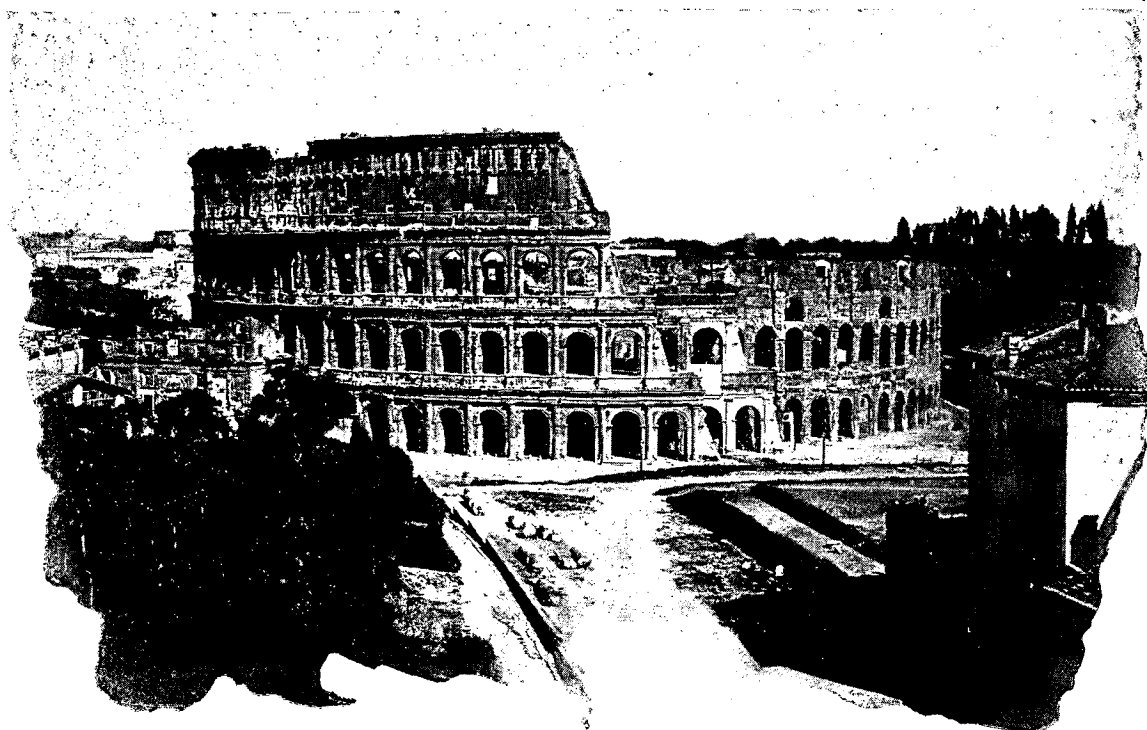


# SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY



In fulfillment of prophecy, Rome conquered the world, crushed it, and trampled it underfoot. But Rome, too, fell; its ruins to-day stand as mute witnesses to a glory departed.

## *The* DREAM of a KING

CARLYLE B.  
HAYNES

LOOKING out over the world to-day, we see it shaken in restless tumult by the fury of contending forces. So it has been for almost six thousand years. Human projects have failed; human hopes have proved phantoms; human promises have turned out to be falsehoods. The political world is seething and tossing like the sea in a storm; and instead of calm, the eye looks out upon clouds which presage more terrible tempests. During past ages of the earth, great nations have arisen, flourished for a more or less brief period, and then have given place to other nations.

As much as men have desired peace and prosperity, their desires have not been realized. All that wisdom, genius, education, civilization, government, and philanthropy have accomplished still leaves the whole head faint and the whole heart sick. Ten thousand panaceas for human relief have been offered, but not one has proved a success.

The questions, Is this ceaseless course of human failure and woe to go on and on and on? Is the sound of war and strife to be perpetuated? Will the discord ever end? Will the earth ever find rest? What is the destiny of the world and the human race? are constantly before mankind. Man can give no answer to these questions; but while the future may be dark to the children of men, it is known to God. He knows the end from the beginning, and He has plainly described in Holy Scripture, especially in the ancient prophecies of the Bible, what the entire course of this world's history will be to the very end of the world.

In the days of Babylon, the first universal empire, God gave its king Nebuchadnezzar, a dream, in which was unfolded the history of more than 2,500 years. The prophecy is recorded in the second chapter of the book of Daniel. The meaning of this dream was disclosed by the Lord to Daniel, a young

Hebrew captive, who was numbered among the king's counselors. In describing the king's dream, Daniel said: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Verses 31-33.

The king considered this remarkable image in his dream, and beheld "till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

Daniel explained the meaning of the dream as follows: "Thou art this head of gold." Verse 38.

That is, Babylon, the great kingdom which ruled over the world at that time, was declared by Daniel, under the inspiration of God, to be represented on this image by the head of gold.

But Babylon was to be overthrown by another kingdom: "After thee shall arise another kingdom inferior to thee." Verse 39.

This prediction was fulfilled years later when Medo-Persia overthrew Babylon on the night of the great feast of Belshazzar. On that night, Daniel, then an old man, was called in to interpret the mysterious handwriting on the wall, and in his interpretation, he said: "Thy kingdom is divided, and given to the Medes and Persians." Daniel 5: 28.

The breast and arms of silver, then, in this great image, represented the empire which succeeded Babylon, the Medo-Persian Empire.

#### ROME IS DESTROYED

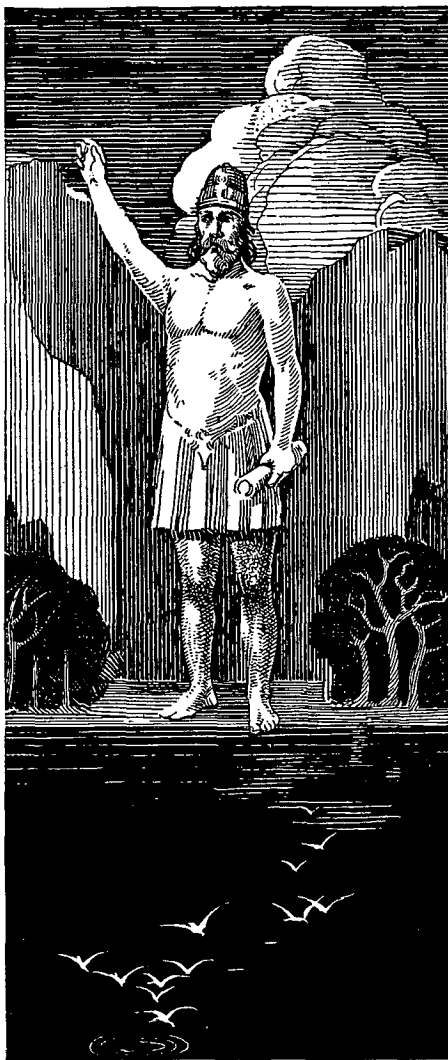
But the course of history was not to stop with Medo-Persia, for there was to arise "another third kingdom of brass, which shall bear rule over all the earth." Daniel 2: 39. This third kingdom represented the nation that overthrew Medo-Persia, which was Greece, under Alexander the Great. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

The kingdom represented by the legs of iron was Rome, which conquered the Grecian Empire. In fulfillment of this prophecy, Rome conquered the

world, crushed it, and trampled it underfoot.

But Rome, too, was to fall: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom [Rome] shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken [or weak]." Verses 41, 42.

According to this prophecy, Rome, instead of being succeeded by another universal empire, as Babylon, Medo-



"Thou, O king, sawest, and behold a great image."

Persia, and Grecia had been, was to be divided into ten parts. Some of these divisions were to be strong, and some were to be weak kingdoms.

In fulfillment of this prophecy, these ten kingdoms came into existence in the territory of the Roman Empire between the years 351 and 476 A. D., as a result of the barbarian invasions of those times. The major part of these kingdoms still exist as the powers of Europe—England, France, Spain,

Portugal, *et cetera*. And it is true, just as the prophecy said it would be, that some of these kingdoms are strong and some are weak.

Now follows the most remarkable part of this prophecy: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Here is a prediction that attempts would be made, after Rome was divided into ten kingdoms, to unite these kingdoms once more into a great empire. These attempts have been made but have not succeeded. The Bible says, "They shall not cleave one to another." These seven words have defeated all the legions of earth's mightiest armies, and stand, even to-day, right across the path of every attempt to unite these nations.

#### PROPHECY DEFEATS NAPOLEON

The eighth century witnessed the attempt of Charlemagne to unite the kingdoms which God had said should never be united. During the sixteenth century, a similar attempt was made by Charles V. During the latter part of the seventeenth and the first part of the eighteenth century, Louis XIV tried to accomplish the consolidation of Europe. In the first part of the nineteenth century, Napoleon Bonaparte brought to bear all his great military genius, all his shrewdness and ingenuity, to accomplish what God had said was not to be accomplished.

The most recent attempt to unite all Europe under one dominion was that of Wilhelm II of Germany, the deposed kaiser. This, like all preceding attempts, failed, because, while these would-be conquerors did not realize it, yet it was true that their legions were fighting not merely against man but against the word of God, and their dreams of a world empire were brought to naught, because the Scriptures "can not be broken."

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

Bringing us down in this prophecy to modern Europe, God declares that "in the days of these kings" the God of heaven is to set up His kingdom.

(Continued on page 10)

# The VITAMINES of Religion

## THE SEVEN ESSENTIALS

ALL things needful to the maintenance of life are comprehensively enumerated by a hygienist authority as, "sunlight, air, water, food, clothing, exercise, and rest." The thoughtful reader will readily perceive that all forms of rational therapy and true remedial agents may be properly classified under one of these seven heads; and that a wise and discriminative use of these essentials is the only sane foundation for health and longevity.

At every turn we are encompassed by mysteries. Just why the normal person has these requirements, just how each factor is assimilated or used in building for brain and brawn,—these are beyond the power of the scientist to fathom. But the heavenly Parent, who so skillfully fashioned man in the beginning, knows that we "have need of all these things," and pledges an abundant supply "according to His riches in glory."

