

SIGNS OF THE TIMES

FOUNDED 1874

CIRCULATION NOW EXCEEDS 82,000 COPIES WEEKLY



The Flight of TIME

A Survey of World Events by the EDITOR

GOLDEN GATE EXPOSITION
General view of the International Exposition on Treasure Island in San Francisco Bay.



TAINED GLORY

ANY modern international exposition is a maze of wonders. Into its futuristic palaces are crowded all the glory of this golden age. Here science reveals the best it has produced to date. Manufacturers bare their secret processes for the benefit of the public. Electrical experiments are staged that stagger incredulous onlookers. Chemists mix their potions with startling results.

The press of a button captures cosmic rays from the infinities of space. The turn of a switch makes artificial lightning flash. Machinery is set in motion seemingly without human intervention. Mysterious instruments transform light into sound and sound into light. Others record the human voice on wax or metal, and reproduce every word, every intonation, with flawless accuracy.

At a word of command robots rise from their seats, move their limbs, blink their eyes, and address the audience.

Food is cooked by short-wave electricity, without the vessel containing it showing any appreciable rise in temperature.

We pass through a brilliantly lighted room and discover later that our every movement has been seen by others half a block away in a striking television demonstration.

Indeed, on every hand there is evidence of the conquests of modern science as it has harnessed the powers of nature for the service of man.

A trip through the International Exposition on Treasure Island in San Francisco Bay, or its rival in New York, cannot but leave upon the mind an indelible impression of the vast increase of knowledge that has taken place in recent years. The truly marvelous exhibits, set in such attractive surroundings, and enhanced at night by gorgeous illuminations, cry out to every visitor, Behold in

miniature all the glory of man, the climax of human invention, the supreme wonders of the world!

If this were all, we might be tempted to give some credence to the theory of man's evolutionary progress toward final perfection. But it is not all! Indeed, both exhibitions unwittingly provide a complete answer to all such fallacious reasoning.

There is a flaw in the whirling wheels of progress, a taint upon all this glory.

Beside the grandest revelations of human progress are paraded the most

Italian children, shouldering guns, goose-stepping before Mussolini on the occasion of the twentieth anniversary of the founding of Fascism.



wretched exhibitions of human degradation.

Man's highest achievements appear together with the very factors that work his undoing.

It is indeed a striking commentary on the condition of humanity today that two great international expositions such as those now in progress could not be planned with any hope of financial success without abundant pandering to "the lust of the flesh, and the lust of the eyes." Shame on our civilization that the finest works of man, his most glorious triumphs, cannot be exhibited without an endless, sickening parade of salacious side shows!

This unfortunate feature of both exhibitions must be nauseating to every decent-minded man and woman who beholds it; but it is not without its powerful lesson. Here is revealed the cancer that is eating at the vitals of the human heart, the rodent that is gnawing at the foundations of all the best that man has built, the sin that must ultimately bring civilization to destruction.

In this very fact we perceive a deeper meaning in the familiar prophecy of Daniel 12:4. This twentieth-century progress, this phenomenal increase in knowledge of which the prophet speaks, signifies not a beginning but an ending; not the opening of a new era but the closing of an old.

Man's glory is doomed to fade because of its moral weakness and instability. As the apostle Peter said: "All the glory of man [is] as the flower of grass. The grass withereth, and the flower thereof falleth away." 1 Peter 1:24.

But there is a glory that abides. It is untainted, spotless, without trace of imperfection. It is "the glory of the Lord" that "shall endure forever." Psalm 104:31.



ONWARD AND UPWARD

WHEN we were young, the motto of our school was "Onward and Upward," an inspiring thought that has lingered in our memory ever since.

Today we rejoice to see the circulation of the *Signs of the Times* going "onward and upward" too.

During 1938 it increased nearly 10,000 copies weekly over the previous year, and now we are happy to report a further increase this year of almost another 10,000 subscriptions.

When the illustration was made for the cover page of this issue, the circulation had reached the all-time high of 82,000. Since then it has still further increased.

We wish to take this opportunity to thank our many friends all over the country for their splendid help in promoting the interests of the *Signs of the Times* in their churches, homes, and places of business. Only genuine loyalty and enthusiastic co-operation could have made such a result possible. We trust that the same spirit will be maintained until we have swept "onward and up-

OUR COVER PICTURE

This week, by courtesy of the Golden Gate International Exposition, our cover shows one of the beautiful scenes on the exhibition grounds. At night the lighting effects in this section are truly exquisite, and worth going a long way to see.



While two great international expositions are calling attention to the material progress of our marvelous twentieth-century civilization, gunners like these, in every country on earth, are waiting, with fingers on triggers, to destroy it all.

ward" over our long-cherished goal of 100,000 copies weekly.

This extraordinary increase in a frankly religious journal, dealing chiefly with the prophecies and promises of the Bible, is in harmony with the growing interest in spiritual things so manifest all about us today. A soul-starved generation is craving for the bread of life. A world that has lost its way is searching for light in the darkness. God grant that the *Signs* may continue to be a powerful spiritual instrument in His hands to meet this mighty need.



BIBLE SCIENCE DEMONSTRATED

OPINION is bound to differ as to which exhibit is the best in any exposition; but to us the most outstanding feature on Treasure Island is the remarkable demonstration sponsored by the Christian Business Men's Association of San Francisco.

At an expenditure of some \$30,000, a group of Christian business men have made an attempt to interest the public in religion, and to demonstrate scientifically the inspiration of the Bible. And a splendid effort it is.

We confess that we sat enthralled as the lecturer, Mr. Moon, opening the Scriptures before a throng of exhibition sight-seers, turned to Revelation 20:11, 12, and proceeded to prove beyond question how man's every word and deed can be recorded in the books of God and stored up for the day of judgment.

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TOPICAL



"When Job's three friends heard of all this evil that was come upon him, they came; . . . for they had made an appointment together to come to mourn with him and to comfort him."

