying, "Doubtless this law is a little peculiar," and changing that part which says that the seventh day is the Sabbath, so that it would read: "In it thou shalt not do any work except under special circumstances. If you do not get quite enough done on the six days, you can work on the Sabbath; and where the majority keep the first day, you also may keep that day."

NOT BY MAJORITIES

Suppose the vast majority should say to the Lord, "We know that You have a very good law, but we think best to observe the first day of the week;" and so the Lord, willing to go with the majority, should make His law read, "The first day is the Sabbath of the Lord thy God." It would not take very much to change that word "seventh" to "first," would it? Oh, listen: "I am the Lord, I change not." "With whom there is no variableness, neither shadow of turning." "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Yet men say that the law is changed!

There is another phase of the subject. When man sinned, he was sentenced to death. There was one way to let him escape death, and that was to change the law. We have demonstrated that God thought too much of His law to change it in order to make a way for man to escape death. He would rather be charged with being unmerciful and unkind. Right at that time, God's Son came forward and said: "He deserves to die; but if You will give Me the privilege, I will die instead of man. I will die so that he need not die, so that the death which he does die as a result of Adam's transgression shall be only a sleep, and as in Adam all die, in Me shall all be made alive. Father, if You will let Me, I will die in his stead."

And God, loving His law so much, and being so sure that that law could not change, because of His own unchangeable character, chose to let His Son die rather than to change just one word of that law. He could have crossed out three letters where it says, "Thou shalt not steal," and made stealing a proper thing, and Adam could have lived. But rather than do that, He permitted His Son, His only-begotten Son, to go down

to death on the cross. Did He care anything about His law?

GAVE HIM TO HIS COUNTRY

I sat in the Union Station at Indianapolis as a bent old father and mother kissed good-by to their boy and let him go away. It was their last good-by; and while they hoped that he might come back from the war, they did not know that they would ever see his face again. Many fathers and mothers have bidden good-by to their boys, and will never see them again. One father spoke for many when he said: "Good-by, my son! My country wants you, and I want you. For liberty you must go. I want to keep you, but I would rather save my country and liberty than to have you with me."

Thus God, in the counsels in the beginning of the world, decided: "I love You, My only-begotten Son. You have been equal to Me. You have sat with Me upon My throne. The counsels of peace have been between Us. We together formed the earth, and created man in Our likeness. Now he has turned against that which We taught him; and in order that he may be saved, You will have to go, or else I should have to change My law. It is so hard to let You go! But I cannot change My word." Jesus says, "Father, I will go."

Then the Father says: "There is another way of escape. I cannot change My law, but I can let the human race die, and You can stay with Me." He looks at His Son, and He sees Adam, and the whole race to follow; and He looks at His Son again, and then He sees a world sink. Still again He looks at His Son; and by and by, He has settled the thing in His heart, it is decided, and "God so loved the world, that He gave His . . . Son."

He so loved the world—and that is you and me—that He let His Son go—let Him go to Golgotha, to be nailed to a cross; let Him go, knowing what He would receive, rather than to let the human race go. "God so loved the world, that He gave His only-begotten Son." Do you suppose that God the Father gave up His Son without a struggle? You cannot know the heart of a father without knowing something of the love of God for His Son.

WILL DIE FOR HIM

God could not change the fundamental precepts of His law, and let man go on in sin. But Jesus said, "I will die for man." And God said, "I will let You die rather than change My law."

Again in the Garden of Gethsemane the whole human race hung in the balance. Jesus could have called for angels to help, and gone back to glory. The earth would have been destroyed, and those who have died and are in their graves never would have come forth. The race would have been wiped out. But Jesus knelt there and drank the cup; and the divinity of God's law, and its power, its perpetuity, and its infallibility, were all maintained by the death of Jesus Christ.

Law defines duty. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." The whole duty of man is to keep God's law;

and as at the time when God settled this question in heaven the test was a choice, and as when Jesus Christ offered Himself the test was a choice, just so, through your lives and mine, the test is a choice.

"God so loved . . . that He gave." When Christ came forth from the baptism, the disciples of John the Baptist saw Him. One was John the beloved disciple, and the other was Andrew. Andrew so loved the Lord that he gave up his source of income, and followed Him. Philip hunted up Nathanael, and Nathanael so loved God that he was praying for light as to who the Messiah was. Thus in one way and another, the disciples so loved that they followed the Saviour.