God's gifts to the physical man, the Word emphatically states, are pledges and parables of the spiritual bounties. He so yearns to confer. Man ardently desires and tenaciously clings to the former; while, for the latter, his longings are often nonexistent or but feebly expressed. But the loving Saviour entreats us to reverse the order. "Seek ye first the kingdom of God and His righteousness," runs the appeal, "and all these things shall be added unto you." Matthew 6:33.

For our material well-being, there are obviously seven essentials. Do these have their parallel and complement in the higher life? Consider the evidence.

### SUNLIGHT

Sunlight is the recognized primal element in all light, heat, and power. The once mighty forests, long ago petrified and turned to coal, now yield their stored-up sun energy for the service and comfort of man. Millions of tons of vapor from the ocean, drawn skyward by the same stupendous force, surrender it again through the waterfall and the dynamo. Another manifestation is seen in the miraculous laboratory of vegetation, wherein, with sunlight as a prerequisite, the proteins, starches, sugars, fats, mineral salts, and those wonderful all-important vitamins are developed and treasured.

The heathen philosopher worshiped the sun as a god, and the modern sage

Being the second  
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ROY F.  
COTTRELL

knows infinitely more about the solar orb than did the ancient; yet even he attains not to the great primeval cause. A revelation is required! before the light there was a light maker; and the Book opens with the significant vitamin of truth, "In the beginning God." "God is light," "and God said, Let there be light: and there was light."

Now for the application beautiful: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6. He "was the true Light, which lighteth every man that cometh into the world." John 1:9.

Our greatest intellectuals shine with borrowed light. They may have considered themselves self-luminous; yet, "professing themselves to be wise, they became fools." Romans 1:22. The so-called "inherent spark of divinity," or "inner light," is an *ignis fatuus*, and leads nowhere but into a quagmire. Contrariwise, be it known that every brilliant gem of thought, every flash of the intellect, is from the Light of the world.

To darkened hearts in every land, the voice still speaks, "Let there be light"; in response to which, idol shrines are forsaken and heathen altars decay, drunkards are reformed and opium fiends delivered, while men and women on every part of the globe and in every stratum of society are lifted from the slavery and darkness of sin into the sunshine and delights of true Christianity.

### AIR

In the beginning, God created a pure, abundant atmosphere, so constituted that it is continuously freshened. "And the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. Upon this "breath of life," man is most immediately dependent. He might live for days without other necessities, but for only a fleeting moment without air. In this gift to us,



Just how the body takes the food and water and air and builds strong organs and bones out of them, we can not understand; thus it is also with the spiritual food and blessings that God gives to build up our spiritual and moral natures.

how beautiful and appropriate an illustration of the "abundant grace" of our Lord Jesus Christ!

Man may shut himself within unventilated, gas-poisoned rooms; he may live in a dust, smoke, and germ-laden atmosphere of death; but far more desirable is a home amid natural, untainted surroundings, whose doors and windows are flung open to the Life-giver's sunshine and pure air.

Of yet greater import is the spiritual atmosphere. Perceptibly or imperceptibly, we are inhaling the influence of either the kingdom of pollution or the kingdom of grace. As I imbibe, even so do I impart; I am either poisoning my associates or building them up. How vital, then, that I live above the miasma of this sinful world, that I communicate frequently with the throne of grace, that I breathe freely the atmosphere of the better country, and that I do my full part in making a little heaven for myself and others to go to heaven in.

### WATER AND FOOD

"Eat, O friends; drink, yea, drink abundantly, O beloved." Song of Solomon 5:1. Countless volumes are written these days on the value of pure water and wholesome, natural foods; but altogether too little appreciation is expressed for the bread and water of life. Job's appraisal was correct when he said, "I have esteemed the words of His mouth more than my necessary food." Job 23:12.

The world to-day has an unnatural hunger for intellectual pudding, pastry, and ice cream; it has an abnormal thirst for jazz and the sensational. Some one should make a weighty, impassioned appeal for that common sense which is now becoming so exceedingly uncommon; and the message of Isaiah should be broadcasted throughout the world:

(Continued on page 10)

# THE ANSWER OF THE BOOK

## On Christ's Prophecy of the End of the World

1. *What striking question did the disciples ask Jesus as He sat on the Mount of Olives?*

"What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3.

2. *Before answering their question, what warning did He give?*

"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24: 4, 5.

3. *What were some of the things that were to become general over the earth before His coming?*

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24: 7, 8.

4. *What did Christ say of the moral condition of the world?*

"Because iniquity shall abound, the love of many shall wax cold." "But as the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 12, 37.

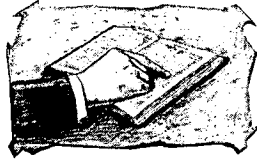
5. *How was it in the days of Noah just before the Flood?*

"The earth also was corrupt before God, and the earth was filled with violence." Genesis 6: 11.

6. *That the wicked world should be without excuse, what witness was to be presented to all the world before the end?*

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

7. *Before wars, famines, pestilences, earthquakes, and "fearful sights and great signs" should become general, what*



arranged by  
L. LAMBERT MOFFITT

*experience was to come to the followers of Christ?*

"Before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake." "And some of you shall they cause to be put to death." Luke 21: 12, 16.

NOTE: This undoubtedly includes the long and bitter persecution which occurred within the prophetic period of 1260 years of papal supremacy, beginning in 538 A. D. and extending to 1798.

8. *What special signs in the heavens were to appear immediately after those days of persecution?*

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matthew 24: 29.

9. *In recording this prophecy, when does Mark say that these signs will begin to appear?*

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13: 24.

NOTE: The days ended in 1798, but the persecution "for the elect's sake" ended nearly a quarter of a century before that. The memorable darkening of the sun and moon occurred May 19, 1780,—just as Jesus had declared, within the 1260 days but after the persecution had

ceased. The great star shower occurred November 13, 1833.

10. *What conditions did Jesus say would develop in the earth?*

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21: 25.

11. *How would this distress of the nations and the turbulence of the elements affect men?*

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

12. *After all these outstanding signs, what is to be the next great event?*

"Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

13. *Does any man know the day and hour of Jesus' coming?*

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36.

14. *May we, however, know when His coming is near?*

"Now learn a parable of the fig tree; 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 it is near, even at the doors." Matthew 24: 32, 33.

15. *What timely admonition is given in view of all these signs that Christ has given as harbingers of His coming?*

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

Next week some of the other prophetic evidences of the coming of Christ and the end of the world will be considered.

# CHRIST—THE LIFE-GIVER

EDWIN K. SLADE

"GOD hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5: 11, 12.

Since the fall of Adam, every possible means has been used by God to teach man that the result of sin is death and that he can have life only in Christ. This scripture states it simply and unmistakably. God gave His Son, who is our life; and salvation can be accomplished for me only through God's gift of life to me.

The death of Christ means more than atoning for my sins. It is true that reconciliation, justification, forgiveness, and the atonement required the death of Christ and that all of this is made possible by the shedding of His blood; but He has done more than this for me—"He gave Himself for me." He gave His life for me and to me. While I am reconciled by His blood, I must be "saved by His life." He saw my lifeless state, and came that I "might have life." He came and lived the life for me, making the gift of righteousness possible,

and died the death for me, making justification and forgiveness possible; at the same time this gift of life to me was made possible. He is not only the life-giver, but He is the giver of His own life. In creation, He gave life to the animate world, but in this act of re-creation He gives His life. This is wherein infinite love is revealed. My having life was contingent upon His death. I had lost my life; He came and, by dying, gave His life to me. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5: 10.



I like to think of this promise: "I am come that they might have life." John 10: 10. Note carefully these words which tell how He came and what He did when He came: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." I John 5: 6. When He shed His blood for me, He paid my debt and suffered for my guilt. But what does it mean to me that He came by water also? What relation does this statement have to these words spoken at the time of His death: "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 20: 34), or to the expression, "I am poured out like water," as recorded in the twenty-second psalm?

I find help in understanding this by lessons drawn from those wonderful experiences of ancient Israel. Much that occurred then was typical. Christ was the same life-giver then that He has been since the crucifixion. The mind of Israel was constantly pointed forward to the life and

(Continued on page 18)

*If you are not prepared to have some pet theories regarding Bible doctrines exploded, you will not want to read this article.*

IN how many things, after all, is the New Testament new? Christ was new, says one. But is that so?—No; for “in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. He Himself says: “Before Abraham was, I am.” John 8:58. The plan of salvation was new, suggests another. Not so; for Christ was “the Lamb slain from the foundation of the world.” Revelation 13:8. Grace was new, volunteers a third. Not so; for it is held out in the Old Testament. See Proverbs 3:34. God gives out as His very name, “Gracious.” (Exodus 34:6.)

Pardon of sins was new. Not so; it is in the Old Testament that God “passeth by the transgression of His people”; He casts “all their sins into the depths of the sea,” and remembers “their sin no more.” Micah 7:18, 19; Jeremiah 31:34. The gospel was new, ventures another. Not so; for the gospel was preached even to Abraham. (Galatians 3:8.) Faith was new, reports another. Not so; go to Hebrews eleven, the Westminster Abbey of the Bible, and read the inscriptions there: “By faith Abel,” “By faith Enoch,” “By faith Noah,” “By faith Abraham,” and so on with all the Old Testament worthies.

#### NOTHING NEW

A new law was made, declares one. No; for Jesus said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy.” Matthew 5:17. And again: “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. But, pursues a persistent one, there are two new commandments; and they are: first, “Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself.” Matthew 22:37-39. But these are not new! Here is the first, over in the Old Testament, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” Deuteronomy 6:5. And here is the second, likewise first given in the Old Testament, “Thou shalt love thy neighbor as thyself.” Leviticus 19:18. But, continues the persistent one, we have a new Sabbath day!

Is it possible? After finding that Christ was in the beginning with God, that the plan of salvation was from the foundation of the world, that grace was manifested of old time, that forgiveness of sin was held out to the ancients, that the gospel was preached to faithful Abraham, that faith was the chief characteristic of the patriarchs,

# NOTHING NEW

*in the  
New Testament*

ORVA LEE ICE



are we to conclude that the one thing that really makes the New Testament new is the bringing in of a new Sabbath day? No, it is not possible! The Old and the New Testament are not antagonistic. It is true that they are represented as gladiators opposing each other. But the figure is wrong. They are warriors, fighting off a common enemy, back to back. It takes them both to make the Bible. As the astronomer with a more powerful lens discovers a “new star,” yet not new but one always there from the beginning, so through the more powerful vision of the New Testament we find “a new commandment,” yet not new “but that which we had from the beginning.” 2 John 5.

