

SIGNS OF THE TIMES



Vol. 67, No. 18

CHRISTIANITY'S CRISIS

See page 4

April 30, 1940

LA TOUR

the flight of TIME



END OF THE WORLD

FOLLOWING a news broadcast on March 31, KYW read the following telegram:

"Your worst fears that world will end are confirmed by astronomers of the Franklin Institute, Philadelphia. Scientists predict that the world will end at 3 P. M., E.S.T., April 1. This is no April Fool statement. Confirmation of this report can be obtained from Wagner Schlesinger, director of the Fels Planetarium, this city."

The telegram was signed by William A. A. Castellini, public relations director of Franklin Institute, which was about to feature a new exhibit, "How the World Will End."

The largest liner ever built in the United States, "America," is now nearing completion at Newport News. She is 723 feet long, 92 feet beam, and accommodates 1,219 passengers and a crew of 639.

INTERNATIONAL

A Survey of World Events

by the EDITOR

Hardly had the announcement been made than the radio station and near-by newspaper offices were inundated with telephone calls from frantic residents. Fearful that the incident might develop into a panic such as that which followed Orson Welles's description of the Martian invasion, KYW quickly went on the air with an explanation to quell the fears of nervous listeners.

It would seem that nothing is so calculated to create alarm in the minds of people today than the suggestion that the world is about to end. Despite all their worldliness and pleasure seeking, multitudes still have a lurking dread that the old Bible teachings about a day

INTERNATIONAL
These racing motor torpedo boats are part of Britain's modernized navy. Capable of great speed, they are armed with torpedoes, depth charges, and multiple antiaircraft guns.

of judgment may be true after all. The fearful happenings of the past few years have made them wonder if, perhaps, the prophets of old were indeed right when they said that wars, famines, pestilences, and earthquakes would presage some supernatural intervention in the affairs of men.

Evidently God is preparing the people for the very message due to mankind at this time. In His own wonderful and mysterious way He is causing their minds to become receptive of the greatest fact ever broadcast to the world.

And that fact is that the world *is* going to end. Not as the astronomers would have us believe. Not as the modern novelists so graphically depict. Not according to the dramatization of Mr. Welles. But as the Bible says it will end.

What does the Bible say?

Turning to the twenty-first chapter of the Gospel of Luke, we read these words from the lips of Christ Himself:

"There shall be signs in the sun, and in the moon, and in the stars; and 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; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

That is how the world will end. It will not gradually become too hot for human habitation, or freeze over in one great glacier, or be struck by some missile from the depths of space, or be invaded by

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fearsome beings from another planet. No. We need have no fears of such an ending. Only Christ will bring the end. Christ "coming in a cloud with power and great glory." Christ coming in all the majesty of heaven, panoplied with the light of perfect purity, crowned King of kings and Lord of lords.

Are we ready for such an end as this?



CLASPING HANDS WITH SPIRITISM

LESS than a hundred years ago the modern phase of spiritism was heralded by an outburst of mysterious rappings. For decades after that the cult was generally held in disrepute; but gradually the public attitude toward it changed, and today it is spoken of as a "new religion," boasting millions of open and secret adherents.

Because it pretends to offer definite proof of survival after death it has attracted not only a multitude of the curious and morbid but many of the greatest scientists of the day, such as Sir Oliver Lodge, Sir Arthur Conan Doyle, and others.

In England there are now 2,000 spiritist societies, with a membership of at least 250,000. Even bishops of the Established Church have become involved in it.

Four years ago, Archbishop Lang of Canterbury decided that something would have to be done about it. He appointed a committee of investigation. Picking his people with care, he appointed eleven men and women, including a psychologist, a lawyer, and an author. After two years' work they reported to the archbishop; but their report was not made public. Copies were restricted to the twenty-four diocesan bishops of the Church of England.

Gradually rumor spread that the report was favorable to spiritism, and a demand for publication became more and more insistent. Spiritist journals announced that the voting was seven to three in favor, and that the majority included no less a personage than the Chairman of the committee, Dr. Francis Underhill, Bishop of Bath and Wells. Dr. Matthews, dean of St. Paul's, was also said to be among the "ayes."

It is understood that some of the findings of this committee were as follows:

"Spiritualism cannot be disregarded. It fills gaps in our knowledge. It demonstrates that communication with the dead has been effected."

"After making every allowance for alternative explanations and theories, there remains a residuum which can only be explained on the grounds of discarnate intervention."

OUR COVER PICTURE

This week our cover shows one of the powerful new planes of the Dutch Air Lines. Every country today is building larger, swifter, and more powerful planes as knowledge increases and men fly "to and fro," Daniel 12:4.

"We have been unable to prove the existence of spiritualism's physical phenomena, for we have had no evidence of materialization, the direct voice, or apparitions."

For ourselves, we remain unimpressed with this latest supposed evidence of the possibility of "communication with the dead." Anchored to the teachings of the Bible, we are convinced that no such possibility exists. "The dead know not anything." Ecclesiastes 9:5. The dead remain in absolute unconsciousness until the resurrection at the second coming of Christ. Then "the dead in Christ shall rise." 1 Thessalonians 4:16. And not till then.

Settled immovably on this point, we conclude that any supposed communications purporting to come from the dead are fraudulent, and emanate either

from the deliberate deception of mediums or from the evil spirits that the Bible tells us abound in this world. Ephesians 6:12.

This tendency on the part of prominent church leaders to turn toward spiritism today is not without special significance. It is indeed, we believe, one of the most important signs of our time.

Wrote the apostle Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

Frequently in the past we have quoted that very remarkable forecast made more than fifty years ago by one of the pioneer leaders of the movement that sponsors this journal. We quote it again in this connection that its accuracy may be the more appreciated:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, . . . then we may know that the time has come for the marvelous working of Satan, and that the end is near."

In a threefold union of apostasy these hands are being clasped today.

War in Europe has led all nations to take special precautions for their safety, as witness this sentry on duty near the military reservation in the Canal Zone, Panama. Incidentally mosquito head-nets are more useful than gasmasks in this locality.



