

SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY

The Golden KEY

being the first of three articles by

FREDERICK LEE

on the

Qualities of a Transformed

LIFE

Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Corinthians 13: 13, A. R. V.

Among the works of man, there is nothing abiding or eternal. Travel, if you will, over the whole earth and look upon the works of man. Here and there you will find mighty nations and great cities; but the nations and the cities are not ancient. The cities of ancient time are now a heap of ruins, and the nations are no more. It has ever been the history of man that when a nation reached the height of its power and greatness, it began soon to decline. And it is true of every work of man, that, as soon as it is finished, it begins at once to deteriorate.

Everywhere one travels are found mighty ruins. One must dig deep to find the footprints of ancient man. Mighty cities, the pride of men, have been buried in the ground and long since forgotten. There is nothing upon earth to demonstrate that the works of men are abiding. As we look out upon the mighty works of modern men, we must say, These, too, shall pass away.

Men have long sought for the abiding attributes, for that which will make man and his works immortal. These attributes have been sought in the mysticisms and the magic of the Orient. They are being sought to-day in modern philosophy and science. Man sees his desired goal, like a brilliant rainbow, just beyond. But the abiding qualities of life are ever out of reach.

There is a way, however, and only one way by which a man may obtain the abiding attributes. That which men can not secure by labor or by deep contemplation, may be received as a gift. The silver-tongued scholar, the pondering mystic, the prayer-saying ascetic, or the great philanthropist may not

obtain, through his works or scholarship, that which the trusting child of God may receive for the asking. The abiding graces, or attributes, of faith, hope, and love are the seeds of eternal life. The thirteenth chapter of First Corinthians gives a startling picture of man's fruitless works. Though the achievements of men may be transient, we are assured that the attributes which God can give are abiding. Those who desire to obtain the blessedness of immortality must first receive the graces of faith, hope, and love.

The enemy of mankind fully knows the power there is in these graces of God to save men from perdition, and it is his purpose now to destroy these seeds of life. He is using all the resourcefulness of his deceptive mind to undermine confidence in these graces. By the philosophy of evolution, he is undermining the very foundation of abiding life,—the attribute of faith; with the dynamite of skepticism, he is blasting at the very pillar of abiding life,—the grace of hope; and with the zeal for social works, he is misplacing the grace of love,—the crowning dome of this abiding temple of God Almighty.



"It is true of every work of man, that, as soon as it is finished, it begins at once to deteriorate."

Faith in the plan of salvation through Christ, the Son of God; hope in the personal advent of Christ; and obedient love to God, are the graces by which God purposes to save a dying world. These are the attributes which will make man immortal. These seeds, implanted in the heart, will spring forth into eternal life. Against these graces, the evil one is working with subtlety and deceptiveness.

THE DESTRUCTION OF FAITH

Faith is the foundation of all creative power. It is also the groundwork of all saving power. In fact, it is the foundation of life and science. Even the evolutionist has to exercise some faith; for he declares he does not know how life began. Though he digs and delves back into his millions of years, he comes to the place where life began, and he can not explain it. He must believe that there is a divine source of life. Here is where faith begins. Not science, but the science of faith can explain the source of life. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. We are unable to comprehend how God created that which is from that which is not, unless it is by faith in His power to do this. If we can credit God with power to create life, why not then credit Him with creating all life as He said He did? "In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11.

But with one blow, the misguided scientist, who has supplanted faith by theory, aims to shatter our faith in the word of God, when he tells us that it took millions of years to evolve this earth which we see. To-day the man who exercises faith is held to be ignorant, and this is just as the evil one would have it be. He desires to bring faith into disrepute and make it unpopular, in order that men may be cut off from the abiding life God would give through faith.

STRIKES AT THE BULWARK

The evil one strikes at the very bulwark of man's life and hope when he undermines faith. In every walk of life, from birth until death, men must exercise faith. Without faith the whole texture of human life and works would fall asunder. Faith is that virtue which reaches out and lays hold on that which is not evident. We have faith in a man's promises. We have faith in a bank's note. We have faith in the food we eat, in the machines we ruin. In fact, almost everything man has to do is done unconsciously by faith. What would happen if we did not exercise this faith?—Business

would stop, banks would close, famines would come. All have observed the calamity which ensues when the public has lost faith in a banking institution. Thus it is in all material things.