#### SUNDAY NOT IN NEW TESTAMENT

Sunday, as the new rest day, is not the new characteristic of the New Testament. Nowhere in the New Testament, or in the Old for that matter, is Sunday, the first day of the week, made, set apart, or commanded by God, Christ, or the disciples as a sacred day of rest. And it is to examine this very fact that this article is written.

There is no new Sabbath brought to view in the New Testament. The day of rest revered and kept by Jesus, our leader and example; the day sanctified by the writers of the New Testament and by the followers of the Lord; is that day mentioned in Luke 23:56, where they “rested the Sabbath day

according to the commandment.” And that Sabbath-day precept, written by God’s own finger and commanded in the Old Testament (Exodus 20:8-11) and kept there, is here recorded as being kept in the New Testament, and is the same seventh-day Sabbath “according to the commandment.”

The New Testament Sabbath is no different from that of the Old Testament. It is, along with God the Father and God the Son, “the same yesterday [in the Old Testament], and to-day [in the New Testament], and forever [in the world to come. Isaiah 66:23.]” Hebrews 13:8.

The Sabbath is no new institution. It was made at creation (Genesis 2:1-3); commanded at Sinai (Exodus 20:8-11); kept by our Lord (Luke 4:16); and will be kept in the new earth (Isaiah 66:22-24). We find it in the Old Testament, in the New Testament, and beyond, in the kingdom restored.

Sunday is not even a new day of worship. Its beginning as a day of worship is long before New Testament times. Away back in the Old Testament the sun’s day is mentioned as a day of worship. Read Ezekiel 8:16, 17. And the significant part of the record is that God condemned men for such worship.

True, there has been a change. The first day has apparently taken the place of the seventh day as a day of worship, but without divine sanction. Sunday and the Sabbath are two distinct days. They are not the same in any sense. Sunday is not the Sabbath either in the New Testament or in the Old. To prove this statement by the Bible, is a very simple task. In Mark 16:1, 2, we read: “When the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.” Two days are mentioned here: the Sabbath and the first day of the week, or Sunday. And what is the record? “When the Sabbath *was past*,” Sunday came. Therefore, they are two different days. According to this New Testament statement, when Sunday comes, the Sabbath has passed and is seven days in the future. And this is as it should be. Rest meets fatigue at the end of the working days. It can not meet it at the beginning.

#### THE RECORD IN LUKE

Again: In Luke 23:33, 46, 54; 24:1, we find the days mentioned as distinct days. We read: “When they were come to the place called Calvary, there they crucified Him.” “And when Jesus had cried with a loud voice, . . . He gave up the ghost.” “And that day was the preparation, and the Sabbath drew on. And the women . . . returned, and prepared spices and ointments; and rested the Sabbath

day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Three days are mentioned here: first, the day on which Jesus was crucified, called here the preparation day, or the day to prepare for the Sabbath, but known to us as Friday (The crucifixion day is observed every year by many congregations as Good Friday.); second, the very next day after Friday, the day of the crucifixion, which to-day is known as Saturday, but is called here "the Sabbath day according to the commandment" (verse 56); and third, "the first day of the week," or Sunday, coming right after the Sabbath day. Here they are, lined right up as they stand to-day: first, Friday, the preparation day; second, the Sabbath "according to the commandment"; and third Sunday, "the first day of the week." Thus in the New Testament, as in the Old, the Sabbath is the seventh day. There was no change. The New Testament introduces no new Sabbath day.

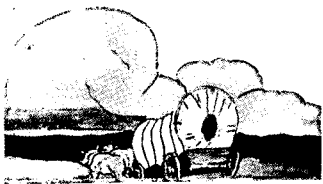
#### WHAT WOULD JESUS DO?

Jesus the Carpenter keeps the Sabbath and works on Sunday. He keeps the same Sabbath in the New Testament that He Himself had made in the Old Testament. He made everything. "Without Him was not anything made that was made." John 1:3. "The Sabbath was made." Mark 2:27. Therefore Jesus made it. And in keeping it, He proves the truth of Paul's statement: "Jesus Christ the same yesterday, and to-day, and forever." He is the Son of the One who said: "I am the Lord, I change not." Malachi 3:6. And being ever the same, if He were on the earth to-day, He would keep the seventh day as the Sabbath.

"Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21. True Christians follow Christ. Whom do you follow?

### THE SURVIVAL OF THE BOOK

THE Bible has survived many theories as to the world and as to itself. It is enough that we should take it as it is—its continuous present being the reconciliation of man to the Creator and Possessor of all souls. It is coordinate with the origin and purpose of the Christian Church. The first words of Genesis are a chant of the dawn—a poem of creation, putting God before all, "in whom all things consist," and leading up to man, as the sphere and subject of His crowning work. Slowly indeed grew the recognition of Him who by man revealed Himself for man. With Abraham begins all that we can call history. The story of Israel is a great motion picture, with so intense a claim because in that little corner of the world the seed was sown that grew toward a consummation to which faith in a faithful Creator turns to find His supreme manifestation.—*Melancthon W. Stryker, D. D., LL. D.*



# THE TROPHIES OF TINY TIM

CHAPTER NINE

MARGARET LOCKE

"UNCLE HANK, how old are you?" "I'll soon be eighty-five, Tim." "Well, I was thinking of what Mr. Goodrich said to us the evening before he went away. You remember he read in Daniel 12, verse 4, where it says that in the time of the end 'knowledge shall be increased.' When you were a little fellow, Uncle Hank, there were no automobiles or street cars or telephones, were there?"

"I should say not!" replied the old man. "Why, Tim, it's wonderful, wonderful, when I think of it! There weren't no sewing machines, reapers, binders, telephones, or typewriters; there weren't no Gatling guns, big warships, phonographs, or electric railways; there weren't no submarine cables, photographs, telegraph, air brakes, or wireless; there wasn't any chloroform or stuff of any kind to kill the pain when the doctors operated on a man; there weren't no movies or—well, there wasn't nothing much when I was a shaver, Tim."

"Wife," said Mr. Morgan, looking up from his reading, "it is strange when you stop to think of it that the world went on for thousands of years with scarcely any improvement, and in the time of the end,—for that is the time when all these things were brought forth,—knowledge is so greatly increased. You know Mr. Goodrich read to us about the remarkable progress along scientific, medical, and religious lines during the last fifty or seventy-five years."

"An' he said if it wasn't for the trains and street cars and automobiles and airships and steam boats, all the books and papers that tell about Jesus' coming, and the men and women that preach about Jesus' coming couldn't go over the whole world in this generation; it would take too long if they had to travel in ox carts," said Tim.

#### "THIS GOSPEL OF THE KINGDOM"

"True, son," replied Mrs. Morgan. "I learned that verse. It says: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' These inventions of vehicles for rapid travel were made for the purpose of sending out the last message; but conceited men do not know it."

"Mother, are you really going to be one of us?" inquired the child, looking wistfully into the eyes of his mother as she sat by his bedside.

"I have promised God, with His help, to prepare my life for the coming of the Saviour, Tim, dear."

"Oh, I'm so happy! but what about Daddy?"

The light hurt Mr. Morgan's eyes, so he hitched his chair around in a more favorable position.

"Daddy believes it all, sonny; but his work—"

Mrs. Morgan arose to answer the knock which had interrupted the conversation.

"Mrs. Morgan?" inquired a pleasant voice at the door. "I am Mrs. Warner. I have heard so much about your patient

little son, and I came to see him." The caller placed some beautiful flowers in Tim's thin hand when Mrs. Morgan led her to the child's bedside, and a smile spread over the boy's countenance as he held them lovingly against his cheek.

"I am very glad to see you, dear. I hope you are comfortable to-day."

"I am not suffering much to-day," was the reply. "Sometimes I suffer a great deal; but I always pray to Jesus, and He helps me to bear it."

"I have heard that you ask Him to help you," said the lady gently. "He is the great Burden-Bearer, isn't He, dear?"

"Yes; do you know all about Him and His coming?" was the unexpected query.

"I do, child; and I believe as you do, that Jesus is coming soon."

"Really? Why, I thought Uncle Hank and I were the only ones here before mother joined us. I didn't know there were any others in D— who believe as we do."

"I was reared by parents who looked for Jesus' coming in our time, but I have been a member of another church for several years. Of late I have studied again the prophecies of God's Word telling about Jesus' return to earth, and now I and a friend of mine, Mrs. Burkins, have decided to live up to the light we have received," said Mrs. Warner earnestly, looking at Mrs. Morgan, whose eyes were full of tears.

"I am so glad—so glad you came to see us," said Tim's mother.

The next Sabbath was a beautiful day and such a happy one for those who gathered in Mrs. Morgan's sitting room at the hour of worship. There were the three women,—Mrs. Warner, Mrs. Burkins, and Mrs. Morgan,—and Uncle Hank and Tiny Tim. No other persons in D— experienced such real happiness as did those few who had gathered to study and sing of Him whose coming will end all sorrow and usher in all joy.

\* \* \*

Twelve months later the little company had grown so large that Mrs. Morgan's sitting room would not accommodate them, so a neat little church was built just a block from the Morgan's home.

One evening the little invalid looked into his mother's eyes, which were sad with a foreboding of coming sorrow, and asked: "Mother, do you think I have done anything at all for Jesus? Will He accept my weak effort?" Tears choked all utterance, and Mrs. Morgan hurriedly left the room.

A week later the little church was filled to overflowing. The air was fragrant with the scent of flowers, and the people sobbed in their grief. Had Tiny Tim done anything for Jesus?—Eleven people arose that day and testified of the love of God as taught them by the little child now cold and silent before them. And when, in the glory of the holy angels, the Saviour of men descends to claim His own, Tiny Tim will greet with rapturous joy those who, as his trophies, he will bring to his Saviour's feet.