CHRISTIANITY'S

CRISIS

*Threatened Downfall of the Church
Perils Without and Within*

by LOUIS H. CHRISTIAN

WHILE waiting at the railway station at Havre, Montana, recently, I came across a leaflet dealing with modern religious conditions. This write-up is published by the Lutheran Church, and those parts which set forth the moral declension of our day are certainly worthy of a large circulation. In this tract the ax is laid at the root of the tree as the author, whose name is not given, sets forth the failure of the present-day preaching, as follows:

"What is the business of the church? There is no business like unto the church's business: none as great, none as important, none as glorious. What is the church's business?"

"The man outside of the church will be puzzled to answer this question on the basis of his observations. Many churches in our day are doing that which is not the church's business; they are engaged in mere social reforms, they are meddling in politics, they are providing all manner of diversion and amusement (even of an objectionable nature), they are in the money-making business with fairs and bazaars, and even do not stop short at lotteries. And what about the preaching? Many pulpits have been turned into lecture platforms, from which so-called preachers speak on a large variety of topics, many of which have nothing at all to do with the spiritual and eternal welfare of man.

"Doctrinal preaching has gone out of fashion. Bible texts are used as mere pretexts, the old gospel of salvation has been made to give place 'unto another gospel: which is not another.' Denominational lines are being wiped out without the doctrinal differences having been settled. So-called Christians fraternize even with

A church in northern Finland after being struck by a Russian bomb. Greater tragedy is it, however, when, by conformity to the world, a church destroys herself.



other unbelievers. A 'go-as-you-please Christianity' is in greater favor with many than a Christian life in accordance with Bible teachings. Many of the churches of our day have become materialistic; they are neglecting the higher thing of the soul and of eternity.

"In the meantime the world about us is lying in wickedness. A large number of the people in this our so-called Christian country are outside the churches. Vice and crime, sin of every description and in its grossest form, are sweeping down, like unto a deluge, upon our land; drunkenness, theft, robbery, graft, immorality, divorce, murder, and the like. Our law courts are kept busy; our jails and penitentiaries are filled. The people are money-mad and pleasure-mad. Reverence is fast losing a place in American life, especially among the young. . . . Labor troubles are on the increase. Political intrigue is undermining good government. Our nation, richly blessed by God in natural resources, is wasteful to the extreme. Everywhere we find symptoms of a decaying people, physically and morally.

"Is the church of our day meeting these conditions? Generally speaking it is not.

"Small wonder, in view of conditions, that this question has of late often been asked. This question, though, is not equivalent to the question, Has the preaching of the gospel lost its power? The gospel has even today not lost its power; but the pulpit which has failed

to preach this gospel has lost its power."

How true to actual conditions the above words are! According to the record, Jesus wept but twice in public—once at the grave of Lazarus, in sympathy with the mourners, and at another time as He viewed Jerusalem before His glorious entrance. All true believers in all churches belong together and love one another. They deplore the present state of religion as the saddest fact of modern life. But the truth is, we regret to say, that the chief cause of the reign of violence and lawlessness on earth now is that many so-called Christian churches fail to proclaim the full gospel message. We would not condemn, but we would urge upon all ministers the importance of declaring the full counsel of God.

The religious situation today is a call to earnest study and decided action. It is not only not right for a preacher to fail to preach the Bible; it is not right for believers to belong to or to support a church in which the true gospel is not set forth. Unless a great revival comes, the outlook for the religious world is sad indeed. A church that fails to give the message of God must, as did Rome and some Protestant churches after the Reformation, either seek help from the state or cease to exist.

We have come to a crisis of the church. The enemies of Christ are mighty, and attack on every hand; and the very weakness of the church exposes it to great

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The Reward of PURITY

by LEONORA LACEY WARRINER

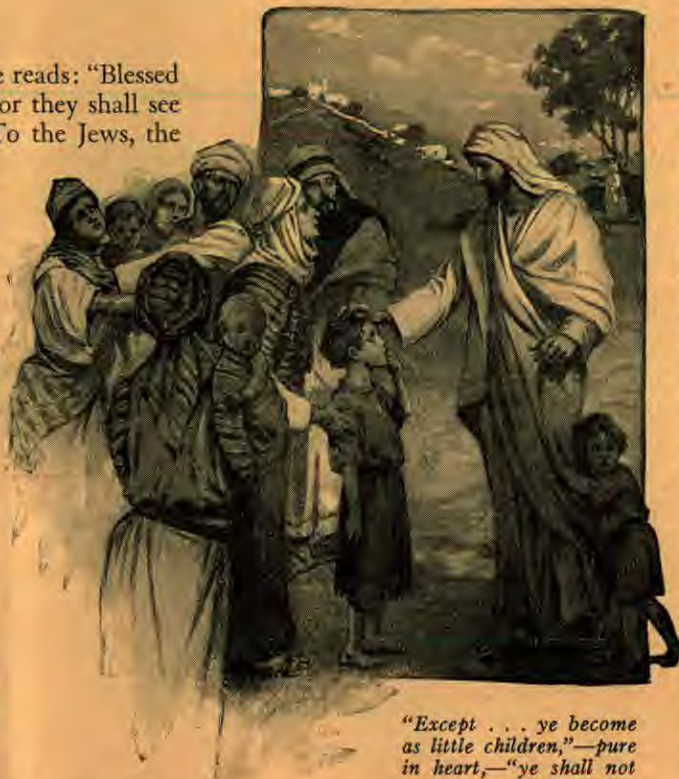
THE sixth Beatitude reads: "Blessed are the pure in heart: for they shall see God." Matthew 5:8. To the Jews, the word "purity" had become inextricably associated with the ecclesiastical laws for purification taught by the scribes and Pharisees. So meticulous were these laws that the Jewish people were weighted down with exacting regulations concerning ceremonial purity, and had almost lost sight of that purity of heart without which no man shall see God.

Christ's scathing rebuke, uttered later to their religious rulers, was true in too many instances of the mass of the people: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matthew 23:25-27.

In His discourse on the mountainside, the Master had shown a progressive course in spiritual life. Those who were poor in spirit, mourning for sin, and in meekness were hungering and thirsting for righteousness, were in the position where they would seek for true purity of heart. They would gladly respond to the invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I will turn My hand upon thee, and purely ["according to pureness," margin] purge away thy dross." Isaiah 1:18, 25.