A CHOICE

All the way through, it is a choice—which one do you love? As God the Father set the example, and magnified

JUST DO YOUR BEST

JUST do your best. It matters not how small, How little heard of. Do your best—that's all.

Know that in Heaven's great plan, you count as one.

Just do your best until the work is done.

Just do your best. Though poor, despised, forsaken,

Yet do not let your faith in God be shaken.

Just do your best. It is with Him and one That many of the mightiest deeds are done.

Just do the best you can, and then don't fret. God knows it all, and He will not forget. Reward will come to those who stand the test.

Press on, nor doubt, nor fear. Just do your best.

ERNEST LLOYD.

His law by the gift of His Son, and as Jesus Christ set the next example, and by the gift of Himself, showed His love, so all along, with His disciples and those who believe on Christ through their words, from that time on down until the end of all things, the whole question is, Do you so love?

Which do you love the more? It is the question every time. How is it with you, my friends? What do *you* so love? Some young people so love Jesus that they give up the world and its allurements, and take the hard part, in order that by and by they may have the eternal reward. Some young people so love the things of this world, that they would rather go to the theater, would rather have the pleasure of this life, than to have the joy of acceptance with Christ. It is always a choice.

Some love God so much, and love the Saviour so much, that they are willing to lay themselves upon the altar of service. They say, "I place myself upon the altar; and I know that when we are placed upon the altar, it is to be consumed." Others for a little while say, "I give myself to Thee;" but when the hardships come, they decide to choose

an easier place. There is always a choice.

When Abraham went up into the mountain and raised a dagger above his boy's heart, he chose. He would rather be obedient to God, and have His acceptance, than have the boy, though he knew it was through his son that Jesus might come. He chose to obey God rather than his own natural heart.

WHICH DO YOU CHOOSE?

Moses, when he was right in line for the kingship in all Egypt, chose rather to go with the people of God in difficulty and in distress than to be called the son of Pharaoh's daughter. He saw another place where he could be crowned as one of the sons of God.

My friends, what do you choose? God cannot change His law for you and me. Do you choose to love God? Are you losing courage and heart? Are you losing the desire to do the things of God? Are you becoming cold or indifferent over religious things? That is your chance for choice, and that opportunity comes to every soul perhaps many times. What will you do? What have you chosen? What will you still continue to choose?

May God teach every one of us to choose that better part, Jesus Christ, and His way—God, the same yesterday, to-day, and forever. He says that if you choose Him, He will choose you. If you are willing to confess Him before others, He will confess you before the Father. If you will throw aside the things that His law disapproves, if you will cease transgressing its precepts, if you will endeavor to bring your life into harmony with Him, He will choose you, and by and by He will give you a crown of victory as one who has been able to conquer in the battle of sin. Shall that be our way, our purpose?

If you have given yourselves to the service of God, do not let anything entice you away from it. Let circumstances, allurements, be pushed aside. Choose Jesus, for He has redeemed you. May God grant that all of us shall be crowned in His kingdom for His name's sake.

"I AM thy . . . reward," are the words God spoke to Abram after he had done a favor to heathen kings, and refused to accept anything of them for doing it. Abram wanted God to have all the glory for what He had done for him—given him the victory over the kings of Elam and Shinar, and two others living north of the Euphrates. Abram acknowledged God's helping hand by paying "tithes of all," yet refusing to take anything for himself. If, when God gives us victory, we acknowledge it to the world and to Him, He Himself will be our reward. By refusing to take any of the glory that God gives us, we show our unselfishness, and thus cause Him to give Himself for us. He will surely do it, because He has promised. Again He says, "I change not."

W. E. BELLEAU.

ONE with God means oneness with one another for all who have been won by the wonderful love of the One who wills us one.

ALBERT CAREY.

The Sanctuary of the Christian Dispensation

(Continued from page 8)

the throne." Revelation 4:2, 5. "The golden altar which was before the throne." Revelation 8:3.

NOTE.—Since the throne of God was in the first apartment of the heavenly sanctuary, where the seven lamps and the golden altar were located, and since Christ was with the Father on the throne, it follows that His priestly service must be in this apartment as long as God's throne is there.