THE END

# SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol

## THE SEARCH FOR TRUTH

**M**ANY years ago, a Roman governor, sitting as judge at a famous trial, and perplexed by conflicting evidence, inquired of the defendant, "What is truth?" The judge was Pilate, and the defendant Christ. Many before and since that time have asked, in substance, the same question, because the answer to it would be the answer to a number of queries that trouble the mind of any thinking man or woman.

Who is there that has not been disturbed at times by the questions: Why am I here? What will happen at death? Is there a future life? Is there a final judgment day, when I must give an account of my life? and many others of like import? Unless we are willing to go along in a happy-go-lucky fashion like the beasts of the field, we can not feel content while these problems remain unsolved.

But where can we find the solution to the riddle of life? In religion? There are many—which one? Their teachings contradict one another. How shall we decide which is correct? Shall we ask the philosophers, the intellectual men? But they do not agree among themselves. True, each has an answer to give, but we are left in a dilemma as to which is true.

Must we go through life with these questions unanswered? We can not harmonize this thought with our idea of a just and loving God, who created us and gave us reasoning minds. And the very fact that we are unable to harmonize these two points is the strongest proof that God must have given some revelation that tells us what our hearts long to know. We can come to no other conclusion. Is there, then, such a revelation? There is—the Bible. In it you will find the phrase, "Thus saith the Lord," or its equivalent, used thousands of times. And can the Bible prove this claim?—It can beyond all doubt.

Now, seeing that we have found such a book, what should be our relation to it? Shall we look upon it with a sort of superstitious awe, feeling that, because it has been written by God, it is beyond the understanding of man, and leave it unread? Or shall we, because we fear that the Bible will reprove us, let it remain closed, thinking that thus we can plead ignorance in the day of judgment?

Many who have come to the conclusion that the Bible is from God—and no other conclusion is possible—have ended their investigation at that point. They have failed to realize, or else have stifled the conviction, that since God has given us a book of truth and instruction in things pertaining to life and death and the judgment, there rests a moral responsibility upon us to study it carefully and to order our lives according to its teachings. Nor can we escape the logic of this reasoning by charging that the Bible is a sealed book, that its language can not be understood, or that it was intended only for priests and ministers.

While, indeed, there are certain passages of Scripture that are "hard to be understood" and various prophecies whose meaning does not appear at first glance, this is no more than should be expected of a book that has for its subject the plans of the Infinite

God. Such passages are the very best evidence of the supernatural source of the Bible; for if it contained nothing deep or profound, we might rightly question its claim to divine authorship.

But a remarkable feature of this Book is that it begins in a simple way, with easily understood stories and illustrations, and gradually carries the reader along into deeper truths. This is the principle on which any good textbook is arranged. To the child who complained that he could not immediately understand certain passages in his schoolbook, to which he had turned at random, we would say: Start in at the beginning and read carefully and systematically, finding out the meaning of the different terms as you go along, and you will have little difficulty in understanding those portions which now trouble you. The very same principle holds good in reference to the Bible. Those who have taken up the study of the Bible in this systematic way testify that what was formerly hard to understand is now easy.

Whatever may be the quibbles raised against the reading of the Bible, they are sternly brushed aside by the command of Christ, "Search the Scriptures." John 5:39. And it is with no arbitrary intent that the Saviour gave utterance to that command. If we were suddenly taken to some strange land filled with danger and death, where marauding bands were constantly making raids and where some terrible catastrophe seemed ever near, and we should find a book of instruction on how to protect ourselves from the dangers of that land and how finally to escape to a peaceful country, would we not value that book highly?

Thus with the Bible. Christ calls upon us to read the God-given Bible because He knows that by so doing we shall learn how to lead happier lives, how to prepare for the life beyond this world, and how to escape the delusions the devil constantly presents to bring sorrow and suffering on men.

As you carry out this command of Christ, you will get a new understanding of life. Spiritual things will become very real. God, instead of being far off and impersonal, as you once thought Him to be, will appear as the Creator of the universe, who has a very definite interest in every individual. The course of history will stand revealed, not as the result primarily of man's skill and prowess, but of these held in check by divine decree. The dark problem of sin and sorrow, of why a loving God allows suffering and death, will become plain. The kind of life you should lead, what you should shun, and what you should aspire to, you will find clearly outlined in the Book. And as the climax of all, you will learn, from a careful study of this divine Guidebook, that the end of this world, with the second coming of Christ, is soon to take place; that it will, in fact, take place in this generation. Of this you will have no doubt when you have studied all the signs and prophecies that have been given in the Bible for making certain this great event.

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# An AGE of DOUBT

THE church for a number of centuries has been assailed by enemies from without, enemies of the Paine and Ingersoll type; but to-day her worst enemies are her own ministers, those who profess to be her defenders in saving her from a so-called conservatism. They call themselves Modernists, but perhaps could be more correctly called "skeptics," who are teaching doctrines born of an evil heart of unbelief, who depart from God on account of a perverse and wicked will opposed to God.

This is a day of doubt,—a day when unbelief and skepticism are more than ever spreading themselves over a world bathed in perplexity and distress. They are in the pulpits, in the books, in the thoughts and conversation of our friends everywhere—yes, in the very air we breathe. There is a kind of doubt which is entirely right, and of that sort is the doubt of those who do not believe what they have no reason to believe and what they have no proof of. The mind is endowed with powers of investigation, reflection, reason, that we may carefully examine into evidence and so decide what is true and what is false. Everything true must be capable of proof. God asks of us no blind faith. We should know what we believe and why we believe it. We must not even be content to believe blindly, for blind belief makes bigots that hold fast to their way of thinking, whether wrong or right. Luther and the great Reformation would never have been linked in history but for his earnest determination to know, by independent search, what is truth.

But Christianity is a revelation, a manifestation, of a sort which every candid mind may see and thus believe, not through a blind faith but by sight. This was the supreme proof which the apostolic church presented to a Pharisaical and unbelieving world in the first century and by which the first disciples "went forth conquering, and to conquer." This will be the vindicating claim of triumphant Christians in the church in this twentieth century in the midst of a modernistic and scoffing world, which is combining and consolidating for the overthrow of the gospel work.

## CHRISTIANITY BEING TESTED

Christianity is now being put to the test by the world. There has never been a moment during all the long history of sin when it was not under test; and just to the extent that Christianity is being tested, every professed Chris-

To save the faith of thousands of men and women to-day, must be a confirmation of the proofs of the Word of God in the lives of professing Christians.

LOUIS K. DICKSON

tian is under that test and bears the responsibility of vindicating and proving all the claims of the Bible for Christianity. Christ Himself said: "Wherefore by their fruits ye shall know them." Again we are admonished: "Prove all things; hold fast that which is good." It is largely because of the failure of large numbers of professed Christians to bring out undeniable certainties and actualities in their lives, by the faith which is given to them through the Word of God, that the present controversy has revealed

such a widespread doubting of these things.

The world is looking for realities, and it must be shown those realities. If the church to-day would present a solid front of "pure religion and undefiled before God and the Father" and before the world, she could stop the prattling mouths of the Modernist and every other unbeliever and scoffer who has arisen in these last days, and win thousands of men and women to Christ. The all-important thing is that Christians themselves put Christianity to a severe test in their own lives that they may present the supreme proof of the fundamental truths of salvation and of God's infallible Word.

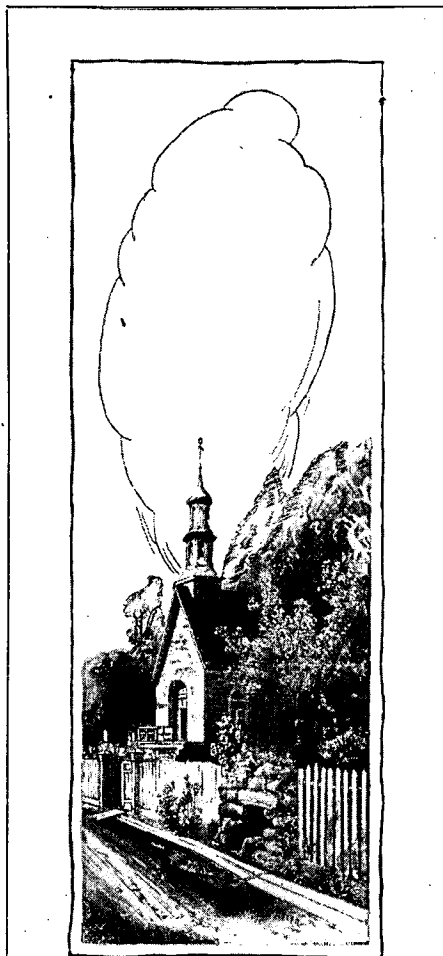
Christianity is not a creed, it is not a philosophy, it is not a religion in the sense in which you speak of religion. Christianity is a life—the life of Jesus Christ, worked out in the lives of men who have been regenerated by the blood He sacrificed for their redemption. Christianity is a life of simple faith in a simple God-revealed plan that works,—always works. It works a wonderful exchange of power for weakness, forgiveness for guilt, knowledge for ignorance, wisdom for foolishness, freedom for slavery, life for death, redemption for perdition, heaven for hell. It is a life dependent upon a power,—God's power,—which, apart from a man, enters into his very being and makes him conscious of an abiding presence.

## PAUL EXPLAINS MEANING

In Galatians 2:20 the whole matter is laid out plainly by the apostle Paul:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

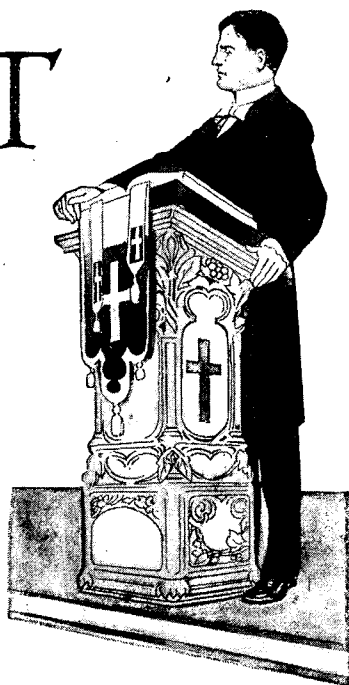
That, according to one commentator, means: "I yield my will, my life, my all, dying to self. Then Christ lives His life, manifests His life, in mine. My personality continues and what it does is to trust, to trust Christ for His living. My personality is engaged in a life of trusting for the 'out-living of the in-living Christ,' according to the translation of the Scofield Reference Bible of that verse."