When we come to the spiritual and unseen things pertaining to life, it is just as necessary that men exercise faith. The Scriptures declare that a just man must live by faith. And we are told further that "without faith it is impossible to please Him [God]: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. In the spiritual realm, there are three things which are the objects of our faith: God, the Creator of all things; the Word of God, which is the revelation of His purpose and will; and the Son of God, who is the Redeemer of mankind. It is necessary for man, in order to obtain salvation, to reach out with the spiritual arm of faith and claim these facts.

A PERSONAL GOD

The evil one has been working long to undermine faith in a personal God. In ages past, when men were steeped in ignorance, he led them astray by grotesque ideas of God. Then he began to confuse God with nature, and men were led away from a personal God into pantheism. Finally, in our present cultural and scholastic age, God is made to be merely a law or a principle in life. According to present theory, it is not in a personal God

that we live and move and have our being; it is by an evolutionary law. Men may, by acts of their own, interfere with the action of this law, we are told; but when they desire to unite and arise to save the race, it is their privilege to do so. Men may retard the law of evolution, and men may accelerate it. We are given to understand that at present the evolutionary law is being retarded. One scientist tells us that "the doctrine of individualism so rampant everywhere to-day, is the greatest enemy of racial progress." We are further told that "care for the race, even if the individual suffers—this must be the keynote of the future of man. Above all, we must be concerned with racial values. With care for them more widespread, the course of human evolution will again take an upward trend, and the future of our race will be secure." Thus, in the future of man, it is no longer to be his responsibility to a personal God, but his responsibility to his race. Individualism is to be suppressed for the benefit of the race. By self-sacrifice and service, the race is to be uplifted. This is a beautiful doctrine, but it is weak because it destroys one's faith in a personal God.

FAITH IN THE WORD

Secondly, we find men losing faith in the Word of God. That which was to be the foundation of all true religion, is now looked upon with doubt and skepticism. That which avowed atheists once ridiculed and tried to overthrow, is now being torn to pieces by professed Christians. Beginning with the first chapters of Genesis, these destroyers of faith in the Word have clipped and censored the good old Book until there is but little left. With great boldness, the compass of salvation is cast overboard. Science, that naturally in and of itself is such a blessing, has been turned into the supplanter of faith, and now takes control of both our material and spiritual interests. Preachers, instead of expounding the Word of God, are expounding Wells' "History of Mankind" or kindred works. Christianity, left without its chart and compass, is floundering about in a sea of distress and uncertainty, unable to find the way.

Stranger still is the story of lessening faith in the very corner stone of Christianity,—the divinity of Christ. But the sad truth is that many professed representatives of Christ are questioning His divine right to be called the Son of God. Christianity is being reduced to a mere man-made religion, and it is being compared with many another man-made religion. But this is all the logical conclusion of the evolutionary principle that salvation is

(Continued on page 5)

Faith Rests on God's Promises

"FAITH claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.

"Not because we see or feel that God hears us, are we to believe. We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered."

The RACE for RICHES

ARISING from another direction than the signs already discussed, is additional trouble in prospect for the inhabitants of this world in the bitter relations existing and growing ever more acute in the situation between capital and labor. This situation is also a subject of Bible prophecy.

This is the prophecy: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of

*Of striking significance
in our time as viewed
by an old-time prophet*



CARLYLE B. HAYNES

them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6.

UNPARALLELED HEAPING TOGETHER OF RICHES

From this passage it is clear that "the last days" are to be marked by an unparalleled heaping together of wealth and treasure; men are then to amass wealth as never before in the history of the race. This wealth, in some part, is to be amassed unjustly and unfairly by defrauding "the laborers who have reaped down your fields." Those laborers are to be treated wrongfully. "Ye have condemned and killed the just." The wealth thus gathered is to be used for "pleasure" and wantonness. And all this is with reference to "the last days."

To this agrees the prophecy of Paul: "This know also, that in the last days perilous times shall come. For men shall be covetous." 2 Timothy 3: 1, 2.

Covetousness is a discontented, an unsatisfied, grasping desire for the things of this world. It will especially characterize "the last days." It will lead men to commit all manner of injustice in order to pile up the gains of dishonesty.