SPIRITUAL SACRIFICES

13. *Where are sinners now directed to come?*

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

14. *What kind of sacrifices should now be brought to the Lord?*

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity: . . . so [in this manner] will we render the calves [or "bullocks"] of our lips." Hosea 14:2. "Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Hebrews 13:15.

15. *How are the prayers accepted in the sanctuary above?*

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Revelation 8:3, 4.

NOTE.—In the earthly sanctuary, the prayers accompanied the sacrifices by which they were transferred to the sanctuary. So now our prayers ascend to heaven, and are offered as sweet incense before God on the golden altar in the first apartment of His holy sanctuary; and by faith in Jesus and His atoning blood, these prayers, spiritual sacrifices, are accepted, and the sinner is pardoned and cleansed from all sin. Hebrews 9:11-14; 1 John 1:9.

MINISTRATION IN THE SECOND APARTMENT

16. *When did the ministration in the second apartment in the typical sanctuary take place?*

Ans.—After the priest had ministered in the first apartment during the whole year, the high priest was directed to minister in the most holy place, or second apartment, on the tenth day of the seventh month, to make an atonement for all sins transferred to the sanctuary during the year, and to "cleanse it" "from the uncleanness of the children of Israel." Leviticus 16:2-19.

17. *Will a similar work of purification take place in the heavenly sanctuary?*

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Hebrews 9:22-25.

18. *When will Christ do His final work for sinners?*

"Nor yet that He should offer Himself often, as the high priest entereth into the holy place [Greek, *hagia*, pl., "holy places"] every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:25, 26.

19. *What then will the final work of Jesus be?*

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

20. *When will this cleansing of the heavenly sanctuary take place?*

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

NOTE.—This prophetic period of 2,300 days, or years (see Ezekiel 4:6) began with the decree to restore and build Jerusalem, in the year 457 B. C., and consequently would end in 1844. See Daniel 8:14. Compare Daniel 9:24-27. The only divine sanctuary then in existence was the one in heaven; and in this, Jesus does His final work as mediator for sinners. Hebrews 9:23-26.

THE INVESTIGATIVE JUDGMENT

21. *What Judgment will take place before the return of Jesus? and where is it held?*

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:18, 19.

Since this Judgment precedes the giving of rewards at the second advent, therefore this Judgment must precede the coming of Christ. Revelation 22:12.

22. *What is done with the throne of God before this Judgment begins?*

"I beheld till the thrones were cast down [or were placed], and the Ancient of days did sit. . . . The Judgment was set, and the books were opened." Daniel 7:9, 10.

NOTE.—The Ancient of days is God the Father; for in verse 14, we learn that the Son of man is brought before the Ancient of days. Since the throne of God was in the first apartment of His sanctuary (Revelation 8:3) till the time of the Judgment, which is held in the second apartment, therefore His throne must have been moved to this apartment before the Judgment began, where it will remain during the time of the Investigative Judgment.

23. *What is the object of this Judgment? and what is the work of Christ as our high priest?*

Ans.—The object of this Judgment is to ascertain how many have complied with the conditions of salvation. Christ will then confess before His Father the

names of all who have accepted Him as their Saviour. Their sins will then be blotted out, and their names be allowed to remain in the book of life. Revelation 3:5; Acts 3:19. But all who have sinned and have failed to comply with the condition of salvation will not be pardoned, and their names will be blotted out of the book of life. Exodus 32:32, 33.

THE ARK OF THE TESTAMENT IN THE SANCTUARY OF HEAVEN

24. *How does Jesus make a final atonement in the sanctuary above?*

Ans.—As the priest in the typical sanctuary sprinkled the blood of the sin offering upon the mercy seat to make an atonement for the sins of the people, so Christ makes the final atonement with His own blood over the broken law in the ark, to satisfy the demands of the violated law upon the sinner; and thus by faith in the blood of Christ, we are saved and cleansed from all sin. See Hebrews 2:17; 9:12, 23-26; 1 John 1:7.

25. *Which law is now our rule of life?*

Ans.—The law in the ark of the temple of heaven, over which Christ makes an atonement with His own blood, is now our rule of life, the same as the law of the earthly sanctuary, over which the high priest made an atonement, was then the rule of life for man. Revelation 11:19; compare Leviticus 16:14-17.