There **IS** A REMEDY

EVEN though we enjoy the unparalleled advantages of the twentieth century,—opportunities which no earlier age imagined possible,—there are yet unsolved problems which baffle the bravest hearts. Theories, solutions, remedies, have been advocated and experimented with; but thus far no apparent cure has been discovered. An ancient prophet was similarly perplexed when he raised the question: "Is there no balm in Gilead; is there no physician there?" Jeremiah 8:22. When we investigate the Scriptures of truth, however, we find most emphatic testimony indicating that there is a cure for the world's manifold difficulties. Here are a few statements that point the way:

"There shall be no more curse."

"There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto

*Sure Cure for a World
in Trouble—2*

by

FREDERICK C. GILBERT



living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 22:3; 21:27, 4; 7:16, 17.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:3-6.

Do not the above statements indicate that there is a remedy for all the ills that disturb human hearts? Certainly they assure us that the time is coming when there will be no misunderstanding between employer and employee; when there will be no more sickness, disease, decay, tears, or death; when hunger will not be known; when there will be an

abundance to supply every need; when hospitals, clinics, ambulances, undertakers, will not be needed; when there will no longer be war and bloodshed; and when social and economic problems will be forever settled. How, then, will this happy era be inaugurated?

To those disciples who freely abandoned all in order to associate themselves with Him, the Master uttered these words: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:1-3.

The Man of Uz

Here is the solution of all our troubles, and it is well to remember that the coming of the Lord has been the stay and staff of God's children from time immemorial.

Job was a man of wealth, of sterling integrity, and of outstanding influence. Indeed, God said of him:

"There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Job 1:8.

"Signs of the Times," May 16, 1939. Volume 66, No. 20. \$1.50 a year in the United States. Printed and published weekly (50 issues a year) by the Pacific Press Publishing Association at Mountain View, California, U. S. A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

Then, without warning, in a single day this man was bereaved of seven sons and three daughters, his property was stolen or destroyed by fire or by wind-storm, and his servants were assassinated. In one day this wealthy patriarch, who counted his flocks, herds, and camels by the thousands and whose future seemed so bright, was deprived of his wealth, his family, his patrimony. His life's earnings and his beloved children were snatched in a moment from his grasp by the power of a cruel foe. There seemed no reason why such an unexpected but awful calamity should overtake so noble a man, whose life was acceptable to his Maker; yet without murmuring he said: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

His demeanor was calm, his spirit unruffled. He met the calamity in faith and hope. The record states: "In all this Job sinned not." Verse 22.

Nevertheless other serious sorrows awaited him.

Job's health was next attacked. The record says of this experience: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." Job 2:7, 8.

Unfailing Faith Under Affliction

Might not one, under such dire circumstances, be led to exclaim that the trials and difficulties were almost more than he could bear? The one remaining member of his family who should have been his comfort and consolation turned against him, and suggested that he "curse God, and die." Verse 9. What a noble reply Job made to such a retort by his wife! "He said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Verse 10.

The unkindest cut of all yet awaited Job. Having been recognized in the Eastern world as a man of outstanding social influence, Job had many friends. These close acquaintances learned of the dreadful calamity that had befallen him, and they made an appointment to meet their friend and offer him their consolation. When these three Orientals met and saw how his features were disfigured by the disease that had stricken him, "they lifted up their voice, and wept." Why? For they "knew him not." These men "rent everyone his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him

upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." Verses 12, 13.

What a golden opportunity this occasion offered to these purported friends to be real comforters to this sorely troubled heart! But alas! Job was obliged to regard them as "miserable" comforters. Yet amid these most depressing circumstances, we hear Job expressing words of hope, courage, and buoyancy in the following language:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for

myself, and mine eyes shall behold, and not another." Job 19:25-27.

This afflicted man understood that there was a sure cure for his ills and perplexities. He was assured of the effectiveness of God's promise that His Son, the Lord Jesus, would return to this earth at His second advent. He well understood that his Redeemer was alive, and that one day this same Deliverer would come to put an end to these troubles and perplexities. He could well afford to wait on in hope and confidence. He saw the silver lining. He believed that when the Saviour would descend with the myriads of celestial beings, all sorrows and difficulties and disease would be banished.

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The SATISFYING WORD

by BERTHA UNRUH COOLEY

IN THE hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in the very constitution of man by a merciful God, that man may not be satisfied with his present conditions or attainments, whether bad, or good, or better. God desires that the human shall seek the best, and find it to the eternal blessing of his soul."

All the rightful desires and needs of man's being, physical, moral, and spiritual, are fully matched and met only in the provisions made for him by his Creator. If man had always subsisted on the food God provided for his physical sustenance, he would not now be suffering from a thousand ills. If he had always satisfied the desires of his mind and heart in like manner, what countless disappointments he would have been spared!

The urge in man to diverge from the ways of God are implanted in the heart by the great deceiver. "Satan, by wily scheme and craft, has perverted these longings of the human heart. He makes men believe that this desire may be satisfied by pleasure, by wealth, by ease, by fame, by power; but those who have been thus deceived by him (and they number myriads) find all these things pall upon the sense, leaving the soul as barren and unsatisfied as before."

The dissatisfaction that prevails in the hearts of individuals and nations is a tragic testimony to the fact that humanity has gone far astray in its quest for the things that truly satisfy.

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;



Word of the Living God—8

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

The word of God calls to the hearts of men everywhere to find in it that which affords complete satisfaction of their highest desires.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55:1, 2.

Many through the ages have heeded this invitation and have experienced all that they were promised in so doing. "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jeremiah 15:16. "I have esteemed the words of His mouth more than my necessary food." Job 23:12. "O how love I Thy law! it is my meditation all the day." "I rejoice at Thy word, as one that findeth great spoil." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Psalm 119:97, 162, 111; 19:10.

"O how I love God's holy word!
Its truths my life control;
Its messages my breast have stirred,
It satisfies my soul.

"O priceless Book! O precious page!
O message from above!
A guiding hand through every age;
My first, my highest love."