Formerly the enemies of Christianity were outside the church and went under their true colors as enemies. But to-day all is changed—the worst opponents of the great doctrines of Christianity are to be found in the pulpits, masquerading under the guise of defenders of the faith.



B T



This indwelling Christ causes great and noticeable changes in the life of the one who is abiding in Him and He in him. The proud man becomes humble. Real Christianity never permits the individual to set himself up to become dictatorial, arrogant, or selfish. The real Christian humbly, contritely, acknowledges on all occasions the sovereignty of God, the redemption of Jesus Christ, and the leadership of the Holy Spirit. The real Christian is truly democratic in his attitude toward all other human beings. He does not advocate the "survival of the fittest," but rather "the survival of the unfittest." He recognizes that all men, regardless of color, condition, or circumstances, who have been redeemed by the blood of the Lamb, are his brothers, and that they are all one in Christ Jesus. Such a change can not come to the natural life outside of a power above man.

The indwelling life of Christ in a man's heart changes him from a selfish being to an unselfish being. The unregenerate heart of man yields to the selfishness of his depraved nature because of the excessive conveniences and luxuries at his disposal; but the one in whom Christ abides by faith is willing to divide life's comforts and pleasures in order that those who have none may have the blessings God has created for them. Self-denial, which will be the denial of self in its entirety, will be a controlling factor in his life. He will live for others. He will forget self and will be willing to live, and, if necessary, to die for the propagation, advancement, and defense of the Christian religion. A real test of Christianity, and a proving test, is this spirit of sacrifice, which spirit comes in response to the promise of the Word.

These things are not new; they are as old as truth. In all the history of

the ages, these proofs of the claims of the Bible for Christianity, which it teaches, have been seen and acknowledged by unbelievers as found in the lives of men, who, believing God's Word, have appropriated its promises based upon its certain conditions, and have lived lives changed into a veritable new creation. Of this sort were the patriarchs and prophets of the Old Testament, as described in the eleventh chapter of Hebrews. There we have a hall of fame, as it were, and the names of those found there are men in whose lives, by faith, realities far beyond the comprehension or expectation of the human mind were manifested, and who have vindicated every claim of Christianity by the marvelous transformations of character and creation of fortitude which they displayed.

If the faith of thousands of men and women is to be saved to-day, there must be a confirmation of the proofs of the Word of God in the lives of ministers and laymen who profess to believe these things. The truthfulness of the words of Henry Sloane Coffin, of Union Theological Seminary, is evident:

"Religion is not primarily something useful, but something fruitful. It is not a means of improving mankind alongside of other means, such as education, art, politics, and morality; it is the parent of them all—their fountain of life. We are busy to-day directing the flow of Christian motives into many trenches to irrigate tracts of life which hitherto have been desert. And the church must stand, then, through its ministry, not simply as a mere instructor imparting facts; the pulpit stands for the application of truth to create character. The minister preaches not to make men wise about books or scientific discoveries, but to give them the power and grace of an endless life. The final test in preaching does not, then, lie in the fact imparted, but in the use of any fact to create an ennobled life."

It is in this field where the Christianity of the Bible is supreme, and upon the supreme evidence of a changed life and heart that it stands for its vindication in the world at the present hour. Here is where systems of ethics and philosophy and every other teaching of religion fail, and fail miserably. This can not be explained,

but remains a fact just as electricity or the force of gravity can not be explained, but yet remain facts, and accepted facts by all the world. It is said that psychoanalysis can produce the same results; but let such analysis duplicate the sudden conversion of Saul of Tarsus. This man of great ability and sincerity, who belonged to the sect of Pharisees, was trained in a rabbinical school at Jerusalem, and was zealously persecuting the Christians. After his conversion, as recorded in the ninth chapter of the book of Acts, he became the principal agent in planting the gospel in the cities of the Roman Empire. Of his own experience, he says: "It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen." Galatians 1: 15, 16.

#### CHANGE NOT BY NATURAL CAUSES

We can not account for this miraculous change by mere natural causes. To say that the occurrence which turned Paul from an ardent enemy to a devoted friend of the cause of the gospel was only "a vision," explains nothing. Paul's conversion wrought a most wonderful transformation of character. His whole purpose in life was changed. Along with this revolution of aim and ambition, there is to be found new qualities of character, such as humility, love, patience, and forgiveness; in verity, the spirit of Christ.

It is but a part only, and a small part, of the broad territory of proof of the infallibility of the Word and the supernatural working of Christianity to say that prophecy and miracle confirm the Word; that science and revelation are cowitnesses of the same God; that astronomy hints at His eternity, immensity, infinity; that natural philosophy tells of His omniscience, omnipotence, omnipresence; that physiology suggests His wisdom and goodness; that the beginnings of life, of consciousness, or intelligence, and of conscience are miracles which can not be accounted for without almighty power, and ought to make both atheism and modernism alike impossible. These are all good, but they are not complete until we have stated the overwhelming and mighty truth that the heart of man and the history of man unite to witness to a need and a craving never filled except by Jesus Christ. It



*"Religion is not primarily something useful, but something fruitful. It is not a means of improving mankind alongside of other means, such as education, art, politics, and morality; it is the parent of them all—their fountain of life. We are busy to-day directing the flow of Christian motives into many trenches to irrigate tracts of life which hitherto have been desert. And the church must stand, then, through its ministry, not simply as a mere instructor imparting facts; the pulpit stands for the application of truth to create character."*

is the satisfying of this need and the fact of the regenerated life which are the undeniable evidences of all the claims of the Bible and the religion based upon the atonement of Jesus Christ.

The church must elevate this supreme, vindicating, and saving truth and proof in this hour of uncertainty and doubt. She must, through a revival of true godliness in her midst, present herself to the world and say, as did Peter after his great Pentecostal revival, "Such as I have give I thee." This is undoubtedly God's cherished plan for the finishing of the gospel work in the earth, as the prophet Isaiah discloses in the sixty-second chapter, beginning with the first verse:

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate."

Herein lies the solution of every problem confronting the church in the present controversy. If she will arise and, in the power of an indwelling Christ, let the world see the transformation which was seen in the great apostle to the gentiles, it will be no longer "faithless, but believing."

## THE VITAMINES OF RELIGION

(Continued from page 3)

"Ho, every one 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.

"Every page from the Bible is a leaf from the tree of life," richly endowed with the vitamins of eternal health. For mental and spiritual development, the daily, thoughtful study of the Great Book is without a rival; and multitudes who have found it to be the voice of God to their souls unite with the ancient prophet in testimony: "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.

Our first parents wore garments of light, but sin entered Eden, and robbed them of their apparel. Since that time, artificial clothing has been a necessity. Some of us may wrestle and worry

with the query, "Wherewithal shall we be clothed?" yet how senseless in view of the lustrous promise: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matthew 6:30.

Again: the beautiful garments of piety appear desirable, and we labor to attain them; but vain are the utmost human efforts, for "all our righteousnesses are as filthy rags." Isaiah 64:6. Man's only hope is to renounce himself and all his doings, and give heed to the words of the "True Witness": "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18. Such is the "garment of Christ's righteousness woven in the loom of heaven"—a free gift to all who trust in the spilled blood.

### EXERCISE

"Use and improve, or lose," is an axiom true in three worlds,—the physical, the intellectual, and the spiritual. Even as nature refuses to support an organ in idleness, so our God would have no "silent partners." We are either earnest and enterprising in our business for Christ, or we are unworthy and "bear in vain" the name of the Master.

The three forms of Christian exercise are prayer, Bible study, and soul-winning effort, no one of which may be regarded with indifference. A view of Calvary and the voice of the tempter are alike a call to prayer. The soul's absolute dependence upon spiritual food has already been shown; and when one has actually tasted of the heavenly manna, it is impossible for him to rest until he has rescued others and brought them to the banquet. Actuated by transcendent love, he unites with the world's Redeemer in saying, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4. Recognizing the great debt that has been forgiven, he counts no distance too great, no place too lonely, no work too arduous, and even the supreme sacrifice none too costly. Such labor is not a stern gymnasium drill to develop spiritual fiber; any service for Him is sweet, and goes out to Christ and humanity as naturally as the return flow of the ocean tide.

At night the wise Creator removes the great luminary of the skies in order that life on the globe may be physically rebuilt. For all things animate, there is in some way a law of repose.

Can we conceive of any one so frenzied as to lie in terror during the long, dark hours for fear the sun or moon would not again appear?—Hardly; for are they not in the Father's keeping? Now all things else, as well, are in His care,—my business,

my family affairs, my health, my future, my all. And the Father says: "My child, all things are so arranged in My divine plans that you shall have the best My house affords. You may not understand why losses and crosses come, but they, together with the joys of life, are part and parcel of My better choice for you."

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. "Rest in the Lord, and wait patiently for Him." Psalm 37:7. For health of body, mind, and soul, this is the prescription par excellent.

Herein are set forth anew the *eternal verities* of Christianity, the foundation for which is at once logical, scientific, and divine. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. . . . While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:15-18.

## THE DREAM OF A KING

(Continued from page 2)

There can be no mistake here; just as truly as Medo-Persia followed Babylon, as Grecia followed Medo-Persia, as Rome followed Grecia, and as the modern nations of Europe followed the empire of Rome, just so surely will these present nations be followed in the very near future by the everlasting kingdom of God, the mighty kingdom of peace, which shall extend from one end of the earth to the other.

It should be noticed that this eternal kingdom is not to be established in this world by the conversion of the nations.

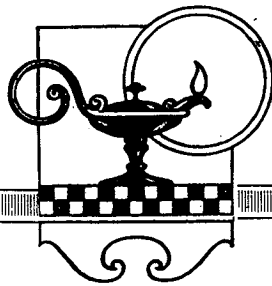
The stone that smote the great image represents God's kingdom, and this ground the image to powder and utterly destroyed it. So God, after sending His gospel of the kingdom into all the world as a witness to every nation, will sweep these nations away in His fury and utterly destroy them, so that not one vestige will remain.