This is the age pointed to in the prophetic picture. Never before in human history have such vast accumulations of wealth been known as to-day. Never before has there been such a mad rush to make money quickly. The millionaire and the multimillionaire are much in evidence to-day. There are colossal fortunes, some reaching the billion mark. There is an unprecedented hoarding of treasures. There are unparalleled combinations of capital everywhere.

The rights of others are disregarded; the welfare and, sometimes, even the lives of men are given no consideration when merciless intrigues can be made to yield large profits.

Hence the laboring man, in order to obtain rights which are not voluntarily yielded and to secure an adequate return for his labor, is compelled to organize to protect himself. This he does by forming labor unions, with resulting strikes, boycotts, and lock-outs. Labor is organized. Capital is organized. And they are locked in a titanic struggle for the supremacy. Never before was labor so powerful as it is to-day. Never before was organized capital so gigantic. And each grows stronger daily. Certainly this is one of the factors which, together with international, interracial, and interreligious hatred, will bring all the world ultimately to Armageddon.

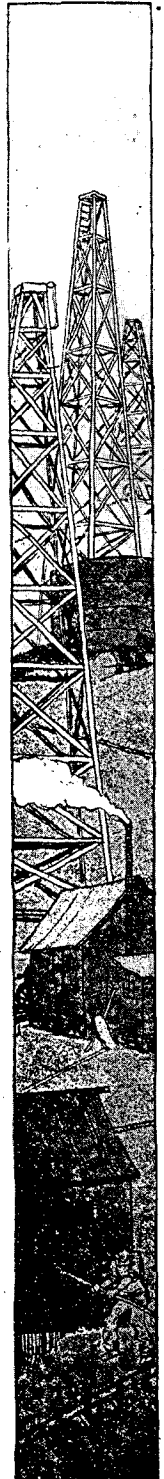
THE ONRUSHING ARMAGEDDON

God's people, to whom these things constitute a sign of the times, should stand apart from all this maneuvering for place in the onrushing Armageddon. They have no part in these combinations and federations. God's counsel to them is: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy: neither fear ye their fear, nor be afraid." Isaiah 8: 12.

Instead of being afraid of man or of the strength of man, God says to His people: "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verse 13.

The people of God have no need to fear at this time, even if they be ground between the upper and the nether millstones of capital and labor. God is their refuge, and for just such a time as this He gives this word of counsel: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

And on the other hand, there has been a remarkable increase in poverty. The wealth of the world can not be gathered into a few hands without suffering, misery, and want coming to myriads. And many of those who are the beneficiaries of the hoarded wealth are indifferent to those sufferings. They "have lived in pleasure on the earth, and been wanton." With no thought of their responsibility to their fellow men, they live only for the good time they can obtain for themselves. Nothing is quite so rapacious and heartless as greed and covetousness.



SIGNS of HIS COMING

by

George W. Wells

THESE is a dreaded disease which medical men call hardening of the arteries. It is most common in people who are advanced in age, but we do not understand that the youth are altogether immune; we have been told that it may come upon persons of any age.

In our spiritual and moral experiences, we come also, at times, face to face with a hardening process fairly analogous to the physical disorder referred to; and when we consider it carefully, we find it far more dangerous. It appears that materialism is rapidly hardening the spiritual consciousness of the race, and I fear to a much greater extent than is commonly believed. There is abundant evidence that men and women generally are becoming less and less susceptible to the influences of moral and spiritual teaching.

This is an hour of colossal need, and it affords a great opportunity for the Christian church. But thousands of church members have lost, and still more are losing, their fervor and love for spiritual things, and the great danger lies in the sad fact that they are unconscious of their condition. The world, therefore, is rushing on to her eternal doom, with apparently no one to extend the hand of rescue.

THE CHURCH'S FAILURE

If anyone is in doubt as to the true meaning and the real significance of this world-wide spiritual declension, he needs but to read the following scriptures which clearly show that we have reached the closing days of this world's history: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

It will be observed that this description is not of the godless world, but of those who have "a form of godliness," but deny the power thereof. It must be confessed with sadness that the great Christian church is not measuring up to the demands made upon her; she is growing cold, indifferent, formal, popular, rich, proud, selfish, worldly, and materialistic. Her teaching is philosophical, speculative, unbiblical, and her teachers have turned "unto fables." They stand in the pul-



pits as mere apologists, questioning the fundamental truths of Christianity, not recognizing the times nor the message of God for this hour. Consequently, thousands of poor souls who might turn to them for spiritual light and help are compelled to go on down the steep road in bitter disappointment to destruction.