"BEHOLD the MAN"

Christ Mocked and Scourged

Twentieth Article in the Series on the Closing Scenes in the Life of Jesus of Nazareth

by
TAYLOR G. BUNCH

CLAUDIA'S warning strengthened the determination of Pilate to escape the responsibility of condemning an innocent man who might be what He claimed to be—more than a man. The governor knew that he could not set Jesus free without a compromise with the Jews. He must appease their wrath with some form of punishment. "Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!" John 19:1-5.

This was another cowardly attempt on the part of Pilate to save Jesus from the cross and at the same time save his own reputation. He hoped that the awful scourging would satisfy the enemies of Jesus, and excite their pity. This scourging was so terrible that the Jews limited the blows to "forty stripes save one." But Roman law did not restrict the number of lashes. The instrument of torture was a whip with a short handle to which were fastened several cords tipped with pieces of iron, lead, or bone. These rough slugs partially buried themselves in the flesh of the victim with each lash. To make the scourging more effectual, the upper part of the body was made bare of clothing and the prisoner was secured to a pillar or post with his arms around it and his hands tied together on the opposite side. So inhuman and brutal was a Roman scourging that death sometimes resulted from the terrible ordeal.

The lash of the scourge was sometimes applied to different parts of the body, including the face. It is evident from prophecy that Jesus was thus treated: "They shall smite the Judge of Israel with a rod upon the cheek." Micah 5:1. The forecasts of the gospel prophet also indicate that the scourge was applied to the face of Jesus as well as to His back: "I gave My back to the smiters, and My cheeks to them that plucked off the hair:

I hid not My face from shame and spitting." Isaiah 50:6. The results of this treatment are described in Isaiah 52:14: "As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men." "Many were appalled at His fate, kings shuddered at His doom," is the rendering by James Moffatt. When the Roman soldiers had finished their

task and their lust for blood had been fully satiated, Jesus was scarcely recognizable. His countenance was so mutilated that He seemed scarcely human. Those who beheld Him were appalled, and even Pilate shuddered at His doom.

But the soldiers were not through. In mockery to His claim to kingship, they conducted a mock court. A royal purple robe was thrown around the bruised and

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!"



mutilated form of Jesus, and a wreath of cruel thorns, in the semblance of a crown, was placed upon His head. The soldiers then accorded Him mocking obeisance. They slapped Him on the face, plucked off His hair, jerked at His beard, and, as the insult of all insults, they spit in His face. In all human history no person ever suffered such indignities at the hands of men. Through it all Jesus maintained a dignified silence, and conducted Himself with a kingly bearing that astonished even His tormentors. They had never before witnessed such conduct on the part of a prisoner whom they tortured.

It is evident that Jesus received this cruel treatment inside the praetorium or in one of its courts, and not in the presence of the Jews. After the scourging and mockery were over, Pilate "went forth again" to the Jews, and said, "Behold, I bring Him forth to you." John, who was present through the entire proceedings, declares: "Then came Jesus forth, wearing the crown of thorns, and the purple robe," John 19:4, 5. The sight of the mutilated and suffering victim awakened pity even in the hearts of the cruel governor and his hardened soldiers, and Pilate brought Him out to the Jews, hoping that the scene might awaken at least a spark of sympathy in them. "Behold the Man!" This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in his effort, and did not dream that he was calling attention to the greatest figure of history, the Man of the ages.—Robertson, in "Word Pictures in the New Testament."

Pilate's Appeals Fail

"The Cambridge Bible" declares that "Behold the Man!" was said "in pity rather than contempt. Pilate appeals to their humanity; surely the most bitter among them will now be satisfied, or at least the more compassionate will control the rest. No one can think that this Man is dangerous, or needs further punishment. When this appeal fails, Pilate's pity turns to bitterness." The sight of Jesus, with His robe and crown of mockery and His visage and form disfigured by the inhuman treatment He had just received, was enough to awaken pity if a spark of it existed in the Jews. Again Pilate declared Jesus to be innocent, and faultless. He indicated that he had already gone far beyond the law in the cruel treatment accorded the prisoner, with no other motive than to please and satisfy them. He hoped they would be considerate, and demand no further punishment of the One who had four times been declared guiltless. But his appeals

fell on deaf ears, and the only response was a mighty shout demanding death by crucifixion. "When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him." John 19:6.

Religious Charge Revived

Pilate's challenge to the Jews to take the law into their own hands and crucify their own prisoner was met by the Jews with a revival of the religious charge on which they had sentenced Jesus to die. "The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid." Verses 7, 8. The repeated declaration of Pilate that Jesus was innocent of all criminal and political offenses charged against Him caused the Jews, in their desperation, to revive the indictment of blasphemy, which, according to Hebrew law, was a form of treason meriting the

death penalty. This change in the indictment was an acknowledgment that the other charges were false, and that the real issue with them was a religious one.

To quiet his own fears and if possible to obtain a further explanation from Jesus as to His origin and mission, Pilate once again led Jesus back into the praetorium on the pretense of investigating the new charges brought against Him. "[Pilate] went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave Him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin." Verses 9-11.

Jesus remained silent to the question of Pilate as to His origin. Pilate knew that Jesus was from Galilee, and had been reared in Nazareth. But this was not the information he was after. He was

(Continued on page 14)

NEWS FLASHES

*Pointed Paragraphs of
World Interest by*

W. L. EMMERSON



✪ **NEW YORK WORKLESS** Over 400,000 young people between sixteen and twenty-four years of age in New York are workless—namely, half the population in this group.

✪ **BICYCLE CENTENARY** Just one hundred years ago "Daft Pate" MacMillan, as he was called, demonstrated the first pedal bicycle at Courthill in Dumfries County, Scotland. His machine, now in the Science Museum, London, is to be lent to the New York World's Fair this year.

✪ **HAVOC OF ANOTHER WAR** "I believe that no war on a large scale today can be a short one," asserted Lord Halifax in a recent speech. "I believe its legacy would be anarchy in Europe. The civilization that was shaken twenty years ago would be shattered, and the pieces would hardly be worth picking up."