Of God it is said: He is "of purer eyes than to behold evil." Habakkuk 1:13.

F. B. Meyer tells a simple story illustrating the thought of true purity. An old laundress had hung out on the line a basket of newly washed clothes. They looked spotless and clean as they swung to and fro in a gentle wind. While she



"Except . . . ye become as little children,"—pure in heart,—"ye shall not enter into the kingdom of heaven."

was busy with her task, a sudden snow-storm came up. Softly and silently the great flakes drifted down, covering the brown earth beneath the clothesline with a garment of dazzling white. And now the clothes, which a few minutes earlier had looked so spotlessly clean, appeared dingy and gray in comparison with the gleaming whiteness of the fallen snow. Mr. Meyer, struck by the contrast, called attention to the fact. "But," said the simple-minded woman, "what can stand, sir, against God's white?" What, indeed, can?

Centuries before Christ's day, a friend of Job's had inquired: "How then can man be justified with God? . . . Behold . . . the stars are not pure in His sight. How much less man?" Job 25:4-6. The psalmist asked: "Wherewithal shall a young man cleanse his way?" and answers the question with the words, "By taking heed thereto according to Thy word." Again he wrote: "Thy word have I hid in mine heart, that I might not sin against Thee." "Thy word is very pure." "The words of the Lord are pure words." Psalms 119:9, 11, 140; 12:6. Christ said to His followers: "Ye are clean through the word which I have spoken unto you." John 15:3.

Perhaps there has never been a time when it has been more difficult for the child of God to preserve true purity of heart and mind than the present, so surrounded is he with the forces of evil. In literature, art, music; through the medium of voice, radio, motion pictures, there is too often a strong trend toward that which is far from conducive to purity and righteousness. By beholding we become changed; and, unless we keep ourselves determinedly free from all debasing and contaminating influences, we shall find ourselves losing ground in the fight to be among those who are truly pure in heart.

Especially is it important today to surround the youth with influences that are clean and wholesome. Much may be accomplished by seeing that they have inspiring books, good music, elevating pictures, and a normal home atmosphere during their impressionable years. Very early in life they should become familiar with the word of God, which is the true source of all wisdom: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17.

To the young man Timothy, Paul wrote: "Keep thyself pure;" and Solomon said: "Even a child is known by his doings, whether his work be pure, and whether it be right." 1 Timothy 5:22; Proverbs 20:11. To those of us who are older falls the responsibility of seeing that no stumbling block is put in the path of the youth that may cause them to stray from the ways of purity and right doing.

If it is true (and it is) that "as he [a man] thinketh in his heart, so is he" (Proverbs 23:7), we should do well to take heed to Paul's admonition written shortly before his martyrdom in a letter to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

We need all the help we can get to protect ourselves from the contamination of sin. Dr. G. B. F. Hallock tells an interesting story of the influence of external things upon one's life:

A Christian mother who was visiting her son at one of America's great colleges, saw in his room many things that grieved her heart. She went into the city, and bought a beautiful copy of Hoffmann's "Christ." Slipping into his room again before she left for home, she hung it on the wall where he could see it from his bed. The months sped by, and once more the mother visited her son. As she sat talking with him in his room, she noticed the absence of many of the things

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The Secret of the Sanctuary

Was There a Divine Purpose Behind the Blood Sacrifices of the Jews?

by CARLYLE B. HAYNES

THOSE who read last week's article will realize that there is no escaping the conclusion that the longest time prophecy in the Bible, the 2300 years of Daniel 8:14, terminated in the year 1844 A. D.—96 years ago.

And the event to take place in that year is stated plainly in these words: "Then shall the sanctuary be cleansed."

With that clearly before us, we proceed to search for the meaning of the sanctuary—and its cleansing.

When the Israelites were delivered from bondage in Egypt and brought into the wilderness on their journey to the Promised Land, they were given divine instruction to build a sanctuary in order that it might serve as the dwelling place on earth of God, who desired to be with them. Exodus 25:8.

This sanctuary was not left to their imagination or to their ingenuity as builders. They were given a blueprint for its erection, and were shown a model they were to follow. Exodus 25:9, 40.

Following this model, or pattern, the tabernacle in the wilderness was built in exact conformity with the model seen by Moses.

A complete and detailed description of this sanctuary is given in chapters 25 to 40 of the book of Exodus.

Condensing this description, we have this:

In the center of the camp of the Israelites a court was erected. In this court the sanctuary was raised.

The court was oblong in shape. It was composed of hangings of linen. It contained but two articles of furniture—the brazen altar and the brazen laver.

The sanctuary proper was constructed with two rooms, or apartments. The first was called the holy place. The second was called the most holy place.

In the holy place there were three articles of furniture—the table of shewbread, the golden candlestick, and the altar of incense.

In the most holy place there was but one article of furniture—the ark of the covenant.

The two apartments were divided by a veil, embroidered in threads of gold with the figures of angels.

The ark in the most holy place contained the two tables of the Ten Commandment law. The ark was covered with the mercy seat. On each end of the mercy seat was the figure of an angel, or cherubim. Between these two angels was a shining, glowing light, called the Shekinah, which manifested the presence of God in the tabernacle.

The services carried forward in this sanctuary were for the purpose of providing a remedy for sin.

Sin was dealt with in this fashion:

Whenever one of the Israelites committed sin, he broke the law which was in the most holy place. "Sin is the transgression of the law." 1 John 3:4.

When this law was violated by sin, it condemned the sinner to die. It demanded his life. It placed him under the

sentence of death. "The wages of sin is death." Romans 6:23. "Without shedding of blood is no remission." Hebrews 9:22.

To escape that death, the sinner brought blood to the gate of the court, and had it sprinkled before the law. But this was not his own blood.

A way was provided by which he could substitute the blood of another for his own blood. This was through the offering of a sacrifice.

The sinner who desired forgiveness brought to the gate of the court a lamb—a lamb without blemish. Upon the head of this lamb he confessed the sin that brought him under the law's condemnation and demanded blood.