NOTE.—Since there is only one law—the Decalogue—in the ark, and since Christ makes an atonement for all sins, it follows that this law must be a perfect law—a perfect rule of life—for all mankind in all ages of the world. To teach that Jesus makes an atonement with His blood for a law or command not in the ark, would pervert the gospel of Christ, as well as make wrong use of Christ's atoning blood. Now since there is no command in the ark requiring the observance of Sunday as the Sabbath, therefore Christ's blood was not shed to make an atonement for the assumed violation of Sunday, which is only a man-made institution, for which there is no divine authority. This truth was discovered by those who studied the sanctuary in 1844, and it led them to keep the Sabbath of the fourth commandment instead of Sunday. Very many have since seen the same truth, and hence have ceased to observe Sunday as a rest day, observing instead the Lord's divinely appointed, holy Sabbath. See Isaiah 56:1-7; 58:1, 2, 12-14.

TRANSFERRED TO SATAN

26. *Upon whom were the sins laid on the day of atonement, in the cleansing of the typical sanctuary?*

Ans.—The sins that had been forgiven Israel, and that had been, through prayers and sin offerings, transferred to the sanctuary, were by the priest transferred to the scapegoat, which bore them into the wilderness, where he perished. Leviticus 15:20-22.

27. *How will the sins of the saved be finally disposed of?*

Ans.—By confession of sin and by faith in Christ's atoning blood, the sins of the saved will have been pardoned, and transferred to the sanctuary above. Hosea 14:2; Revelation 8:3, 4. When the work of Christ as high priest is finished, He will place all the sins thus transferred to the sanctuary, upon the head of Satan, in order that he may suffer for his guilt in instigating all these sins, Christ having atoned for man's guilt in committing them. For one thousand years, Satan will be confined to the bottomless pit—this earth

in its desolate condition—when he will have time to consider the result of his fearful rebellion against God. Revelation 20:1-3. At the end of the thousand years, he will finally be cast into the lake of fire, and there be punished with an everlasting destruction, when he will not only suffer for his own sins, but for all sins he led the saved to commit, and also suffer for those whom he has led to reject the gospel of salvation and be finally lost. Revelation 20:10; Ezekiel 28:13-19.

GENERAL SUMMARY

From these studies on the sanctuary, we have learned how the Lord, through grace and love, has planned to save men from sin, and bring them into harmony with His law and government, and to save them through the atonement of Christ, and finally to make an end of sin and sinners and the originator of all sin and misery. Thereafter we will have a clean universe, where peace and joy will be without alloy throughout the ceaseless ages of eternity. May this be the happy lot of the reader and the writer!

The Unchangeable Standard

"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.

Strict adherence to God's ten great precepts will entitle us to an entrance into His everlasting and eternal kingdom. By the slightest willful disregard of even one of the least of these principles, we will forfeit our favor with God, and lose our right to the glorious possessions of heaven. We cannot afford to do this.

This law cannot be changed to meet the demands and conditions of sinful man. It is declared by the apostle Paul to be "holy, and just, and good." Romans 7:12. David describes it as "perfect, converting the soul." Psalm 19:7. Being such, it admits of no change. Could it have been changed, Christ need not have suffered the cruel death of the cross.

Says Jesus, "If ye love Me, keep My commandments." Our love to God will be evidenced by the manner in which we relate ourselves to His commandments. But these commands are not arbitrary. God is love; and because He loved us, He gave us a law, the entire principle of which is love. It is based upon love to God and love to man. Let us show our love to God and our fellow men by conforming our lives to these great principles of love. The difficulty with the world, with society, and even with individuals, is that they have too lightly regarded God's requirements. These principles of God's kingdom have not been written in the hearts and lives of most men and women.

But these principles cannot be lived out in the human life without the aid of the divine Spirit. The One who gave the law must furnish the power and ability to keep it. This is received by faith on the part of the individual. By faith we are justified. See Romans 5:1. By faith God's law is written upon the hearts and lives of men and women; and by faith

they daily receive strength to live it out in the everyday life.

"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."

W. W. BRICKER.

What Is the Cross to Thee?