✪ **POPE'S TRIPLE CROWN** The first pope to wear a tiara was Pope Constantine (708-715 A. D.). This, however, had no circlets upon it. The first crown was added four hundred years after, in the twelfth century. The second was added in the reign of Boniface VIII (1294-1303), and the triple crown first appeared in the fourteenth century.

✪ **A SORRY PICTURE** "The Anglican Communion presents a sorry picture," says an Anglo-Catholic Call to Action in the *Church Times*, "on the one hand, of people running round in circles waving their hands and saying, 'What shall we do?' and on the other, of people who have sunk to such a level of self-complacency that they are perfectly content to please everybody. This ends in pleasing no one except the devil."

✪ **PRIMATE APPEALS TO POPE** In the House of Lords, following the dissolution of the Czech State, the Archbishop of Canterbury announced his intention of appealing to the pope to lead all Christian communions in Europe in a concerted effort for peace. "It is obvious," he said, "that His Holiness would be entitled to choose his own times and ways if he were willing to make such a declaration, but I can safely promise all the leaders of the orthodox Anglican and Protestant churches would give simultaneous support."

✪ **LATEST SOVIET AIRCRAFT** According to Marshal Voroshilov, the newest Soviet bombers have a speed of 312.5 miles an hour and a "ceiling" of about 46,000 feet.



ON THE parched plains of certain arid sections of the world black specks are often seen to alight from out the blue sky. They are vultures that tell the solitary traveler that somewhere in the wilderness something is dying.

Since the dawn of the nineteenth century—one ugly omen after another has descended around us, until now the world is black with threatening catastrophes. As we have observed in past weeks, signs in the physical, political, scientific, industrial, social, philosophical, and religious aspects of the world—all tell us this age is rapidly passing away.

However, with the multiplication of the sinister harbingers of death, there has also entered the picture, as it were, a beautiful angel administering aid to an expiring civilization. Since the beginning of the nineteenth century "this gospel of the kingdom," which Jesus determined should "be preached in all the world for a witness unto all nations" before the end comes (Matthew 24:14), has constituted the one influence intended to prepare a sin-sick race for the life beyond this desert of death.

Following this era of "distress among nations, with perplexity," Jesus Himself will appear "in a cloud with power and great glory." Luke 21:25-27. At this time "all the tribes of the earth" shall "mourn, and they shall see the Son of man coming. . . . And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

Dissolution of Present State

On that day when "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," "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." 1 Thessalonians 4:16, 17.

"Hasten on, O day eternal!
Bid the night of sorrow cease;
Usher in love's reign supernal,
Bring the golden dawn of peace."

However, before the inauguration of that more abundant life, there must first be death. The earth itself is to be laid waste. When the heavens depart as a scroll at Christ's advent, "every moun-



tain and island" will be "moved out of their places;" for there will be "a great earthquake, such as was not since men were upon the earth." This planet will once again be "without form, and void." Even "all the birds of the heavens" will flee from it. The "fruitful place" will be "a wilderness, and all the cities" will be "broken down at the presence of the Lord, and by His fierce anger." See Revelation 6:14; 16:18; Jeremiah 4:23-25.

Before Christ's coming mankind must go through "a time of trouble, such as never was since there was a nation." Daniel 12:1. Following this, however, the Lord will appear "the second time without sin unto salvation." Hebrews 9:28. Then "the heavens shall pass away, . . . the earth also and the works that are therein shall be burned up." After that there shall be "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

In preparation for this stupendous consummation of earthly history, a loving Father has ordained the preaching of the "gospel of the kingdom" as a means whereby man shall get ready to meet his God. So the angel which John saw flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6) has a definite ministry to perform. It is a threefold work of repentance and reconciliation.

First we are admonished, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7. Arising in 1844, at a time when the evolutionary apostasy was turning men's minds away from the Creator and away from the approaching day of accounting appointed for all men, the mes-

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and THEN SHALL THE END COME."



Good News

TO A DYING WORLD

*God's Last Message
to Mankind*

by ASHLEY G. EMMER

Sin has marred this world, but the promise has been made by Inspiration: "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly."

sage of Christ's imminent second advent warns the world that the investigative judgment preceding the time of awards has already begun. Therefore we are bidden to worship Him who "in six days . . . made heaven and earth, the sea, and all that in them is, and rested the seventh day." Exodus 20:11.

Come Out of Babylon!

Secondly, the gospel messenger announces: "Babylon is fallen." Verse 8. As a result of drinking the wine of false philosophy, many churches have nothing to offer but "a form of godliness," "denying the power thereof." God invites the faithful in fallen Babylon: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:2-4.

Thirdly, the angel warns, "If any man worship the beast and his image, and receive his mark, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9-11. The most awful warning in all the Bible is reserved for those who persist in worshipping in apostate religious circles, thereby perpetuating the transgression of the Ten Commandments. Since to break one precept of the

Decalogue makes us guilty of all (James 2:10), and the "wages of sin is death" (Romans 6:23), God in His love wishes to arouse men to the importance of quickly making their peace with Him before it is forever too late.

To love Jesus and to accept His pardon involves the keeping of all His commandments. John 14:15. Thus those who "obey not the gospel of our Lord Jesus Christ . . . shall be punished . . . when He shall come to be glorified in His saints." 2 Thessalonians 1:8-10.

Those who do accept the loving visitation of God's threefold message of peace are defined as "they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. Along with the other nine precepts, they keep, too, the Sabbath of the fourth commandment, since "he that saith he abideth in Him ought himself also so to walk, even as He walked." Compare 1 John 2:6 and Luke 4:16. These, having "gotten the victory over the beast, and over his image, and over his mark," will soon "stand on the sea of glass, having the harps of God." Revelation 15:2.