This transferred the sin and its guilt from the sinner to the lamb. The lamb now became a substitutionary offering, or sacrifice. Its life was taken,—and its blood was carried by the priest into the holy place and sprinkled before the veil that hid the law of God.

All this was to meet the demands of the law that condemned the sinner to death. In the death of the lamb, the sinner died a substitutionary death. The lamb's death was accepted as the sinner's death. The lamb's blood was accepted as the sinner's blood.

For long centuries this daily service prefigured the substitutionary, expiatory

death of the Lord Jesus. It set forth the vicarious atonement of the Son of God. It was an object lesson, pointing forward to "the Lamb of God, which taketh away the sin of the world." John 1:29.

Thus, through the years, blood was constantly flowing at the gate of the sanctuary. Because of the sins of the people, the service of the sacrifice for sin kept the priests busy day by day, offering blood in atonement for the broken law. In this way the sins of the entire congregation of the people of God accumulated in the sanctuary.

A certain time each year was fixed for cleansing the sanctuary of these accumulated sins. This was known as the Day of Atonement. On this day the high priest officiated, and dealt with all the sins of the people.

A general confession was made by the high priest. This confession of sins, covering all the transgressions of the whole encampment, was made over "the Lord's goat"—a goat chosen by lot on the morning of that Day of Atonement.

Then the life of this goat was taken, and his blood was carried by the high priest into the most holy place directly before the law of God,—the only time during the entire year that anyone was permitted to enter the most holy place,—and there atonement for the sins of all the people was made.

Then the high priest returned to the gate of the court, and there transferred to the scapegoat the sins of the people—the sins which had been atoned for by the death of the Lord's goat. This scapegoat was then led away from the camp to an uninhabited wilderness, and lost.

Christ in the Heavenly Sanctuary

Thus the sins of the people were forever separated from them, and thus the sanctuary was cleansed.

And it all pointed forward to the work of our Lord Jesus Christ in separating sins from His people by His own blessed sacrifice, for the new covenant has a high priest as well as the old. Hebrews 8:1. And the new covenant has a sanctuary as well as the old. Verse 2. And the services carried forward in the earthly sanctuary were all object lessons of the services and work and sacrifice for sin that Christ carries forward in the heavenly sanctuary. Hebrews 9:1-12.

So when Jesus Christ had made one offering for sin, when He shed His own blood on Calvary, He prepared to make that one offering for sin available for the salvation of all men in His intercessory and mediatory priesthood in the heavenly sanctuary.

When, having made that great offering, He returned to heaven, He entered upon His priestly work in the holy place

of the heavenly sanctuary. Hebrews 9:12.

Since His ascension in the year 31 A. D., He has been ministering in that capacity, doing that work—the work set before us in the object lesson of the earthly sanctuary, and as carried forward during the year by the earthly priests between the annual Days of Atonement.

And during this time, as men have confessed their sins and placed them upon Him, the divinely provided "Lamb of God," these confessed sins have been accumulating in the sanctuary "which the Lord pitched, and not man," in heaven above. Hebrews 8:2.

But the time must come when these sins will be finally dealt with, to blot them out and to return their guilt upon the one who caused them to be committed. Christ died for them, made atonement for them, and now they must be returned to their originator.

Christ saved His people from their punishment, and died in their stead; but

Flashlines

by W. L. EMMERSON

PAPAL NEWS- PAPER'S BOOM During the first month of the war the circulation of the Vatican newspaper, *Osservatore Romano*, rose from 15,000 to nearly 200,000 copies an issue. It has since receded to 100,000; but this is still seven times the prewar circulation.

CHINESE EDUCATIONAL PROGRESS Indicative of the progress of mass education in China, Tillman Durdin states in the *New York Times* that illiteracy was reduced by one half between 1935 and 1938 in Kwangsi Province.

TWENTY-FIVE MILLION! Not long ago, the 25,000,000th motorcar rolled off the assembly line of the General Motors Corporation of Detroit and Flint.

A SPIRITUAL DUTY "If it lies within your power, associate yourself with a church which would be a spiritual home to you; do not remain content with the other," say Miss Cable and Miss French in their recent book, "Towards Spiritual Maturity," discussing the question of allegiance to a church in which an individual has lost faith. "Let your mind come free of the cerements of sectarianism, which would bind you to a dead church of one denomination rather than release you to living vital worship with a congregation of another order. Many are for a time obliged to attend services which do not satisfy their spiritual needs; but there comes, to most, the hour of possible release. Seize it courageously, and act fearlessly, remembering the word of Christ: 'Let the dead bury their dead. Follow thou Me.'"

divine justice requires that their instigator shall finally bear the consequences of his wickedness in originating sin.

Every act of righteousness brings its own reward. Every act of wickedness brings its own punishment. A man must meet the consequences of his own acts. What a man sows he shall also reap.

And God, in His eternal scheme of things has so arranged that ultimately what Satan has done will return upon his own head. He will be required to meet the consequences of his own acts.

And the time for this stupendous work of eternal and final justice to begin is fixed in the prophecy of the 2300 years; "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. As we have seen—that is the year 1844.

In 1844, then, great things were to take place in heaven. And in that year great things were to take place on earth.

In heaven, our divine High Priest changed His ministry in the heavenly sanctuary from the holy place to the most holy place, in order to begin the closing work of His long priesthood—the cleansing of the heavenly sanctuary. We read of it in Hebrews 9:22-26.

In that year, 1844, He began a work of investigation, of judgment, of cancellation of sin, of blotting out of transgression, making the ultimate application of His divine sacrifice to the cases of every man who has had dealings with Him.

Involved in this tremendous work is the destiny of souls, the closing of the records of men, the decision of each case in the judgment, the opening of the books, and an irrevocable sentence from which no appeal can ever be made.

Without question, this period, from 1844 to the present, is the most important and the most solemn period in human history.

We must know more about it. We must know what is taking place in the most holy place in heaven. Each one of us has a case there; we must know how it is being handled.

Much more than the cleansing of the heavenly sanctuary is involved in this closing work of the gospel. In connection with it there is also going forward in heaven the work of examining the life and character of every child of God.