By MARY ALICE HARE LOPER

WHAT is the cross to thee, my friend,
The old gray cross on Calvary's hill?
In loneliness its arms extend
In time's dim twilight, solemn, still.

The flowers of memory entwine
About the cruel, cursed tree
On which sweet mercy, love divine,
Is strangely mixed with cruelty.

Oh, paradox of earth! disgrace
That such a scene could e'er be given!
That wicked men, a ruined race,
Could thus insult the Lord of heaven!

What does it mean—His death—to thee?
Art keeping vigils here below,
Or sleeping in Gethsemane,
Unmindful of thy Saviour's woe?

Dost thou deny Him twice, yea, thrice,
Before earth's unbelieving men,
Unmindful of the great sacrifice
Was made for thee, was made for them?

What is the cross to thee, my friend,
The old gray cross on Calvary's hill,
Whose echo, until earth shall end,
Its saving mission shall fulfill?

To follow Christ at any cost,
Whate'er His admonition be;
To help to seek and save the lost—
Let this be Calvary's cross to thee.

Nearing the Glorious Event

(Continued from page 1)

is another event which transcends all others; for in it is wrapped up the eternal destiny of the human race, and it will bring to a conclusion the history of this old world. That is the return of the Lord Jesus the second time in all His glory.

The second coming of Christ is a fundamental doctrine of the Christian religion. It is the sublime motive for world-wide missionary activities. It is strictly a Scriptural doctrine. It is not a mere dream of ignorant and wild fanaticism, nor a question of theological speculation; but in verity and truth, it is a divinely revealed and recorded Bible promise and fact. This supreme event, so clearly foretold in the word of God, is to be personal, literal, and it surely is imminent.

By the personal coming of Christ, we are to understand all that is suggested by the words "visible," "bodily," "local," in contrast with that which is sometimes taught regarding the spiritual, providential, and figurative coming of our Lord. True it is that the spiritual presence and coming of the Lord is a blessed reality.

One of the most comforting and inspiring truths taught by Christ was that He would come to each believer by His Holy Spirit, and dwell within. But this truth must be held in harmony with the other, that Christ will some day literally appear again in bodily form, and "we shall see Him" and "shall be like Him" when we "see Him as He is." 1 John 3:2.

MOST MARVELOUS AND AWE-INSPIRING

More terrible than the punishment of the antediluvians, more startling than the manifestation of God at Sinai, more marvelous than the scenes of Pentecost, more blessed than the indwelling of the Spirit or departure to be with the Lord, will be the literal, visible, bodily return of the blessed Christ.

No event may seem less probable to unaided human reason, yet no event is more certain in the light of the inspired Word. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Job's confidence concerning that day and the certainty of seeing a personal Christ was expressed in clear terms: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. The Saviour said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

TO BE ALTOGETHER GLORIOUS

His coming is to be glorious, not only in its attendant circumstances, but also in its effect upon the church and in the world. The Lord's own prediction was that He would return "in His own glory, and in His Father's, and of the holy angels." Luke 9:26. "For the Son of man shall come in the glory of His Father with His angels." "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 16:27; 24:30. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." "For He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Psalm 50:3; 96:13.

The apostle Peter, in speaking of this event, says, "We have not followed cunningly devised fables, when we made known unto you the power and coming

of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Peter 1: 16. The great apostle to the gentiles voices the sentiment of the true followers of Jesus when he contemplates the glory of that event. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3: 20. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

What a pathetic picture Christ would present in the history of the human race and before the universe, if, after all His claims and promises, the world should see Him last of all hanging on the cross as a malefactor, or laid a lifeless form in Joseph's tomb! True, indeed, He was "despised and rejected of men;" but thank the Lord, He is to return again "the second time" "with power and great glory," attended by the hosts of heaven.

Holy men of old have looked forward to the advent of our Lord in glory as the consummation of their hope, and that glad day is imminent. Toward that consummation, every loyal intelligence in the universe of God has been laboring with intensity of purpose; and when their hopes are realized, it will be the grand climax of prophecy, and the end of human history.

PRESENT CONDITIONS FORETOLD

As we take a view of the situation in the world to-day, through the eyes of divine prophecy, it becomes evident that the present conditions are clearly foretold in God's Book. Every inspired writer, from Moses to John the revelator, shows us, in language easily understood, that God's kingdom is near at hand, and Jesus is soon coming.