Before the nations are destroyed, in the very near future, God's people will be gathered out of them.

The time of the coming of Christ is near at hand. We may doubt it, dispute it, deny it, now; but at that time we shall be compelled to meet it.

Let me plead with you to seek the Lord while He may be found, before the door of mercy is shut, and while probation still lingers. Believe the message He has sent you, and give Him your heart.

"TRUE greatness is to take the common things of life and walk bravely among them."



## The LAW Established by the GOSPEL

THERE are many whose minds are troubled over the subject of the law and the gospel. They are unable to see the exact relation of one to the other, and more often than not conclude that the law is contrary to the gospel. An examination of this most important problem may perhaps best be introduced by the consideration of several vital questions.

Whose law?—God's law, the law of the eternal self-existent Jehovah.

Whose gospel?—the everlasting gospel of God in Christ Jesus, the Son of God, the manifestation in character of the Eternal to this world.

Both law and gospel are of God.

Are the law and the gospel antagonistic or in harmony?

Does one exclude the other, or is one the complement of the other?

Does one nullify the other, or does one establish the other?

These are vital questions. In the interest of our eternal salvation, we can not afford to ignore them.

The law of which this article treats is thus spoken of: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

### IMPORTANT FACTS PRESENTED

This scripture teaches, among others, these facts:

1. That law is the law of the Christian dispensation; for the epistle of James was written this side of the crucifixion and resurrection of Jesus.

2. It is a royal, or kingly, law, the law of the Ruler of the universe.

3. It is a universal and everlasting law of the universal God, "whose dominion is an everlasting dominion, and His kingdom is from generation to generation." Daniel 4: 34.

4. It is an unchangeable law; for the Author and King is unchangeable. "I, Jehovah, change not." Malachi 3: 6, A. R. V.

5. It is "the royal law according to the scripture." The only "scripture"

Probably no false theory in religion is more commonly held than that the law and the gospel are mutually exclusive terms and that the law has no place in the lives of men in the Christian era. But the falsity of this view is exposed in the following article by

### MILTON C. WILCOX

of James' day was what we call the Old Testament. And the royal law of the Old Testament is the Decalogue, spoken by God amid the thunders of Sinai and engraved with His own finger on tables of enduring rock. (Exodus 20: 1-17; Deuteronomy 5: 22; Exodus 32: 16.)

6. This "royal law" contains the two commandments mentioned by James, "Thou shalt not kill" and "Thou shalt not commit adultery." This is further proof that this "royal law" is the Decalogue which forbids all sin and enjoins righteousness.

7. It is one law, for the God who gave one command gave all. To despise one, to ignore one, is to do despite to the God who gave them; and therefore, to offend in one point is to be guilty of all, for it is sinning against the wisdom, knowledge, and justice of God. It is not for mortals to discriminate. The Author of the law is not a divided God nor has He a divided law.

8. That royal law convinces of sin, or as the American Revised Version says, "convicts" of sin; for "sin is the transgression of the law." 1 John 3: 4. "For by the law is the knowledge of sin." Romans 3: 20. "I had not known lust ["coveting," A. R. V.], except the law had said, Thou shalt not covet." Chapter 7: 7. The evidence, and there is much more, is abundant and conclusive that God's royal, unchangeable law to which all are amenable, known as such to Old and New Testament alike, is the Decalogue, the basic law of the universe.

9. The royal law is a law of infinite liberty to those in harmony therewith. "I will walk at liberty: for I seek Thy precepts." Psalm 119: 45. He only is free who is not condemned by God's law.

10. All will finally be judged by that law.

What can there be against such a law? Why do men hate it?—"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7. And "to be carnally minded is death." Verse 6.

What is the solution, then, for him who desires to live?—It is to get rid of the carnal mind, the mind that consents to, the heart that loves, sin.

But man can not do this of himself. No obedience of to-day can blot out the sins of the past. No integrity this year can atone for the crimes of last year. Man, in the words of the Bible, is "without strength." Romans 5: 6. He has no power to do the things that his awakened conscience approves. (Chapter 7: 14-24.)

### FREEDOM FOUND IN GOSPEL

Where, then, can man find freedom from the condemnation of sin?—In the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Chapter 1: 16.

The law is the righteousness of God in precept. (Psalm 119: 142, 144, 172; 111: 7, 8; Isaiah 51: 6, 7; Romans 7: 12, 14.) But sinful man can not get righteousness out of the law. He sees in it only condemnation. He is "under the law," the law condemning him to death. And it is a part of the blessed gospel message of God to tell man so, that he may cherish no vain hope of salvation through the power of man, who can save neither himself nor others. (Psalm 49: 7.)

But Jesus Christ saves. He lived in His own life the righteousness of God. He was righteousness personified; nay, more, it was prophesied that He should be called "Jehovah our righteousness." Jeremiah 23: 6, A. R. V.

He met the penalty of man's sins by dying on the cross of Calvary. He imputes to man His own righteousness lived in His own life. "Christ died for our sins according to the scriptures." 1 Corinthians 15: 3. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53: 6.

(Continued on page 14)

# The GOSPEL of a FUNDAMENTALIST

## Christ and the Kingdom—No. 1

W. W. PRESCOTT



THE one great theme of the prophets was the gospel; and so the apostle Paul wrote of himself as "separated unto the gospel of God, which He promised afore through His prophets in the holy scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord."<sup>1</sup> It was concerning the salvation which is in Christ that "the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them."<sup>2</sup> To these ancient seers was revealed "the mystery which hath been kept in silence through times eternal," and which "now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith."<sup>3</sup>

This mystery which was so long hidden but is now revealed, is variously designated as "the mystery of God,"<sup>4</sup> "the mystery of Christ,"<sup>5</sup> "the mystery of the gospel,"<sup>6</sup> "the mystery of godliness,"<sup>7</sup> and "the mystery of the kingdom of God."<sup>8</sup> "In the New Testament the term 'mystery' always means 'a truth undiscoverable except by revelation!'" "It never necessarily means a thing unintelligible in itself."

### REVELATION UNFOLDS

From the time that the gospel was first preached in Eden in the promise that the seed of the woman should bruise the head of the serpent,<sup>9</sup> until the glories of the new earth are described in the closing chapters of the Bible, there is a progressive revelation of this mystery. This revelation is made, not in abstract speculations or theoretical dogmas, but in a person, "the mystery of God, even Christ";<sup>10</sup> and the unfolding of this mystery is found in the story of the work of Christ in restoring the kingdom of God in the earth. The outline of this story is presented to us by the prophets, leading up to the two great crises—the first and the second advent of our Lord. At the first advent He won the kingdom, and at the second advent He takes possession of it in behalf of those who have accepted His work for them.

It should first be noted that it was not God's plan that there should be a visible king over His people. Their demand for a king was evidence of their apostasy, their lack of faith in the unseen, and their desire to adopt the earthly conception of the kingdom rather than the heavenly. Their request to Samuel was, "Now make us a king to judge us like all the nations."<sup>11</sup> Jehovah understood the real meaning of this act, and He made it known to Samuel, in saying, "They have not rejected thee, but they have rejected Me, that I should not be king over them."<sup>12</sup> This was the first step in that long course of disloyalty to God which He foresaw would reach its climax when they would reject His own Son with the cry, "We have no king but Cæsar."<sup>13</sup> What a lesson there is for us in this expe-

rience! We are safe only as we allow the Lord to have His way with us in every detail of our lives.

Although a visible king was chosen, the Lord did not really abdicate His throne, which remained "the throne of Jehovah," for we read: "Then Solomon sat on the throne of Jehovah as king instead of David his father."<sup>14</sup> The various kings were really vicegerents of Jehovah, whose duty it was to carry out His will, and to represent the principles of His righteous government. The wretched failure of many of them is a concrete comment upon the experience of those Christians who "profess that they know God; but by their works they deny Him."<sup>15</sup> "Let him that thinketh he standeth take heed lest he fall."<sup>16</sup>

It is certainly significant that in the chapter in which a king is mentioned for the first time in the Bible we meet with Melchizedek who is declared to be both "king of Salem," and "priest of God Most High."<sup>17</sup> I hardly need to remind any reader of the Word of God that Melchizedek is a type of Christ in His twofold character of a priest-king.<sup>18</sup>

But it is in the time of David that, in a message through the prophet Nathan, there is found the first definite prophecy concerning the kingship of Christ and the eternity of His kingdom. In response to David's expressed suggestion that he should build a house for Jehovah, there came this remarkable revelation of Jehovah's purpose: "Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom forever. I will be His father, and He shall be My son. . . . And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever."<sup>19</sup> In these words, and in David's prayer which follows them, will be found abundant material for thoughtful study.

### THE SEED OF DAVID

That the seed of David here made the subject of prophecy, was Christ, is clearly recognized in different places in the Scriptures. The common people in Christ's time so understood, for they asked, "Hath not the scripture said that the Christ cometh of the seed of David?"<sup>20</sup> And the apostle Paul in his sermon at Antioch in Pisidia declared: "Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus."<sup>21</sup> Again the same apostle wrote: "Remember Jesus Christ, risen from the dead, of the seed of David, according

to my gospel."<sup>22</sup> Furthermore, the statement, "He shall be to Me a Son," is directly applied to the Son of God by the writer of the epistle to the Hebrews.<sup>23</sup> And in another inspired writing, Jesus Christ is referred to as "the son of David."<sup>24</sup> So also we read: "While the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is He? They say unto Him, The son of David."<sup>25</sup> Certainly it was David's greater son, Jesus Christ, whose throne "shall be established forever."