In these days, millions of dollars are being expended in wild, hilarious, godless amusements, and as a result, there is a moral breakdown of society. Men of means are vying with one another in wicked pleasure, outrageous excesses, and licentious practice. They expend their money in selfish gratification. There is a widespread display of wealth, pomp, and grandeur on the part of the rich. While this sad situation is true and on the increase, we are not to forget that "the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James 5: 4), and even though, through the greed of gain, lawlessness and violence and trouble between national and international concerns are increasing and will continue to the very end, we are not to become discouraged. We are admonished: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verse 8.

The ancient prophet would direct our attention to another condition which indicates that we are approaching the great day of the Lord's coming. He says: "My anguish, my anguish!

I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war: Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20, A. R. V.

IMMINENT STORM OF WAR

Are there any gathering clouds indicating that a storm of war is imminent? What does the prophet Joel say? "Proclaim ye this among the gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near." Verse 14.

The seer of Patmos, foreseeing these same events and time, speaks of them in no uncertain terms and connects them with the judgment and the time of rewards. He says: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name." Revelation 11: 18.

The Saviour, speaking of this same time of His second coming, said: There shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

SIGNS IN THE SOCIAL WORLD

Surely we are living in the very hour referred to by our Lord. We are standing on the very threshold of the crowning event of this world. The increasing perplexity among the nations, the prevailing unrest in society, the mighty earthquakes, tidal waves, tornadoes, and other storms by land and by sea all point unmistakably to the fulfillment of prophecy; and our Lord said right in connection with these events: "And then shall they see the Son of man coming in a cloud with power and great glory." Verse 27. We are away down the stream of time, this side of the time "when these things [began] to come to pass" and can you, dear reader, with comforting certainty,

"look up, . . . for your redemption draweth nigh"?

Over and above all the political and industrial upheavals in the world and the serious and fearful lack of true godliness in the church, there stands out such appalling and such unspeakable vices practiced in our world to-day that it should cause civilization to blush and hang its head with shame. This condition, too, is another marked and specific sign that the Word of God tells us will prevail just preceding the coming of Jesus Christ.

On one occasion, God, speaking to Abraham regarding the sins of Sodom, said: "The cry of Sodom and Gomorrah is great" "because their sin is very grievous." Genesis 18:20. A record of the degrading sins of those days is found in the nineteenth chapter of Genesis, also in the book of Jude, verse seven. We read of Sodom and the surrounding cities "giving themselves over to fornication." To learn how it is and how it will continue to be in these last days just preceding the time of Christ's coming and to know how God looks upon the world and what will happen to it, we have only to read of the vice in the sin-laden cities in those times and how God dealt with them, for they "are set forth as an example, suffering the vengeance of eternal fire" (Jude 7), "making them an example unto those that after should live ungodly" (2 Peter 2:6).

We can not, with any degree of safety, even take human standards or human measurements and come to just conclusions regarding such an important event as the second advent of our Lord; but looking from every prophetic viewpoint and standing on the "sure word of prophecy," we can, with absolute certainty, say: "The great day of the Lord is near, it is near, and hasteth greatly." Zephaniah 1:14.

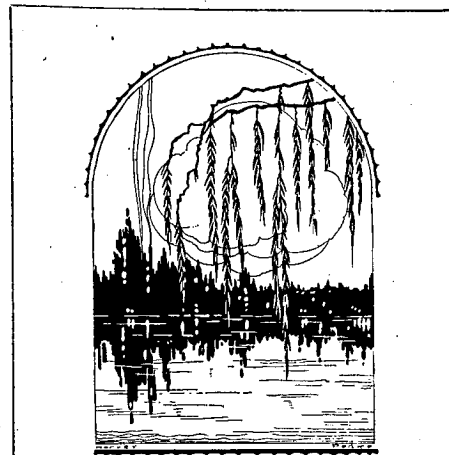
LET THE CHURCH SHINE FORTH

In all the world the signs foretold by the prophets are multiplying and intensifying, every earthly element and movement of the world is at work and follows in rapid succession, to hasten the last great crisis. There is no time to lose. Therefore, why should we not go forth amid all the culminating forces of evil, the terrible curse of sin, the constant and increasing apostasies of earth, the mad and wild preparation of national and international strife, to proclaim with all possible speed the thrilling and joyful message of a soon-coming Saviour? When He comes, the cruel reign of sin will be brought to a close, and the obedient and believing children of God will then be ushered into the presence of their blessed Lord, where there will be pleasures forevermore.