Speaking of the conditions which exist to-day, and which were to be characteristic of the last days of this world, the prophet says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 1-13.

James testifies: "Go to now, ye rich men. . . . Ye have heaped treasure together for the last days." James 5: 1-3.

The Saviour, in making mention of these days, said there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. "Nation shall rise against nation, and kingdom against kingdom." Matthew 24: 7.

Joel, in speaking of the time when "the day of the Lord is near," said the world would "prepare war" and "wake up the mighty men." "The heathen" would "be awakened." Joel 3: 9-14. Or as John expresses it, "The kings of the earth" and "the whole world" would be gathered together. Revelation 16: 14.

These scriptures present an exact picture of the world to-day. Through greed of gain, lawlessness, increasing violence, trouble between capital and labor, national and international complications, and mighty preparations for war, the nations are perplexed. "Men's hearts" are "failing them for fear" as they see "those things which are coming on the earth." Surely that day is imminent.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

Long ago a prophet of God had such a clear view of what would happen when Jesus came, and the terrible destruction that would follow, that he cried out, "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace." And further he said, "The slain of the Lord shall be at that day from one end of the earth even unto the other." Jeremiah 4: 19, 20; 25: 30-33.

AT THE GREAT BATTLE

We have a description of Christ's coming at the time of the great battle of God Almighty, when "the kings of the earth, and their armies," are "gathered together to make war against Him that sat on the horse, and against His army." "The armies which were in heaven followed Him" who is "King of kings, and Lord of lords"; and John said: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him, . . . and against His army. And the beast was taken. . . . And the remnant were slain with the sword of Him that sat upon the horse." Revelation 19: 14-21. The world's Redeemer and King will then take this old sin-cursed, storm-tossed, blood-drenched earth into His control for its full and complete reconstruction. No more will the history of earth's inhabitants be marred with strife and bloodshed. Every trace of sin and misery will be brought to a close.

This glorious new order of things surely must come. There is a supreme and longing desire in many a human soul for it. This world just now is full of sickness, bleeding, and torn with sin. But when the highest civilization of the world in its present order develops into a mighty, world-wide war, and breaks to pieces all that has been built up, then that must be blind confidence indeed which looks to this very civilization to bring about a new order of things that could be of any permanent value. If the present civilization, society, and earthly governments cannot produce the desired condition, when in the fullness of its strength, and having had everything its own way these many years, how can it be expected to do all this when its strength and glory have been annihilated in the mighty struggle?

THE NEW ORDER OF THINGS

Beyond doubt, there will be a new order of things; but certainly it cannot arise from or upon the ruins of the old, nor from this world anywhere. It cannot come through the rise of some new kingdom or form of government in this world. It must therefore come from heaven.

Only by the setting up of the kingdom of God can this blessed new order of

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JAMES COCHRAN, Circulation Manager.

things be accomplished; and is it not written, "In the days of these kings shall the God of heaven set up a kingdom"? Daniel 2: 44. It is when "the nations are angry" that "the kingdoms of this world" are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11: 18, 15. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," and "the saints of the Most High shall take the kingdom." Daniel 7: 27, 18.

There is therefore no question but that this grand event is very near at hand, and that the world's ultimate battle is still nearer; and when that mighty battle is fought, it will bring to an end all things earthly. All this and more is now near enough to make it of first importance to all people everywhere, to prepare for what shall happen when Jesus comes.

"Joy to the world! The Lord will come!
Let earth receive her King!
Let every heart prepare Him room,
And heaven and nature sing!"

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Will Not Understand

IT would seem that this war must close sooner or later from sheer exhaustion if for no other reason. And when the strong hand of the military is released from the world, forces will be let loose that we may little comprehend at the present time. We may expect everything to be in a whirl and in a ferment. However some men may regard the question, we are unmistakably living in those days when, as the prophet Daniel forewarns us, "the wicked shall do wickedly: and none of the wicked shall understand." Daniel 12:10.

Many of the wicked persons here referred to will have sealed their eternal fate by passing the boundaries beyond which God's Spirit cannot reach them. Men in this condition will show an intensity of wickedness that has never been seen in all the history of the world. Hatreds that have been generated during the war will break loose in unrestrained and furious power. That is, the wicked who have gone beyond the reach of God's Spirit will no longer be under the control of conscience, and these evil men can be controlled only as God can reach them through those who have not gone so far in the evil course.