How important, in the face of all the calamities that confront us today, that we should make our peace with God while mercy still lingers! Especially urgent is it since "the gospel of the king-

dom," as heralded by the three angels of Revelation 14, has already been preached in practically "every nation, and kindred, and tongue, and people." From its humble origin less than a century ago, the message of the coming King has so spread abroad that it is now printed, taught, and preached in over 800 languages, with more than half a million people observing the true Sabbath as God's holy day. Soon the work of the angel messenger will be finished, earth's probation will end, and Jesus will come. Revelation 22:11, 12. Now is our opportunity to prepare for that day.

Prepare for the Journey

A certain king once gave a staff to his court fool, charging him to keep it until he met a greater fool than himself, when he was to deliver the rod to the better jester. After some years, the king fell ill. The fool came to see his master on his bed of sickness.

"Whither wilt thou go?" the fool is supposed to have asked.

"On a long journey," replied the king.

"And when wilt thou return? Within a month? a year?"

"Never," sadly replied the dying man.

"And what provision hast thou made for thy trip?" solicited the servant.

"None at all," confessed the king.

"And thou, going away forever, hast made no preparation before thy departure! Here, take my staff, for thou art surely a greater fool than I," rebuked the fool.

Let us, dying sinners, not cap the folly of this legendary king, but, rather, accept God's last warning gospel message to a perishing world, and thus be ready to meet Jesus on the day of His reappearing.

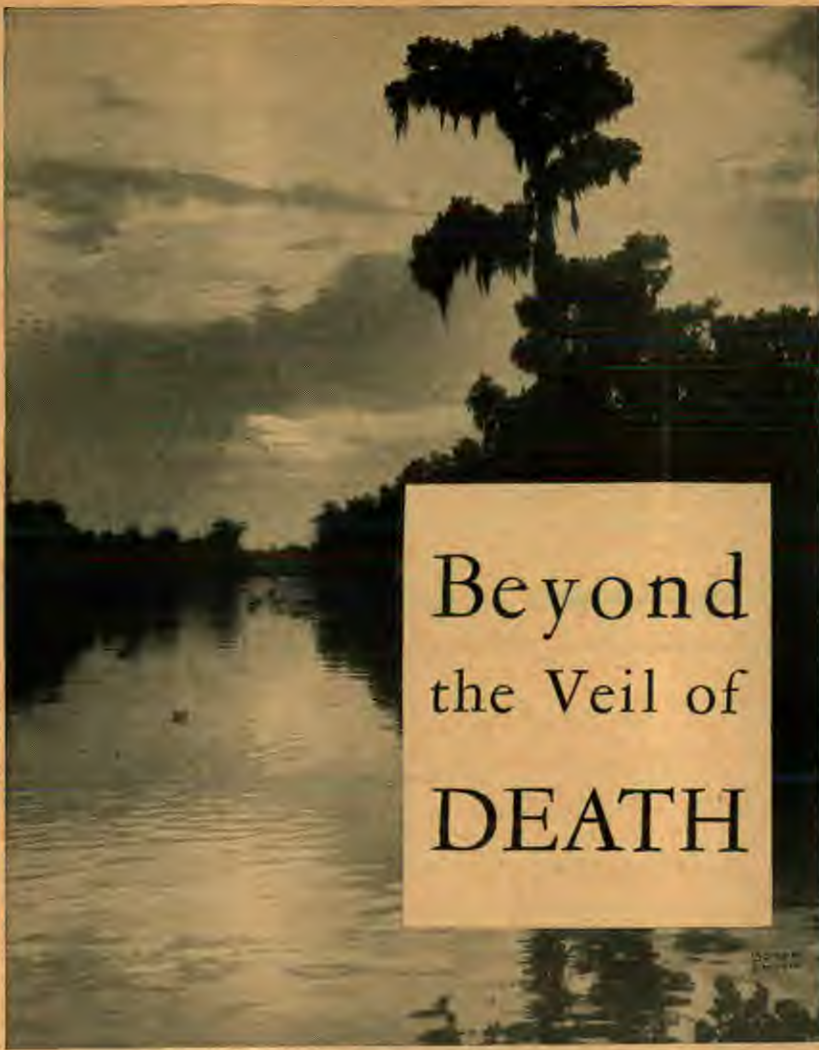
The Flight of Time

(Continued from page 3)

He spoke to a plain piece of copper wire, and though no outward change in its appearance took place,—not even a scratch upon its surface,—yet by the molecular change within, caused by the vibrations of the voice, every word was retained by it and subsequently reproduced.

We must all have wondered sometimes how God can understand our thoughts "afar off," how He can number "the very hairs" of our heads, and hear every "idle word that men shall speak;" but an hour with Mr. Moon and his marvelous devices leaves one without doubt on these points, and certainly very humble before the Lord.

No one who visits the San Francisco Exposition should miss this most illuminating exhibit.



Beyond the Veil of DEATH

IN THE midst of life we are in death." And death presents us with one of our deepest problems. Is it "good-by" or just "au revoir"? I shall never forget the uncontrollable grief of a young mother as her dead baby was borne from the home. She cried out: "I shall not see her sweet wee face again!" What terrible sorrows and separations are brought to us by death! Is it possible to know what lies beyond the veil? The only satisfactory answer is supplied by the Bible, the Scriptures of truth.

The eternal purpose of God toward the exiled souls who are banished to the domains of death is expressed in 2 Samuel 14:14: "We must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." What are the means devised by God, as expressed in this poignant passage? They center in the death and resurrection of God's beloved Son, our Lord Jesus Christ. Jesus declares: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25. Here lies our only hope of a future life—through faith in the Lord Jesus. And it is important to notice that this future life can come to us only by means of the

*What Will Heaven Be Like?
Glories of the Future Life
How We May Win Eternal Joy*

by
J. A. McMILLAN

resurrection. This is the one gateway by means of which the dead shall enter into life. The word of God declares: "The dead in Christ shall rise." 1 Thessalonians 4:16. Our faith in this resurrection of all believers is grounded in our faith in the resurrection of Jesus Christ. "Because I live, ye shall live also." John 14:19. "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

What kind of life shall we live after the resurrection? Will it be an attenuated, ghostly experience—flitting about from cloud to cloud? Some have pictured our heavenly home in such a nebulous manner that for many all desire

for it has failed. Few of us would find delight or satisfaction in a heaven "without form, and void." The patriarch Abraham would not have rejoiced to see such a phantom. No; "he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. Abraham, tiring of being a pilgrim and a wanderer, longed for a permanent home in a "better country." And all God's saints have looked for a heavenly home, where they would be free from all care and every perplexing problem. "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Verse 16.