Oh, why should not the church of the living God hasten on with the glorious gospel light, that universal blessing which pours forth its rich treasures of salvation on an unthankful,

unholy, and demoralized world? It is a thousand pities to look upon the world, steeped in sin and filled with violence, and at the same time see the churches being drawn away after worldly society, fashionable dress, and the spirit of commercialism and gain. Cruel criticism, gossip, alienation, and much complaining have well-nigh paralyzed some and brought great leanness of soul into the lives of many others.

But, thank God, amid the moral and spiritual darkness, a beacon light still shines out to all who will look and live! Soon the battles of time will be over. Soon we shall see Him in whom our hopes have centered, and in His presence the trials and sufferings of life



Said in Words of Scripture

1. While the people, nations, and societies are saying, "Peace and safety," what does the Bible declare will happen?

"When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3.
"Prepare war, wake up the mighty men, let all the men of war draw near: . . . beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Let the heathen be wakened." Joel 3:9-11.

2. What will be the prevailing conditions of the last days in spite of the world-wide spread of the gospel?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

3. What does James say will occur in the last days?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, . . . your gold and silver is cankered. . . . Ye have lived in pleasure on the earth, and been wanton." James 5:1-5.

4. To what time does the Lord liken the closing days of this world?

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." Luke 17:28.

5. What will be the moral condition at this same time?

"As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, . . . and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:38, 39. "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:11.

will appear as nothingness. Therefore look up, lift up your head, and rejoice. He who died that we might live is coming again!

THE GOLDEN KEY

(Continued from page 2)

within the man, and what need have we of Christ? Man is his own savior; what need have we of another? Many are praising Christ for the uplifting ethics He taught and for His discerning vision, the same as they praise other great sages, such as Confucius and Aristotle. But there we leave the One who came to save us; and feeling exalted in ourselves, we stride on the hazardous way alone.

Faith in a personal God, in an inspired Word, and in a redeeming Saviour, is being manifested less and less. This faith, which is the seed of abiding power, is being lost in a maze of social ethics and scientific theories. This is what Christ foretold would take place in the last days. With discerning vision, He said, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

May the words of that beautiful old hymn continue to sing in our hearts and bring us confidence amid the surgings of doubt and unbelief.

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O, let me from this day
Be wholly Thine!"

"While life's dark maze I tread
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside."

STRANGE AND PECULIAR

DID you ever hear any one mention Seventh-day Adventists and speak of them as a strange and peculiar people?—Very likely. They are strange and peculiar; but why? When you read the Bible and find how full it is of predictions, descriptions, and admonitions concerning the second coming of Christ; when you find how much the Bible has to say on this theme, and how solemnly the Saviour admonished us to be ready for His appearing, you must admit that, from the Bible standpoint, it is not strange that Christians should be adventists. How can they be anything else?

From the same standpoint, is it strange that they should observe the seventh day as the Sabbath?—Not unless it is strange that Christians should obey the law of God. Are Christians expected to be law breakers? God's law says, "The seventh day is the Sabbath," and no true Christian will find fault with the law of Jehovah.

C. P. BOLLMAN.

Letters from a converted
infidel to his ag-
nostic father.

EARLE A. ROWELL



The TESTING

LETTER NUMBER SIX

Admittedly Stands Alone

MY dear Father,—

With great interest, I have read and reread your twenty-page reply to my five letters. Points you raise and objections you make will be taken up in order.

But I was amazed to observe that once in your long letter did you even attempt to answer the evidence of world-renowned skeptics like John Stuart Mill, W. E. H. Lecky, Thomas Huxley, David Strauss, Ernest Renan, Jean Jacques Rousseau, Thomas Carlyle, James Anthony Froude, H. G. Wells, and others who praise the Bible and Christ in such vividly enthusiastic terms. The fact that these men, standing in the forefront of the world's acknowledged doubters, doubt their own doubts, discredit their own denials, and laud Christ and the Bible, is utterly ignored in your answer; you do not refer to any one of them even once.