And upon earth there is being preached to every nation, kindred, tongue, and people, the closing message of the gospel—a message telling the full truth about this very work of judgment, a message in which is restored every lost and perverted truth that has been hidden by that system of counterfeits, which Satan, during the Dark Ages, substituted for the gospel.

Yes, we must look into this matter more fully. And we will.

A WO

Dire physical distress, with millions "starving, naked, and perhaps homeless" is what the future holds for Europe.



The second coming of Jesus ushers in a time when there shall be no more heartbreaking separations from home and loved ones, such as have come to these Spanish Civil War refugees.

IF human solutions are the only hope for the sinister problems of our generation, then we are doomed to tragedy. Depression years have yielded to days of despair as the world enters another bloody conflict, which can bring only chaos. There must be divine intervention as the lights of civilization flicker out.

Nations fear one another, citizens fear governments, and man fears his fellow men. In contrast with this mental turmoil, the believer in God's word holds to a firm hope. He is no pessimist as he views the grim specters looming over humanity. The Master has said: "Let not your heart be troubled." Is this blind faith? No; for as we continue to read the Bible promise, we find the cause for confidence.

To His disciples Jesus Christ continued: "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.

"But," says one, "those words were spoken nineteen hundred years ago, and Jesus has not come. Where is your hope?" Our answer is: The Christian's faith should be firmer today than at any previous time in world history, for the omens of the Saviour's return are certain.

If the Christian church renounces its faith in the doctrine of the second advent of Jesus Christ, it is casting away the hope of the ages. "I will come again" was the exact promise of the Son of God. When He was taken from the earth and a cloud received Him out of the disciples' sight, two angels affirmed His dictum: "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.

Consider the testimony of the apostles in the New Testament. Paul describes that event in these vivid words: "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." 1 Thessalonians 4:16, 17. Peter, James, Jude, and John add their inspired message concerning the Master's coming.

If we deny the words of Jesus Christ, we cannot be Christians. "If ye continue in My word," said the Man of Nazareth, "then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. Many professed Christians scoff at the reality of the Lord's second coming. They are content to spiritualize the doctrine of the advent. Yet there is no more

WORLD Without CHRIST

vital teaching of the Saviour than that of His promised return.

On the Mount of Olives the Master taught His second coming to the disciples. They earnestly asked, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. To strengthen their faith, Jesus outlined the events that would herald His return. "Now learn a parable of the fig tree," He said; "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors." Verses 32, 33, margin. If we accept the Lord's declaration, we find the second advent a certainty, for His prophecies are fulfilling today.

"Why is it essential to human happiness for Jesus Christ to come again?" asks many a man who desires world perfection through science, culture, and education. When we survey the social, economic, political, and religious trends of our age, we can find the answer.

To save humanity from destruction at its own hands, the Son of God must return in power and glory. The prophetic word declares that in the final act of earth's tragedy "the nations were angry." Revelation 11:18. Christ, in stating the omens of His advent, proclaimed: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom." Matthew 24:6, 7.

With world conflict come the specters of famine, pestilence, and heartbreaking suffering. Dire physical distress, with millions "starving, naked, and perhaps homeless" is what the future holds for Europe, says Adolf A. Berle, Jr., Assistant Secretary of State. He predicts that trade blocked by war will produce greater economic turmoil and social unrest. In this statement he makes a summation: "Practically every population has been led . . . into a blank impasse. . . . You will find great masses of men, without illusions, seeking and struggling for an idea of life which gives them hope; for an organization of peace which lets them work toward that end; and for a freedom of living which permits them to walk in the land of the living without fear."

After war comes famine, collapse of finances, revolution, and pestilence. If,

*Lights of Civilization Flickering Out
Why God Must Intervene*

The Second Advent Essential to Human Happiness

by MERLIN L. NEFF

as leaders declare, the world has not recovered from World War I, how is it possible to endure another complete black-out of moral, spiritual, and material values?

"The Four Horsemen of the Apocalypse have now become nine," said Herbert Hoover before the Overseas Press Club of America. "Imperialism, destroyer of independence. Intolerance, destroyer of minorities. Statism, destroyer of personal liberty. Atheism, destroyer of faith. And Hate, destroyer of the unity of mankind. After them ride War and Death. And finally there sweep Famine and Pestilence."

Love and pity must have mingled in the heart of the Lord as He saw the closing events of this troubled earth. "There shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:7, 8. Wracked by six thousand years of sin and selfishness of its inhabitants, the world waxes old as a garment. Isaiah 51:6. The ancient seer declared: "The transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:20.

The soil grows sterile; natural resources of timber, oil, and water are being exploited so rapidly that we wonder what will be left for our children if this civilization should continue. But Peter describes the transformation that shall occur when the Saviour comes. It will be a day when the heavens being on fire shall be dissolved, and the elements shall melt. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 13.

In the realm of human relations there will be unprecedented disregard of divine and human law before Christ comes. "This know also, that in the last days perilous times shall come," wrote Paul. "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 pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5. Check these conditions with today's headlines, and mark their fulfillment.

In the economic world just prior to the second advent, we may expect to find inequality of wealth, with discontent and despair. "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Timothy 3:1, 2. R. V. James, in the fifth chapter of his epistle, depicts the cry of the poor who have been defrauded by the rich. In the days before Christ's appearing there will be bitter class war.

Religious life will diminish as faith in God ebbs. Jesus, looking to the dark hours before the second advent, said: "The love of many shall wax cold." Matthew 24:12. As He saw faith disappearing from the souls of men, He exclaimed: "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The Saviour must come to redeem the remnant who implicitly trust His words. They can say: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

As the signs of Jesus Christ's return culminate before our eyes, we know man's salvation is near. In war, famine, pestilence, and tragic suffering the finger of sin has written humanity's doom. Only the Master can save! In the dwindling resources of this earth there is a sign that the selfish rule of sinners cannot endure forever. Christ's kingdom must be established! In the love of pleasure, in criminality, lawlessness, and bestiality there is evidence of degenerating lives. The Saviour alone can re-create! In the

(Continued on page 14)

THE FALLEN man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin—the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who takes away the sins of the world.