A Veritable "Heaven Upon Earth"

Our liveliest imagination is altogether inadequate to anticipate the wonders and beauties of the life beyond the veil. Paul wrote, quoting the words of Isaiah, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "But," adds the apostle Paul, "God hath revealed them unto us by His Spirit." 1 Corinthians 2:9, 10.

That which the Spirit of God has revealed of the future home shows that we shall enjoy a "more abundant life." It will gather up within its radius all the dreams and visions of the seers. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The wonder of "the world to come" thrills our hearts with joy, for that future life shall lack nothing that is worth while. On the other hand, every factor and element that makes for sorrow and disappointment will be forever missing. Think of a country where there shall be no famines, no droughts, no unemployment, no poverty, no sickness, no war, no sin, and no death. Why, you say, that would be a veritable "heaven upon earth." Well, that is part of the picture presented by the Spirit of God in the Bible. Is it any wonder that such a vision captivated the hearts of our forefathers? For such a hope, for such a home, for such a God, they suffered, "not accepting deliverance; that they might obtain a better resurrection." Hebrews 11:35. They were willing to invest their all in that future; and the future will be theirs, and ours, if we "follow in their train." "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

One of the devil's favorite lies is that the future life will be a very dull affair. Such a conception suits his purpose, but it is untrue. The life beyond will be a life of joy and endless delight. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sigh-

ing shall flee away." Isaiah 35:10. And no wonder, for "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb [Jesus] which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16, 17. Then we shall exclaim: "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11.

Has your life been burdened by rheumatism? Have your latter days been dogged by high blood pressure? Have you been compelled to exercise a lifelong care because of a weak heart? Has illness of some sort tinged all your joys with sadness? Listen to this message: "The inhabitant shall not say, I am sick: the people that dwell therein [in the new earth] shall be forgiven their iniquity." Isaiah 33:24. No more bodies racked with pain! No more blood streams fired with fever! "Neither shall there be any more pain." Revelation 21:4.

No more bitter bereavements, for "God shall wipe away all tears from their eyes; and there shall be no more death." No prowling thief, no lurking assassin there, for "violence shall no more be heard in thy land, wasting nor destruction within thy borders;" "and My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 60:18; 32:18.

Will There Be Employment?

One of the most prevalent curses of our age is unemployment. Because no work was available, men have been compelled to live on state aid. And in many countries where no state aid is provided, the condition of millions of men and women and children has been extremely wretched. Under such circumstances the promise comes to us with appealing force: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:17-22. Not only will there be physical occupations, but the intellect, unimpaired by sin, and unclouded by selfishness, will ever find new sources of interest and enlightenment. In the words of another, "there, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed,

every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."

So much for "the things" which God has prepared for them that love Him. There we shall enjoy work without weariness, sufficiency without surfeiting. But there is another question about that "land of grace and glory" which needs consideration. Who shall inherit and inhabit "the everlasting habitations"? The Bible is equally explicit about the character of those who shall enter into life eternal.

"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. . . . And they shall come from the east, and from the west, and from the north, and from the south, and

shall sit down in the kingdom of God." Luke 13:28, 29. National prerogatives will not avail. Neither Aryan nor Jewish blood will matter. "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. No personal pretensions can claim admission. "Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity." Luke 13:26, 27. Not dependence on self, but reliance on the Saviour is what counts. The one qualification entitling us to share in that wonderful life is singlehearted loyalty to Jesus Christ.

Jesus Christ has won the right to our love and loyalty. He laid down His life for us. He has purchased our lives and our devotion by His disinterested love and devotion to us. And our attitude to Him is the touchstone of our reception

(Continued on page 14)



Beyond the Sunset

LOUISE BIDWELL BANGS

It was nearing the close of a summer day.

A little maiden had left her play.
Together we watched the western sky,
Its crimson and gold go drifting by.
She turned to me with wondering eyes:
"What is beyond the sunset skies?"

Beyond the sunset are rest and peace,
From troubled life a sweet release.
There's a city with walls I long to see
When its pearly gates shall open for me—

A city with streets of shining gold

In that beautiful land where we'll never grow old.

Beyond the sunset there are no tears,
No throbbing heartbreak through weary years.

There is no sorrow in that fair land.
Love, joy, and peace walk hand in hand.
The darksome shadows flee away,
And lose themselves in the perfect day.

Beyond the sunset there are flowers fair,
Whose celestial fragrance perfumes the air;

Where the lion and lamb together stray,
And a child shall lead them in its play.
Where the voice of praise is never still
In meadow or woodland, plain or hill.

Beyond the sunset, from sin set free,
The redeemed shall stand on the crystal sea,

And strike their beautiful harps of gold,
"Tuned to heavenly music," I am told.
There are palms of victory, mansions fair,

And glittering crowns that the ransomed wear.

Where the rose of Sharon and lilies there

Scatter their fragrance upon the air,
Where the harpers stand on the crystal sea.

And a heavenly mansion is awaiting me,

Where all is joy in that land so fair,
Beyond the sunset—I want to be there!

A VERY striking article has been written by Sir Henry Coward, M. A., Mus. Doc., on the value of hymns and hymn singing in relation to mental and spiritual health. It was written for the Sheffield Congregational Year Book, and reprinted in the *British Temperance Advocate*.

After first noting its well-known physical benefits, especially as regards the organs of respiration, "singing," he says, "is credited with giving brightness of spirit; but it does much more—when associated with the best thoughts and ideals expressed to the fittest words, it uplifts the heart, steadies the nerves, calms the mind, improves the personality."