You set no great store by the Bible. Yet I have quoted the world's greatest infidels, in the later years of their life, admitting that nowhere on earth is there a literature so fine, so satisfying, so inspiring, as the Bible. I doubt if you have fully weighed the significance of these admissions. Or perhaps you see their weight so clearly that you can think of no adequate reply.

WHY DON'T THEY GIVE US A BOOK?

Since skeptics generally will not accept the Bible to be more than a man-made book, why haven't they given us a book to take its place? Since the majority of unbelievers believe as I have heard you claim to believe, that the Bible is a hindrance to real progress, why haven't they put forth a tremendous effort to save the human race from the harm they claim arises from the Bible, by writing a better book? *But they have not even attempted to do this!* From the time of the first skeptic, Celsus, to the present, not a single rival has been put out by any skeptic or by any body of skeptics; there is no one book of which even

one unbeliever, let alone a thousand, will say: "This is the wisest of books in all the earth; this is the book of books. Here all mankind may come for nurture of mind and elevation of heart and soul. Let's translate it into every language of earth, and go with it to every nation, kindred, tongue, and people, and, with the sacrifice of life itself, show them the better way."

Skeptics now have numberless printing presses and great schools, and they claim the greatest scholars. They have immense wealth, boundless leisure, all the advantages of science. The world has been ransacked from pole to pole,—its highest mountains scaled, its deepest oceans sounded; telegraph and radio have made the immediate knowledge of all nations, and books have

made the past accumulations of the whole world, the servant of all. The rocks beneath, the stars above, by the use of microscope, crucible, and telescope, have revealed many of their secrets. Yet, with all of this and all of the two thousand years' additional history and experience possessed by modern skeptics over the writers of the Bible,—often unlearned, isolated, insulated men,—the skeptics have never even attempted to give us a book they claim is better than the Bible. All they can do is to attack it.

NO OTHER SUCH BOOK

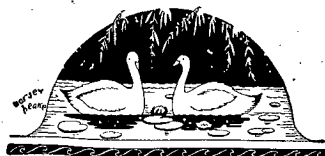
You can not take refuge in the plea that man is retrograding, for you and other unbelievers claim that man is constantly progressing. Therefore, after two thousand years of improvement, he should be able to give us a better book than the Bible.

Thomas Huxley, after writing many articles against the Bible, faced this issue, and realizing how important it was that some substitute be found, searched ancient and modern literature with eager eye for such a book. Not finding it, he appeared before the school board of England, and pleaded for the use of the Bible in the public schools, as a source of the highest education. In the *Contemporary Review* for December, 1870, he says:

"I have always been strongly in favor of secular education without theology, but *I must confess* that I have been no less seriously perplexed to know by what practical measures the RELIGIOUS FEELING, WHICH IS THE ESSENTIAL BASIS OF CONDUCT, was to be kept up, in the present *utterly chaotic* state of opinion on these matters, without the use of the Bible. The pagan moralists LACK LIFE AND COLOR. . . . Take the Bible as a whole, make the *severest* deductions which fair criticism can dictate, . . . and there still remains . . . a vast residuum of moral beauty and grandeur.

Without a Peer

"SKEPTICS now have numberless printing presses and great schools, and they claim the greatest scholars. They have immense wealth, boundless leisure, all the advantages of science. The world has been ransacked from pole to pole,—its highest mountains scaled, its deepest oceans sounded; telegraph and radio have made the immediate knowledge of all nations, and books have made the past accumulations of the whole world, the servant of all. The rocks beneath, the stars above, by the use of microscope, crucible, and telescope, have revealed many of their secrets. Yet, with all of this and all of the two thousand years' history and experience possessed by modern skeptics over the writers of the Bible,—often unlearned, isolated, insulated men,—the skeptics have never even attempted to give us a book they claim is better than the Bible. All they can do is to attack it."



"And then consider that for three centuries this book has been woven into the life of ALL THAT IS BEST AND NOBLEST in English history; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations; and of a great past, stretching to the farthest limits of the oldest nations of the world."