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ as it is in our day. The patriarchs, the prophets, the martyrs, from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to His death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased.

The Son of God is the center of the great plan of redemption, which covers all dispensations. He is "the Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ is the substance, or body, that casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by faith to His coming, but what had to be grasped by faith by them is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Re-

The PLAN of SALVATION

by MRS. E. G. WHITE

(Reprinted by special request)

deemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

In becoming man's substitute, in bearing the curse that should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honor of His Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's appointed "heir of all things, by whom also He made the worlds." He was the "brightness of His glory, the express image of His person." And He upheld "all things by the word of His power." He possessed divine excellency and greatness. It pleased the Father that in Him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory, which He had with His Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed His divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression that man might escape eternal death.

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon Himself the nature of man, and had come to be man's substitute, to en-



"Christ was treated as we deserve, that we might be treated as He deserves."

gage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for "all have sinned, and come short of the glory of God," and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because He had taken upon Himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as His character was purer and more exalted than is the character of man in his moral and physical defilement. In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point He met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that He might conquer him in our behalf.

The Redeemer of the world clothed His divinity with humanity, that He

might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man; and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For our sakes He became poor, that we through His poverty might be made rich.

He humbled Himself to pass through man's experiences, and He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of His power, there seemed to be no room for Him. He had to flee from one place to another until His lifework was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled Himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honors; He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death, exposed to the tauntings and

revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head." He was numbered with the transgressors, and even His kinsmen according to the flesh disowned Him. He was forced to see the sword pierce the heart of His mother—He beheld her sorrow. He expired amidst derision. But all His sufferings were counted as of small account in consideration of the result He was working out in behalf of man, and for the good of the whole universe. He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

Christianity's Crisis

(Continued from page 4)

danger. In his book, "Five Minutes to Twelve," Dr. A. Keller, so prominent in church federation in Europe, writes:

"An old Church is dying. The end of a Church is a historic Christian experience. Where is the indigenous Christian Church of Northern Africa—the Church of Augustine and Cyprian? Gone! Where is the ancient Church of Asia Minor—the Church of Ephesus and Smyrna and Iconium? It has come to an end. Where is the formerly great Nestorian Church in China? It died."

"A survey of organized Christianity made at Oxford and Edinburgh could easily show us that churches today are not only wiped out by force but are dying

from many diseases. This is a sad sight of spiritual death, a ghastly field strewn with the bones of human ambition, egoism, nationalism, individualism, human idealism, and secularism, which in the very midst of present-day Christianity tries to create 'churches' but acquires only numerous sociological groups, schisms, and sects, because the Holy Spirit has been the sole 'Church-builder' since Pentecost."

"It is five minutes to twelve even in the religious situation of the present world. And the future battle will not be one between the Protestant denominations or between Protestantism and Catholicism, but between Christendom and paganism, between Christ and Antichrist. And Europe will be the battlefield."—Pages 96, 99, 118.

Last April I visited Siberia and Russia on my way from Japan to Germany. I traveled more than 4,500 miles without seeing a single church. In Moscow, now a great modern city, I went to the old German Lutheran church—a landmark of Protestantism for two hundred years. I found it changed into a cinema—a cheap, immoral one at that. As I meditated on the destruction of the churches in Russia, I remembered these words: "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Revelation 18:21.

Are God's children ready for the coming spiritual battle of the ages? We are safe only as we hold to the Bible. The watchword of God's true children in this time should be not the words of men, but "the commandments of God, and the faith of Jesus."



BE STRONG

Be strong to bear, O heart of mine,
Faint not when sorrows come.
The sum of all these ills of earth
Prepares thee for thy home.
So many burdened ones there are
Close toiling by thy side;
Assist, encourage, comfort, them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone,
But find, in blessing other lives,
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof,
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all the mixed and various creeds
By priests and sages given.

For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear—
God doeth all things best.
Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Rich, radiant days abide.

—Selected.



Emblems borne by priests and votaries in an Egyptian procession, honoring the god Osiris.

The Master Counterfeiter—11

CHURCH or BABYLON?

by MURL VANCE

A description of ancient heathen worship indistinguishable from that carried on in some Christian churches today

TURNING the calendar back three thousand years, we walk into a massive temple and gaze curiously around. We know that we are not in a temple dedicated to the worship of the true God, for along the walls and at the front are numerous images, which are receiving the adoration and prayers of the worshipers who bow before them. Remembering the second commandment of the Decalogue, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them," etc., we know that this temple must be dedicated to the evil one himself.

At the front of the worship room a tonsured priest, with the shaved pate representing the sun's disk and the fringe of hair around the edge representing the sun's rays, chants in a monotone in a language understood neither by us nor by the worshipers, "abracadabra" being an oft-repeated sound. Upon inquiry, we are told that this and many other meaningless words used in the worship have a

mysterious effect upon the one saying them.

A man guilty of a crime enters, and goes to the confessional in an endeavor to relieve his conscience. He pays the priest the required fee, and is told that he must do penance to purify his soul. The priest looks in his book of rituals, and chooses from the eighty grades of punishment, including water, fire, frost, hunger, thirst, and journeyings, one he considers sufficiently severe to expiate the sin. The penitent worshiper draws back at the punishment meted out to him; but, after being reminded that the priest carries the keys of heaven and hell and that eternal fire is the only alternative of disobedience, he trembles with fear and acquiesces, beginning his long penalty of self-torture.

Another worshiper complains that misfortune has overtaken him, and desires some formula that will protect him. The priest takes from a near-by chest a ring of silver, the metal everywhere sacred to the moon-god, and a ring of gold, which was everywhere sacred to the sun-god. Then he begins his incantation prayer

(recorded in Sayce, from a Babylonian temple text): "In the right hand . . . may the Sun-god be carried. In his left hand may the Moon-god be carried."