Sir Henry further claims that singing "is a mental vitamin which energizes the mentality of all who have been under its influence."

To illustrate the power of music to steady the nerves, he relates the following experience:

"During my twelve years' apprenticeship, I worked at Washington Works, Sheffield, in a room containing a large number of benches. My master and I worked at one end, and a local preacher at the other. Between us there was a mixed assortment of men—passionate, grouchy, careless, and steady-going. I have seen men, when things went wrong, throw down their tool or article, and stand glaring at it until they sheepishly took it up again. Jack Dyson, when 'put out' would curse and swear under his breath for hours on end. Some would

Health From Hymns

The Mental Stimulant of Sacred Song

by

H. F. DE'ATH



declaim against their annoyance, and perhaps 'go off' for the day. But none of these vagaries ever affected my master. Why? Because he had acquired the habit of singing hymns, softly, to himself. These acted as a safety valve when trials came along, keeping his mind calm on level keel."

This well-known musical master asserts that hymn singing "is the greatest ally to godliness—next to the Scriptures," and strongly approves the saying, "The less we sing about God, the less we feel about God and the less we know about God!"

"During the summer," he says, "I read through fourteen small volumes of 'Bible Study Exposition,' by honored and revered living authorities, including an archbishop, several bishops, Drs. Garvie, Lofthouse, Norwood, Simpson, Jackson, and others. When I had finished, I said to myself: 'Really, I have not learned anything new, because in my store of hymns I have found every truth and doctrine expounded is epitomized in the

choicest words of our great hymn writers, who have enshrined the whole gamut of Christian experience in exalted and inspired poetry.'"

Those who find it difficult to express themselves in prayer to God may find comfort in Sir Henry's confession that he does most of his "praying through song," and thereby realizes "more fully 'the joy of the Lord.'"

He claims that the divine injunction to "pray without ceasing" "can be more fully met singing hymns—loudly, softly, mentally, or humming—than by any other medium, because for every contingency, experience, and mood of life, there is always a hymn at hand to meet the occasion; and the mind subconsciously flies to the right words at the right moment and responds to the call of praise, thanks, adoration, rejoicing, sorrowing, perplexity, or doubt, and the words give us just that message which will make us 'more than conquerors.'"

This celebrated man of music tells a touching story related to him by the late Arthur Neal, M. P., just before he died:

"When, during the Great War, the Allies were passing through their darkest and most anxious time, there was a

Singing good words to good music "uplifts the heart, steadies the nerves, calms the mind, improves the personality."



meeting of the representatives of all the Allies in Mr. Lloyd George's room; and after several hours of serious discussion and everyone was weary, Lloyd George said, 'We will have a restful change.' He thereupon handed to each delegate a hymn and tune book, and said: 'Neal, go to the piano and accompany us.' They sang hymns for about an hour, the surprising thing being the fervor and enthusiasm of the foreign members, and then, all refreshed and heartened, resumed their discussions in a brighter atmosphere."

Proceeding to sum up the subject, Sir Henry most heartily recommends "that all Christians brush up and learn thoroughly their favorite hymns, especially those which create our awareness of God, the Son, and the Holy Spirit, such as 'Beyond, beyond, the boundless sea,' 'Eternal light,' 'Jesus, the very thought of Thee,' 'Spirit divine, attend our prayers,' not omitting the beatific vision of 'Jerusalem the golden,' 'There is a land of pure delight.' These are a glorious endowment, which puts to flight the grousing about the so-called drudgery of doing our duty in our everyday routine, which, I am happy to say, I have never yet found to be as irksome as our pessimists imagine."

Although we have quoted this great musical expert and enthusiast at length, his closing recommendations are so eminently practical and timely that we cannot but give them in full.

"Finally, I would strongly recommend that you commence the day well by singing parts of two or three hymns while dressing. I sing at least three. They are 'Awake, my soul,' 'O give thanks to Him who made,' 'O Jesus, I have promised,' and 'My Jesus, I love Thee.' These, which take up much less time than you think, brace up the mind, and drive away gloom or depression. You can come down to breakfast smiling in spirit, and you will begin the day by exemplifying the new beatitude:

"'Blessed are they who are pleasant to live with.'"



Jesus said to Nicodemus, "Ye must be born again."

THERE may be two births, the first and the second, the old and the new, the physical and the spiritual. All are born once. Some are born twice. Those who are born only once die twice. And those who are born twice need die but once.

Since Adam no man has entered this old world except by a physical birth. Neither can any man enter the new world without a spiritual birth. The first birth is often attended by great physical pain on the part of the earthly mother. The second birth was made possible only by the great spiritual suffering on the part of our heavenly Father. Had there been no sin, no suffering would have been necessary. And had there been no sin, a new birth would have been unnecessary.

The physical birth is usually accomplished in a brief period of time. And it need not take a long period of time for the spiritual birth. The first man fell in a moment of time. And the last man may be lifted up in a moment of time. Zacchaeus was reborn somewhere be-

The TWO BIRTHS

by
CHARLES G. BELLAH

tween the sycamore limb and the ground. Luke 19:5, 6. The firstborn of Israel were safe the moment the blood of the lamb was sprinkled on the lintels and doorposts. Exodus 12:3-10.

As abnormal children often fail to grow after the first birth, so many formal Christians fail to grow after the second birth. We must become newborn babes on earth, if we expect to be full-grown men in heaven. Growth is natural to the normal child. So also is growth essential to the normal Christian.

In the natural birth we come into the world as babes, and not as grown men and women. In the spiritual birth, grown men and women in Christ enter the spiritual world as babes.

We are all born the first time with evil tendencies within us. But we may be born again with the evil taken out of us, and Christ within. No one is naturally good at the first birth, but he should be essentially good after the second birth. Generation produces a natural life. Regeneration produces a spiritual life. The new birth is not a repairing of the old life, it is a remaking unto a new life.