As the background of all the prophecies concerning the restoration of the kingdom through the seed of David, we must bear in mind that God had entered into covenant relation with Abraham and his seed in promises which involved all the blessings of the gospel, culminating in "a new heaven and a new earth."<sup>26</sup> We may profitably give a little thought to this. When God called Abraham to become "the father of a multitude of nations,"<sup>27</sup> He made to him this all-inclusive promise: "In thee shall all the families of the earth be blessed."<sup>28</sup> In saying this, God "preached the gospel beforehand unto Abraham,"<sup>29</sup> the gospel of the coming of His Son to save from sin as the manifestation of the covenant of grace, according to the interpretation given to us through the apostle Peter in his first recorded address after Pentecost: "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up His Servant, sent Him to bless you, in turning away every one of you from your iniquities."<sup>30</sup>

### THE PROMISE TO ABRAHAM

In further revelation of the divine purpose for the "restoration of all things,"<sup>31</sup> another promise was made to Abraham: "Unto thy seed will I give this land."<sup>32</sup> Do not fail to observe that it reads "unto thy seed," and not, "unto thee." The significance of this difference becomes clear when we remember that the Holy Spirit interprets "thy seed" to mean Christ.<sup>33</sup> And we must also note that the promise of "this land" meant that "he should be heir of the world."<sup>34</sup> In other words, these prophetic promises involved the coming of God's Son to be "the son of Abraham,"<sup>35</sup> to redeem us from all iniquity, to win back the kingdom originally bestowed upon man and lost through sin, and to restore all who are found "in Christ" to their place in Paradise upon the new earth. Surely this is the gospel of our salvation.

But this promise of the land, or the new earth, was an essential feature of the covenant of grace entered into with Abraham and to be fulfilled in Christ, for we read: "In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land."<sup>36</sup> The restoration of the kingdom through the seed of Abraham and the seed of David is therefore based upon the covenant blessings promised to Abraham; and the purpose of the gospel will not be fulfilled until the first earth passes away, the New Jerusalem comes down out of heaven from God, "death shall be no more," and all

things are made new. "He that overcometh shall inherit these things."<sup>37</sup>

During the reign of David, the kingdom of Israel attained to its best, and the outlook seemed to be bright for the fulfillment of the promises concerning the continuance of the throne; but a change came before the end of the reign of Solomon, and after his death there followed the division of the kingdom. From that time the course was downward, and in the time of Hezekiah the ten tribes were carried captive into Assyria, and having "forfeited all part in the noble office of preparing for the Messiah, they disappear entirely from Holy Scripture."

The reforms of Jehoshaphat, Hezekiah, and Josiah delayed the final crisis in the apostasy of Judah, so that, while two and a half centuries sufficed for the northern kingdom, about four centuries elapsed between the time of Rehoboam and the collapse of the southern kingdom. In the meantime the prophets were giving their

of this book, like the tolling of some great bell that warns of the hour of doom. And this note, which Joel is the first to strike in Scripture, resounds through all subsequent revelation; in Amos, Isaiah, Zephaniah, Ezekiel, Zachariah, and Malachi, we shall hear it loudly again; and New Testament prophecy takes up the strain, which reaches its finale in the awful voices and thunderings of the Apocalypse." But the day of Jehovah is the time of judgment when the enemies of the Lord receive their just dues, and when fullness of blessing will come to the righteous. These are the scenes which will mark the coming of the Son of man in His kingdom, and therefore in this very early written prophecy we have the consummation of the gospel of the kingdom foretold.

It is, however, in the prophecies of Isaiah, "the gospel prophet," who flourished "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah,"<sup>38</sup> that we have

peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this."<sup>40</sup> It will not be necessary to take either time or space to prove that this is a prophecy of Christ and His reign upon the throne of David. The whole course of the gospel history from that time until now is the best commentary upon this pronouncement, and we are rapidly approaching the day when He who from heaven declares Himself as "the offspring of David,"<sup>41</sup> will take the throne, and we shall hear "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth."<sup>42</sup>



During the reign of David, the kingdom of Israel attained to its best, and the outlook seemed to be bright for the fulfillment of the promises concerning the continuance of the throne. But a change came before the end of the reign of Solomon; after his death, there followed the division of the kingdom.

messages of warning and encouragement to the people, including some of the clearest predictions concerning the kingdom of the coming Messiah. "The instinct of Israel's historic teachers was continually feeling after and gravitating towards Him,—the end of law and prophets."

Among the very first of the prophets who committed their utterances to writing is "Joel the son of Pethuel," and he sounded a keynote which has not wholly died away unto this day. "The day—the day of Jehovah—that day"<sup>38</sup> rings through the whole

some of the clearest and most striking predictions concerning the kingdom of the Messiah. It was the conspiracy between Syria and Ephraim (Israel) to overthrow Ahaz and place a king not of the line of David upon the throne of Judah, which drew forth this thrilling announcement by the prophet: "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of

- <sup>1</sup> Rom. 1: 1-4.
- <sup>2</sup> 1 Peter 1: 10, 11.
- <sup>3</sup> Rom. 16: 25, 26.
- <sup>4</sup> Rev. 10: 7.
- <sup>5</sup> Eph. 3: 4.
- <sup>6</sup> Eph. 6: 19.
- <sup>7</sup> 1 Tim. 3: 16.
- <sup>8</sup> Mark 4: 11.
- <sup>9</sup> Gen. 3: 15.
- <sup>10</sup> Col. 2: 2.
- <sup>11</sup> 1 Sam. 8: 5.
- <sup>12</sup> 1 Sam. 8: 7.
- <sup>13</sup> John 19: 15.
- <sup>14</sup> 1 Chron. 29: 23.
- <sup>15</sup> Titus 1: 16.
- <sup>16</sup> 1 Cor. 10: 12.
- <sup>17</sup> Gen. 14: 18.
- <sup>18</sup> Heb. 7: 1-3.
- <sup>19</sup> 2 Sam. 7: 11-16.
- <sup>20</sup> John 7: 42.
- <sup>21</sup> Acts 13: 23.
- <sup>22</sup> 2 Tim. 2: 8.
- <sup>23</sup> Heb. 1: 5.
- <sup>24</sup> Matt. 1: 1.
- <sup>25</sup> Matt. 22: 41, 42.
- <sup>26</sup> Rev. 21: 1.
- <sup>27</sup> Gen. 17: 5.
- <sup>28</sup> Gen. 12: 3.
- <sup>29</sup> Gal. 3: 8.
- <sup>30</sup> Acts 3: 25, 26.
- <sup>31</sup> Acts 3: 21.
- <sup>32</sup> Gen. 12: 7.
- <sup>33</sup> Gal. 3: 16.
- <sup>34</sup> Rom. 4: 13.
- <sup>35</sup> Matt. 1: 1.
- <sup>36</sup> Gen. 15: 18.
- <sup>37</sup> Rev. 21: 1-7.
- <sup>38</sup> Joel 1: 15.
- <sup>39</sup> Isa. 1: 1.
- <sup>40</sup> Isa. 9: 6, 7.
- <sup>41</sup> Rev. 22: 16.
- <sup>42</sup> Rev. 19: 6.

## CHRIST—THE LIFE-GIVER

(Continued from page 4)

death of Christ by types which made available to them, through faith, all the benefits of the gospel plan. When they were about to die of thirst, being without water in a desert land, God directed Moses to smite the rock, which gave forth water in abundance. Their lives were saved by this miraculous supply of water. All who partook of the water found relief. Many, however, found no more than physical relief; but those of faith looked forward to the smiting of the spiritual Rock and partook of the spiritual drink of which the wilderness rock and stream were types. Paul refers to that experience in these words: They "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10: 4.

From the time of that gift in the wilderness, the people of God observed appropriate memorial services pointing back to that deliverance and forward to the living Rock.

This annual ceremony called together a great multitude on an occasion just preceding the crucifixion. It was a solemn and impressive occasion. As they were in the midst of it, while the priests, in perfect tune with the accompanying music, marched to the altar within the temple and poured water from golden pitchers upon the top of the golden altar, Jesus stood and cried saying, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" John 7: 37-39. This interruption in the midst of such a service was most significant. They had come to the spiritual Rock and knew it not. They were in need of the water of life, of the Spirit, which is life, but they failed to see Christ as that Rock.

He has come "by water and blood." 1 John 5: 6. He has been smitten for me, and the stream of life flows freely. I can not develop life or grow into it by any process of human effort or evolution. It is a gift, and can be had by me only as I take the gift from God.

## THE LAW ESTABLISHED BY THE GOSPEL

(Continued from page 11)

Sinner, whoever you are, let simple faith in the word transmute the marvelous fact into saving truth in your life. Christ's righteousness is yours. Read it: "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." Romans 3: 21-24.

We could not work out that righteousness; Jesus did. He died to justify us from sin. He lives to clothe us with His own righteousness. It is for faith to make it ours—*my* sins, covered by *His* blood; *my* imperfect character clothed by *His* righteousness; and *I*, the sinner, standing before God as though I had not sinned. We may not comprehend the miracle; but, thank God, we can appropriate it. It is ours by faith; ours in glorious reality. The glory of the law in condemnation fades away before the glory of His righteousness in justification. (2 Corinthians 3: 9.)

The voice of thunder that sent condemnation to our souls, has blended in the resurrection song of triumph in the righteousness of Christ which justifies. We are no longer afraid of God whose charge against us will hold, because He justifies. We are no longer afraid of the blameless Christ whose perfect life condemns us, for He is our Intercessor. (Romans 8: 33, 34.) And the righteousness He bestows is the same righteousness that the law demands; for the law bears witness thereto. (Chapter 3: 21.)

Is that all?—Nay, by the same power the Holy Spirit takes away the carnal mind and gives us a mind and a heart in which God's holy law is written. (Hebrews 8: 8-10.) "The law of the Spirit of life in Christ Jesus hath made" us "free from the law of sin and death," and gives us power to live the law of God. (Romans 8: 1-4.) Or to put it another way, Christ in us keeps the law. (Galatians 2: 20.)

What, then, does the grace of the gospel nullify the law?—God forbid; it establishes the law in the heart of the believer. (Romans 3: 31.) Is the law against the gospel?—Nay, the law's transgression demands the gospel, which restores us to God and writes in our heart His holy law.

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The following persons desire SIGNS, *Little Friend*, and other Seventh-day Adventist periodicals for distribution in hospitals and for general missionary work:

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## TRIED AS GOLD

"WHEN He hath tried me, I shall come forth as gold." Job 23: 10. The Christian is like gold in different ways.

1. *Gold is found buried in the earth.* It is mixed with other material, and has to be dugged out, and smelted. So the child of God must be separated from the world and refined.

2. *Gold always has some dross in it.* Yet there is no metal so free from foreign matter as gold. So do not be discouraged if there is still a little dross in your life. Trust God, hold still, and let Him work it all out.