Then the priest continues to place the jewelry at the points of the body where it was believed the evil spirits might attack, in the nose, on the ears, on the fingers, around the neck, around the wrists and ankles. Continuing the incantation, he says: "The weapon that scatters rays of brilliance. . . . The forceful flash, made for the hand to grasp. . . . The great stones that are made beautiful with rejoicing, that are fitted to become the flesh of the gods . . . the porous stone, the turquoise, the crystal . . . the precious stone . . . and gold must be taken, to be set on the pure breast of a man. . . . The holy stones which are full of beauty and rejoicing, that are fitted to be gazed upon, which are the flesh of the gods, very brilliant are they."

Having paid the proper price, the unfortunate man leaves the temple bedecked in his gold and silver and precious stones. Every movement he makes brings a new flash of light from a jewel,

warning any wandering evil spirit that the sun spirit dwells with the man, and that no other spirit dares to enter. We look about us, and see that every worshiper is likewise well protected with amulets, wearing "the flesh of the gods" at all danger points.

Suddenly there is a commotion in the rear of the temple. Two servants of the sun priest drag in a man who is refusing to contribute his share to the upkeep of the vast retinue connected with the temple service. Defiantly he continues to refuse to co-operate, and we hear pronounced upon him the most dreaded of all ancient punishments. He is cursed to high heaven, sentenced to eternal hell, and excommunicated forever from the benefits supposed to be granted by the priestly service. His face blanches, his body trembles, he utters a half cry, then staggers from the temple. His property is seized, all civil protection is withdrawn from him, and he is forced to flee to the wilderness for his life.

We pass on to another room of the temple, where are kept the sacred relics through which most of the temple's miracles are preformed. The relics, we notice, include a tooth, a shinbone, a bit of cloth, a vial of tears, a piece of wood, a black stone, a begging bowl. A constant stream of people passes in and out; many of them claim to have been healed by contact with some particular relic.

Vestal virgins are everywhere; but we soon learn that the word "virgin" means only that they are dedicated to the service of the temple. Immorality is required as a part of the worship of the sun-god, and we turn with loathing from the diseased and degraded creatures who fill the church's lazar house. We note in passing that each vestal virgin has the sacred sun color, red, smeared over each cheek; also that both her fingernails and her toenails are painted with the same color, a public sign that she is dedicated to the service of the sun-god. Twice daily we notice that the faces of the images of the sun-god in the temple are carefully washed and then given a new coating of brilliant rouge, so that they too may properly represent his majesty, the sun.

In another room we see young men in training to be priests. They explain to us the seven degrees of initiation through which they must pass. When they reach the sixth degree, each will receive the title of "Sun" and be so addressed by his associates. When they reach the seventh and highest degree, each will receive the title of "Father," and will be so addressed by everyone he meets; a heavy penalty will be imposed upon anyone who fails to use the title.

The picture here presented is not an imaginary one, nor is it one drawn from recent centuries. These are the actual



Coming Next Week

in addition to the regular features:

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The Plan of Salvation—Part Three	Mrs. E. G. White
Abominations of Babylon	Murl Vance
Nothing to Offer	Ernest Lloyd

scenes one would see in ancient temples dedicated to the worship of Lucifer, the master counterfeiter. The Babylonians, and the Egyptians and the Persians, who inherited their demon worship from Babylon, left exhaustive records of their temple services, records that have been translated by the scholars of the British Museum and elsewhere, and that may now be read by anyone. Yet in spite of the fact that these customs come to us from Babylonian demon worship, and often in spite of expressed commands to the contrary in the Scriptures, how many of these remnants of demonology are found today in the Christian church! Notice how contrary to such practices are the following quotations from the Bible:

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Matthew 6:7. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Corinthians 14:9, 19. The Scriptures, it seems, do not sanction the frequent repetition of meaningless prayers, or speaking in unknown tongues in the church.

"If we confess our sins, He is faithful and just to forgive us

our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "There is one God, and one mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5. These scriptures clearly teach that no penance is necessary for forgiveness, and that no human being can act as a mediator between man and his Creator.

"In like manner also, that women adorn themselves in modest apparel; . . . not with broided hair, or gold, or pearls, or costly array." 1 Timothy 2:9. It seems strange that so many continue to spend enormous sums on utterly useless Babylonian sun charms, especially in the face of scriptural injunctions to the contrary.

"If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew 18:17. "Love your enemies, do

good to them which hate you." Luke 6:27. According to these texts, only the church acting in concert can disfellowship an individual; and, when he is put out of the church, he is not to be cursed and abused and robbed, but worked with and worked for just the same as the missionary works for the salvation of the heathen. As we learned in an earlier chapter, there is no eternal hell-fire to which one can be sent if he chooses disobedience and death instead of obedience and life.

"Every plant, which My heavenly Father hath not planted, shall

The so-called "tooth of Buddha," a relic preserved in a costly shrine in Kandy, Ceylon.



be rooted up." Matthew 15:13. Relics do not become holy of themselves, nor can they be made holy by a human being. The word "relic" does not occur in the Bible; and nowhere does the Bible teach that true miracles come from any source other than faith in God and in His word.

"Thou shalt not commit adultery." Exodus 20:14. Obedience to this command both in and out of the church would prevent an untold amount of human disease and suffering. Celibacy is contrary to human nature, and must ever remain as a contributing cause of immorality among the weak; though, beyond question, there are many celibates who are above reproach in this respect. The confessional, with its demands that each act of sin be confessed to a human being in minutest detail, merely causes the sinner to live over again his sin, both to his detriment and to the detriment of the character of the one hearing the confession. Nor do we see how one can honor his Creator by adopting the outward signs and adornments formerly connected with immorality.

"Call no man your father upon earth: for One is your Father, which is in heaven." Matthew 23:9. It appears from this text that the title "Father," as applied to a spiritual leader, is reserved for God alone, and that anyone who takes it unto himself is breaking, perhaps unconsciously, the injunction of the third commandment of the Decalogue, which forbids the taking of God's name in vain.

Thus we see how the master counterfeiter has brought these products of ancient devil worship into the Christian church, directly contrary to the teachings of the Scriptures. Truly, as the prophet Jeremiah puts it, "the nations have drunken" of Babylon's wine. Jeremiah 51:7. And just as truly, there is a real meaning to the warning of the 45th verse: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

A World Without Christ

(Continued from page 9)

economic world there is unrest and greed. Only the love of God can change men's hearts. Finally, in the church, there is a disappearing faith in God. Only the second advent can usher in righteousness.