The old birth means, by and by, an old man, physically. The new birth means, now and ever, a new man, spiritually. The old man is dead, and the new man is alive. The old birth sets a man going in one direction. The new birth sets him going in the opposite direction. The unrenewed man has his face set toward the world. The renewed man has his face set toward heaven.

THAT which constitutes the supreme worth of life is not wealth, nor ease, nor fame, not even happiness, but service. Nothing at last counts but service, and that always counts.—*Alfred W. Martin.*

Never Alone

Alone, yet not alone,
For God is ever near;
His angels guarding thee,
There's nought that you should
fear.
Though storms may rage without,
And darkness cloud the sky;
Lightning flash and thunder roll,
What matters? God is nigh.

Though friends from thee depart,
And lonely hours be thine,
Lift up thine eyes to heaven,
Whence cometh help divine.
Alone, yet not alone,
For God His children keeps;
Through storm, or sunshine, this we
know,
He slumbers not, nor sleeps.
—B. McKinlay.

There Is a Remedy

(Continued from page 5)

So in later years the apostle Paul triumphantly declared, "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 Thesalonians 4:16-18.

What if sorrow and pain and misery were his lot for a time! Such conditions would reach their finality. These woes are not to remain forever.

Happy, thrice happy is that man or that woman who, like Job and Paul, is anchored, in the midst of this perplexed and confused world, to that mighty Saviour who is invested with all power in heaven and in earth. To all such the Lord of glory says: "They shall be Mine, . . . in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17.

Our Lord is the true balm of Gilead. In His hands He holds the remedy for every worn and afflicted soul. With the aged seer on the barren rock of Patmos we may well exclaim: "Even so, come, Lord Jesus." Revelation 22:20.

Beyond the Veil of Death

(Continued from page 11)

or rejection. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10:32. And our love for Him will issue in obedience to His expressed will. "If ye love Me, keep My commandments." John 14:15. By keeping His commandments, we receive the "right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Outside there shall be all those who have refused obedience to the law of God. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Verse 15. See also 1 Co-

rinthians 6:9, 10; Ephesians 5:5, 6. The kingdom of darkness will be the portion of "the children of disobedience."

Jesus implores us to choose "the kingdom of light." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy 30:19, 20. Here Old Testament and New are linked together.

One point remains to be clarified. Where shall the redeemed spend eternity? The Scriptures make it clear that our planet will be man's eternal home. It will be subjected to the cleansing and purifying fires of the last day. From that "lake of fire" will emerge "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Not in a heaven "above the bright blue sky" shall we live. But "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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27. "Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . That your days may be . . . as the days of heaven upon the earth." Deuteronomy 11:18-21.

"Behold the Man!"

(Continued from page 7)

inquiring as to whether or not His claim of Sonship with God was true. Perhaps Jesus remained silent because an explanation could not have been understood by Pilate, and, anyway, His answer would have nothing to do with the merits of the case. Pilate reminded Jesus that his supreme authority over Him demanded the courtesy of an answer, and that it would be to His advantage to honor him

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR . . . ARTHUR S. MAXWELL

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with a reply to his question, otherwise He might be guilty of contempt of court. Jesus then reminded Pilate that his authority was restricted by a higher power, and that all governmental authority was delegated to man from above. He also told him that while he would be held responsible for his share of this travesty on justice, the greatest blame would rest upon the Jews, who delivered Him into his hands and were clamoring for His blood. This has been the judgment of mankind. With their greater light, the Jews must bear the greater guilt. Pilate greatly appreciated the statement of Jesus that the Jews were the principal offenders in the crime being enacted against equity, and he was more determined than ever to release Him. The situation was becoming desperate, for the patience of both Pilate and the mob had reached the breaking point. Something must be done, and done quickly.

Threat of Appeal to Tiberius

"From thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." Verses 12, 13. Pilate was getting disgusted with both himself and the rabble. He had decided to stop arguing, and to enforce his decree. He would no longer be made a fool of by the Jews, and he was on the verge of ordering them dispersed by the praetorian guard. Realizing what was about to happen, the Jews offered their final argument, which contained a threat of an appeal to Caesar.

"The Jews once more shift their tactics, and from the ecclesiastical charge go back to the political, which they now back up by an appeal to Pilate's own political interests. They know their man; it is not a love of justice, but personal feelings which move him to seek to release Jesus; and they will overcome one personal feeling by another still stronger.

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Pilate's unexplained interest in Jesus and supercilious contempt for His accusers must give way before a fear for his own position and possibly even his life. . . . The Jews perhaps scarcely knew how powerful their weapon was. Pilate's patron Sejanus (executed A. D. 31) was losing his hold over Tiberius, even if he had not already fallen. Pilate had already thrice nearly driven the Jews to revolt, and his character therefore would not stand high with an emperor who justly prided himself on the good government of the provinces. Above all, the terrible Lex Majestatis was by this time worked in such a way that prosecution under it was almost certain death."—"The Cambridge Bible."

The threat of the Jews that they would appeal the case to Caesar was not an idle one. They knew that a large delegation to Rome with the complaint that Pilate refused to execute one who claimed to be king, and was thus guilty of treason, would have great weight with suspicious Tiberius. They had appealed to the emperor on two or three previous occasions and got what they demanded, to the embarrassment of Pilate. Pilate knew that such an appeal would cost him his position and probably his life. The threat had the desired effect on the vacillating governor. He began to waver. The struggle had assumed a different aspect. It was no longer between justice and expediency so much as between justice and position, and position was more dear to Pilate than justice. Pilate himself was now virtually on trial for his position, and perhaps for his life. Either he or Jesus must be sacrificed, and he decided that he would save himself at the expense of the One who had five times been declared guiltless. His respite, however, was short-lived, for a complaint of the Jews a little later brought an order from the governor of Syria that Pilate appear before Tiberius and answer the serious charges against him. He was relieved of his office and, according to Eusebius, "wearied with his misfortunes," he committed suicide. The oft-repeated saying of Jesus was thus fulfilled: "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Matthew 10:39.

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet the distance makes no difference! He *is* praying for me.—*McCheyne.*

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