3. *Gold is refined in the fire.* So the Christian is put in the furnace of affliction, and thereby purified; and the more dross, the more fire. But remember, bulk, and not bullion, is lost. The fire and the gold never quite understand each other, so you can not always understand the trials that come to you. But God does, and that is enough.

4. *Gold never loses anything but dross in the furnace.* The fire purifies, but it can not destroy. So the people of God are never consumed in affliction, though the furnace be heated sevenfold. When He sees His image reflected in you, He'll say, "It is enough."

5. *Gold is very pliant.* You may bend and work it any way you choose. Just submit yourselves to God, and resist not; for He heats to purify and mold, and not to destroy. Let Him have His way, and all will be well.

6. *Gold is very precious.* It is the most useful and valuable metal in the world. The Bible often likens the Christian to gold. There is nothing so precious in all the world to God as His dear children. He so loved the last, the least, and the lost, that He gave His only Son.

7. *Gold is very useful.* Gold is formed into the world's currency, with the image of the ruler on it; or made into vessels of honor, and placed in the hands of kings. So God is fashioning you, not only to bear His image, but to be a vessel fit for the Master's use.

"When He hath tried me, I shall come forth as gold." Some glad day the fire will be withdrawn, the furnace will cool, and His people will be removed, pure as He is pure. Oh, hasten that glad day!

CHARLES G. BELLAH.

## THE CRY FOR A DELIVERER

IN its impotency, a grief-stricken humanity is everywhere lifting up piteous hands to heaven, as it cries for a deliverer. While the world, as a whole, is blind to its spiritual-wretchedness and apostate condition, yet, intelligent men realize that the present order of things is a failure, and they are ready and longing for a new and better order of things. The world is crying for deliverance. What will be Heaven's response? What word does the Lord have for us at this time?



## CO-OPERATION CORNER



PROBABLY many of our readers in the United States who are enjoying the weekly visits of the SIGNS OF THE TIMES do not know that this paper is used by missionaries in many far-off lands. The interesting style, the simplicity, and the clearness with which the articles are set forth, give the SIGNS OF THE TIMES a world-wide appeal. From F. P. Greiner, a missionary in Wenchow, Chekiang, China, comes this word:

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Here it is from His own Word: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. 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. And the parched ground shall become a

pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and 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 sighing shall flee away." Isaiah 35: 4-10.

That will be Heaven's response to earth's agonizing cry! The appearing of the Man Christ Jesus is the only

remedy for the ills of this sin-sick world.

We are glad to announce that the outcome of present conditions will be the coming of the Desire of All Ages, who will meet every need of humanity and who will set the world right and keep it right. His coming will meet the desire of many ages. It was the hope of the prophets of God; it was the hope of the apostles of Christ; it is the only hope that can ever consistently be realized.

The message of His coming is not the disgruntled wail of the pessimist; it is the most cheering message of confidence and optimism that the world can hear to-day. It answers the heart cry of a perishing world for a deliverer. With the seer on Patmos we say: "Come, Lord Jesus."

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

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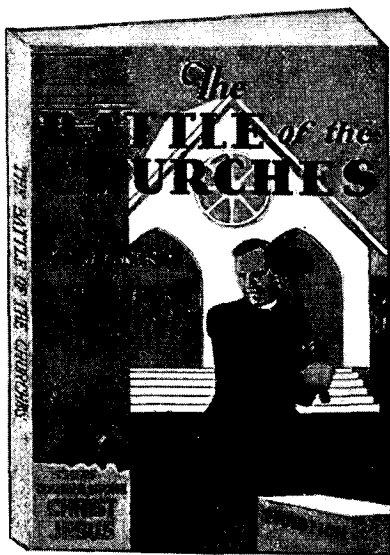
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# Meditations

Arranged by

# for the Week

ERNEST LLOYD

## SUNDAY

"Peace, be still." Mark 4: 39.

IT was eventide. The setting sun perchance smiled a farewell, flooding the waters with golden light. The sky was cloudless. Genesareth reposed in quiet loveliness, like Lucerne in Switzerland or beautiful Loch Lomond among the Scottish hills. The disciples were not afraid as they embarked. Suddenly the storm swept down upon them. The angry waves smote the little ship. Skillful hands plied the oars in vain. They were in jeopardy. Then, in answer to their cry, the Christ arose. It needed but a word: "Peace, be still." "There was a great calm."

And this is life. One hour all is bright and peaceful; the next, the billows break over us, the desire of our hearts dies, human help avails naught. Within the soul itself are all the elements of unrest. When conscience convinces of sin and memory recalls our selfishness and ingratitude, our own unworthiness is revealed. We are in despair.

Blessed be God, we have a sure refuge! He who calmed the troubled waters speaks peace to human hearts. His blood atones for every sin; His grace supplies every need. Begin, my soul, this day with a penitent, trustful prayer to Him, and through its toilsome or suffering hours will come the cheering refrain, "Peace, be still."—Edward A. Reed.

## MONDAY

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18: 3, 4.

TO be converted is to be turned about, implying a real renewal of the heart and a radical reformation of the life. It is to "be born again," "born of the Spirit," "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." No man is fully alive until he is converted. Our loftiest faculties are tuneless until divine inspiration breathes through them. The new life is the supreme need of human nature. The soul is dead until it receives the light, life, and love of God.

The new birth gives the childlike spirit. We "become as little children"; fear gives way to filial assurance, wilfulness to loving obedience, servitude and formalism to spiritual freedom; grief yields to gladness, and pride is cast out by humility. Heavenly crowns can not be won by great talents; they can not be bought by great wealth; and great pretensions and great performances are equally powerless to obtain them. They are freely bestowed upon those who have the childlike spirit. God's kingdom is God's family; all of His children, His "little children" are royal. Those who feel that they are nothing without God are the greatest in the kingdom of God.—J. E. Sawyer.

## TUESDAY

"God hath chosen the weak things." 1 Corinthians 1: 27.

WHOM God chooses, the world refuses. The very Saviour of mankind was "despised and rejected of men" when He walked up and down old Galilee. To human eyes, Nero was first and Paul last; but God saw differently.

"Alone with God! The keynote  
this of every holy life,  
The secret power of fragrant  
growth,  
And victory over strife."

Nero, the Roman emperor, had all that the world offered—health, an athlete's strength, knowledge, wealth, absolute power, great honor. Paul, the Christian missionary, was poor, old, sick, imprisoned, almost friendless. But the song of triumph comes from Paul's dungeon, not from Nero's palace; from the missionary, not from the emperor. "I have fought a good fight, I have finished my course, I have kept the faith," wrote the victorious apostle.

Who thinks of Nero to-day save with contempt? But Paul?—Paul is loved and honored throughout the world, and will be to the end. Faithfulness to truth is the great thing in the sight of God. And the weakest, most obscure child of God can be as faithful as Paul or Luther.

The most beautiful window in the Lincoln Cathedral, we are told, was made of rejected bits of glass. From material rejected of men, God will fashion some of the brightest and most glorious ornaments of the temple on high. So "the first shall be last; and the last shall be first." E. L.

## WEDNESDAY

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord." Psalm 118: 19.

OUR heavenly Father, we pause at the opening of this day to place ourselves in harmony with Thy great plans. We know that it is unwise and sinful to oppose or attempt to hinder Thy purposes. Hear our humble appeal for divine wisdom, for spiritual sensitiveness to Thy messages, for broader views of our duty, and for the peace of God which fills the soul when working in full harmony with Thee. Let each of these blessings be given to all whom we love. Incline them to stop and pray—to watch and act, under the impulses which come from heaven. Make known Thy love and law to all people in all lands, and hasten the era when all mankind shall accept the teachings of Thy Son, and of the holy prophets, and thus in sincere agreement live in peace with all, and in full obedience and devotion to Thy holy will. We ask these great blessings in the name of our Lord Jesus, Thy Son, and our Redeemer, Amen.—Russell H. Conwell.

## THURSDAY

"I am with you always." Matthew 28: 20.

THROUGH all our trials we have a never-failing helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." I have endured your sorrows, experienced

your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."—Ellen G. White.

## FRIDAY

"And the young man saith unto Him, . . . What lack I yet?" Matthew 19: 20.

THE rich young ruler consecrated a part, but was unwilling to consecrate the whole. He hallowed the inch, but not the mile. He would go part of the way, but not to the end. And the peril is upon us all. We give ourselves to the Lord, but we reserve some liberties. We offer Him our house, but we mark some rooms "private." And that word "private," denying the Lord admission, crucifies Him afresh. He has no joy in the house so long as any rooms are withheld.

Mr. F. B. Meyer has told us how his early Christian life was marred and his ministry paralyzed, just because he had kept back one key from the bunch of keys he had given to the Lord. Every key save one! The key of one room kept for personal use, and the Lord shut out. And the effects of the incomplete consecration were found in lack of power, lack of assurance, lack of joy and peace.

The "joy of the Lord" begins when we hand over the last key. We sit with Christ on His throne as soon as we have surrendered all our crowns, and made Him sole and only ruler of our life and its possessions. The last touch of consecration lands us in the very heart of God's eternal peace.—Selected.

## SABBATH

"He that hath My commandments, and keepeth them, he it is that loveth Me." John 14: 21.

YES, but how can I keep them? Some one sent me a bulb which requires a certain kind of soil, but he also sent me the soil in which to grow it. He sent instructions, but he also sent power. And when I am bidden to keep a commandment, I feel as though I have received the bulb but not the soil! But is this God's way of dealing with His people? I will read on if perchance I may find the gift of the soil.

"He that abideth in Me, . . . the same bringeth forth much fruit." That is the gift I seek. For the keeping of His commandments, the Lord provides Himself. I am not called upon to raise fruits out of the soil of my own will, out of my own infirmity of aspiration or desire. I can rest everything in God! I can abide in Him, and I may have the holy energies of the Godhead to produce in me the fruits of a holy and obedient life. The good Lord provides both the bulb and the soil.

It is the tragedy of life that we forget this, and seek to make a soil bed of our own. And thus do we suffer the calamity of fruitless labor, the heavy drudgery of tasks beyond our strength. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."—J. H. Jowett.