"I will come again." No truer promise comes to the twentieth-century disciples of the Galilean. If He has conquered our hearts, we shall be waiting to receive Him. But we shall not be ready for His advent if we love this world more than we love Him. We shall not prepare our hearts to meet Him until we grow tired of the sin, the suffering, the selfishness,

of our age. Then we shall pray the Lord's Prayer in all sincerity, "Thy kingdom come." John echoes that petition in His prayer, "Even so, come, Lord Jesus."

The Reward of Purity

(Continued from page 5)

that had before saddened her. Turning to him, she remarked: "I see you have made some changes in your room since I was last here." Looking up quickly at the pictured face of Christ, her son answered: "Mother, those things wouldn't fit in with Him." No, nothing rude, coarse, or unclean is compatible with the presence of the One who is of too pure eyes to behold iniquity.

David wrote: "With the pure Thou wilt show Thyself pure," and Solomon declares, "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." 2 Samuel 22:27; Proverbs 22:11. What an incentive to true purity of heart if we may become the friends of the heavenly King, and be at last among those of whom it is said: "Thine eyes shall see the King in His beauty"! Isaiah 33:17.

In the first epistle of John we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

It is said that the ermine, whose fur is spotlessly white, has such a horror of any form of defilement that it will allow itself to be captured rather than become contaminated in any way. This fact is taken advantage of by trappers, who scatter filth in the vicinity where ermine are found. In its effort to escape the filth, the ermine will run into a trap that is set in a near-by clean place. If only we who profess to be Christians would strive as hard to keep ourselves free from sin and defilement!

While we should not knowingly put ourselves in a position where we shall be exposed to evil, we are not to shut our-

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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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selves away from contact with the world. Christ said in His prayer recorded in John 17: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. . . . As Thou hast sent Me into the world, even so have I also sent them into the world." Verses 15-18. As the water lily, growing in a slime-covered pond, lifts its petals pure and white to the sun above it, so the Christian is to preserve his life from the contamination of his surroundings, and lift his heart, spotless and undefiled, to the Sun of Righteousness.

In his Encyclopedia of Illustrations, Dr. Hallock tells the story of two theological students who were walking along a street in the Whitechapel district in London. Suddenly one exclaimed: "What a splendid text for a sermon to young men!" pointing to a suit of clothes that was hanging at the side of a window. On it was the sign, "Slightly soiled. Greatly reduced in price."

"That's it exactly," he went on; "we young people get soiled so slightly, just seeing a vulgar show at a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts; just slightly soiled, and then, when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength, are gone. The consecration of youth is gone. We are just part and parcel of the general shopworn stock."

Dr. Hallock goes on to say: "There is great loss in being 'slightly soiled;' but there is great power in chastity. Sir Galahad, who stood as the type of chastity, said: 'My strength is as the strength of ten because my heart is pure.' It is so still. The man whose heart is right has the power and the influence of ten average men, from the fact that his heart is right."

There is power in purity. Shakespeare wrote, "A heart unspotted is not easily daunted." "Virtue is a thousand shields" was the motto of the Earl of Effingham. Christ said: "Blessed are the pure in heart: for they shall see God." The apos-

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the Paul wrote, "Whatsoever things are pure; . . . think on these things."

It is only those who are pure in heart who see God. They see Him in His written word, and learn to know and to love His character; and, by beholding, they become changed into the same image. They see and understand His divine hand in the daily happenings of life; and, in the world to come, they shall see Him face to face, and walk unafraid in His holy presence.

"Weary of earth and laden with my sin,
I look at heaven and long to enter in;
But there no evil thing may find a home.
And yet I hear a voice that bids me,
'Come.'"

"The while I fain would tread the heav'nly way,
Evil is ever with me day by day;
Yet on mine ear the gracious tidings fall,
Repent, confess, thou shalt be loosed from all.

"It is the voice of Jesus that I hear,
His are the hands stretch'd out to draw me near,
And His the blood that can for all atone,
And set me faultless there before the throne.

"Yea, Thou wilt answer for me, righteous Lord;
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life laid down."

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MOST THINGS WORK OUT

RIGHT

by

GENTRY G. LOWRY



ROBERTS



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WE would save ourselves a lot of worry, sleepless nights, and days of anxiety if we could always keep in mind the fact that most things will work out all right if we but let them alone.

A young missionary in India was terribly worried and perplexed concerning certain problems over which he had no control. A senior worker, seeing his perplexity, said to him: "Brother, do not worry over it. Your anxiety over this thing will not help it any. Time solves a great many problems; therefore leave it alone." And how true it is that time does solve many of our difficulties. Fully half the calamities that the average person dreads and fears never come at all. Someway or other before the time for them to materialize, the danger is past, and we see that the giant we feared so much was, after all, only a man of straw, a creature of our troubled imagination.

There are two things about which we should never worry. The first is that which has already happened. No amount of worrying and fretting will ever undo the thing that is done, nor will it effect a remedy. So, leave it alone; forget about it. The second is the thing we fear will happen. Why harass our minds about what may happen? Worrying will not keep it from happening. And perhaps it will not take place at all.

Worry, we are told, wears out more men and women than hard work. And our worrying does not help out one particle. Whatever it is that puzzles us will likely turn out just the same whether we worry about it or not. Why not, then, drop the worry, let the thing work itself out and save ourselves the grind; save our strength and temper for something better and more worth while?

One writer has very fittingly said: "Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. . . . The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today. 'Sufficient unto the day is the evil thereof.'"

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path for their feet."—*The Ministry of Healing*, page 481.

"Because it rains when we wish it wouldn't,
Because men do what they often shouldn't,
Because crops fail, and plans go wrong—
Some of us grumble all day long.
But somehow in spite of the care and doubt,
It seems at the last that things work out. . . .

"So bend to your trouble and meet your care,
For the clouds must break, and the sky grow fair;
Let the rain come down, as it must and will.
But keep on working and hoping still.
For, in spite of the grumblers who stand about,
Somehow, it seems, all things work out."