In these days that lie just ahead, how essential it is, then, that we stand in the light of life which shines from the throne of God through His clear word! We should know God's Book for ourselves; we should know God's power for ourselves; we should have an unmistakably clear moment-by-moment experience in the things of divine truth.

We should be able, without a waver, to distinguish between the voice of God and the babel of voices that will be calling us away from Him and from the sure foundation He has provided.

The Soviet, in Russia

THE Bolsheviks in Russia seem to be on the verge of being supplanted by the Soviet, which, by the way, according to Mr. Abbot in a recent *Munsey's Magazine*, is "the Russian word for council. It appears frequently in the newspaper dispatches as a brief and convenient synonym for the Council of Workmen's and Soldiers' Deputies."

President Wilson, in an official dispatch, has extended sympathy to the Congress of Soviets, as it is hoped they may be able to gather up the reins of government in their revolution-torn country, and establish some semblance of order. But things are moving so rapidly, in these momentous days, that before these lines reach the reader, the Soviets may be in power, or they may be

swept aside, and some other one of the social factions of Russia may be coming into prominence.

The expression used by President Wilson, that we know not what a day may bring forth, is frequently repeated in these times. Yet we should know that the revolutionary conditions of the hour are a mighty factor in fulfilling the prophecies which point so unmistakably to that near-by day when Jesus will return.

Government Closing Saloons

RAYMOND B. FOSDICK, chairman of the War Department Commission on Training Camp Activities, is authority for the statement that "the impairment of the



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AMERICAN TROOPS READY FOR GAS ATTACK

The national army men pictured here are going through their gas mask drill at Camp Hancock. They are taught how to don their masks quickly at the first warning of attack, and be ready for the enemy advancing behind the protecting screen of gas. They are fully equipped with the gas protectors as they go through the drill that will help them in the trenches.

efficiency of the troops and workers at the Rock Island Arsenal has been a source of rapidly growing concern to the War Department."

In consequence of the evil produced at the Rock Island Arsenal through the liquor business, the recently revised government regulations concerning the sale of liquor to officers and enlisted men has been enforced, and more than half the saloons and wholesale liquor houses of Rock Island, Illinois, have been closed.

The liquor business, in impairing both the morals and the physical strength of the nation, should be regarded as the greatest outlaw of the time. Its pleas for personal liberty should go unheeded. Who would assert, for a moment, that the murderer or the thief should be allowed personal liberty to ply his evil practices? There is no more occasion for allowing the personal liberty of the liquor business. The personal liberty of those who have to suffer because of the drink traffic far outweighs the liberties of those who are interested in it only because of what they can selfishly make out of it.

Back of the Stockyards

JUDGE SAMUEL ALSCHULER, the Federal arbitrator in the Chicago stockyards labor controversy, has gone into the conditions "back of the yards" in a very thorough manner. What he has disclosed of the squalor, the poverty, the degradation, and the suffering is enough to bring a shudder to the most callous. Both fathers and mothers were working in the stockyards for a pittance, and their children were left to shift for themselves, or were herded together in some instances by kind-hearted, philanthropic individuals who were trying to relieve their distresses and save them from the ruin occasioned by their hopeless condition.

Liquor was blamed for its full share of the existing evils, but even that could not relieve the responsibility of the stockyard corporations.

Speaking of the splendid and thoroughgoing work of Judge Alschuler, the *New York World* says: "He cannot adequately plead the cause of the naked, the hungry, the sick, and the ignorant without filing an indictment in the court of humanity against some of the wealthiest and best known of his fellow citizens. On this squalor they thrive. They have managed thus far to nullify or evade Grand Jury presentments; but here is a finding, as shameful as it is true, that in the name of a United States judge can be made to stick."

It is because men of wealth and power have been willing to enrich themselves by the suffering and misery and even the degradation of others, that we have much of the

discontentment and the spirit of revolution in these times. And it was in full view of these conditions that the apostle James presented his awful arraignment of the wealthy in the following graphic language, which, it must be noted, he says applies particularly in the last days.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5:1-7.