"By the study of what other book could children be so humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil? . . . I do believe that the human race is not yet, possibly may never be, in a position to dispense with it."—"Essays on Science and Education," page 397.

CONSERVES THE PEOPLE'S INTEREST

After registering his protest against "the heterodox Philistine who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance," he goes on to give still other reasons why he thinks the Bible should be taught children in the public schools:

"The Bible has been the Magna Charta of the poor and oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of rulers, are insisted on, as that drawn up for ancient Israel; nowhere is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen, so strongly laid down."—"Essays on Controverted Questions," page 55.

According to the great unbeliever, Thomas Huxley, the best way to aid the poor and oppressed, to instruct rulers and train citizens, is by means of the Bible. I have read your articles appearing for months in a Washington newspaper; I have listened to your lectures, in which you propounded socialistic theories for the relief of the poor and oppressed; but you have found no substitute for the wisdom of the Bible in these matters, any more than did the skeptic Huxley.

WEIGH THE EVIDENCE

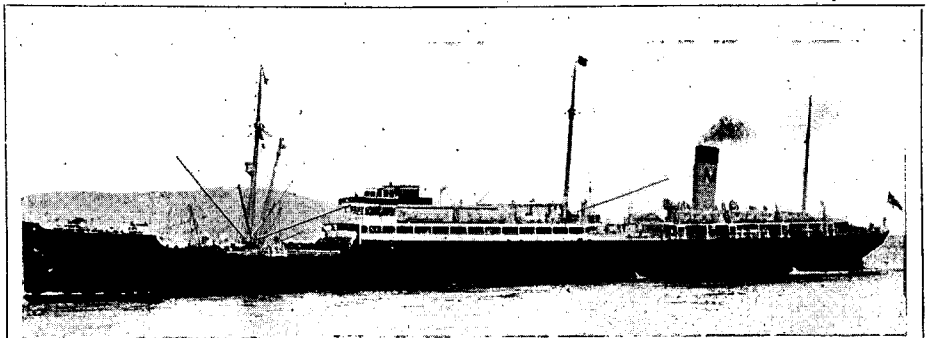
George Romanes, a famous English scientist who was known as a pronounced skeptic, wrote shortly before his death some reflections on religion, born of his dissatisfaction with skepticism. He reviewed the whole field of moral and religious literature, hunting for the best, and reached this conclusion:

"Not only is Christianity thus so immeasurably in advance of all other religions, it is no less so of every other system of thought that has ever been promulgated, in regard to all that is moral and spiritual. Whether it is true or false, it is certain that neither philosophy, science, nor poetry has ever produced results in thought, conduct, or beauty, in any degree to be compared with it. It is the greatest exhibition of the beautiful, the sublime, and of all else that appeals to our spiritual nature, which have ever been known upon earth. WHAT HAS ALL THE SCIENCE OR ALL THE PHILOSOPHY OF THE WORLD DONE FOR THE THOUGHT OF MANKIND, TO BE COMPARED WITH THE ONE DOCTRINE, GOD IS LOVE?"—"Thoughts on Religion," page 159.

Now, father, I ask you to forget the superficial objections against the Bible and consider some of the beauties of the Bible, and see if you, too, can not come to a conclusion similar to that of these skeptics I have quoted in previous letters and in this one. Will you not weigh evidence that forced these men to give utterance to such sentiments? You say a great deal to me about facts. Well, consider the facts that compelled Huxley and Romanes to write these glowing eulogies. For years they tried, as you are doing now, to dodge them; but at last, facing the issue squarely, they came out boldly for the Bible as the highest, noblest, influence in the realm of philosophy, education, poetry, morals, religion, or science.

Your loving son,

EARLE.



I Love That Story

"I just love to hear about Jesus." The speaker was a lovely eight-year-old girl, my fellow passenger on a big ocean liner en route from America to the Orient.

Such an interesting child she was, with every evidence of wealth and culture about her, but also a very lonely child. I had watched her on deck, and noticed that she would often leave the other children at play and stand by the rail, looking longingly out upon the water.

Her beautiful mother had no time for her. She slept through the morning, rising for lunch in her stateroom, and for gossip or cards with other ladies in her section in the afternoon, only blossoming out in her beautiful gowns for dinner, to dance and flirt long into the night.

It was not long before the girl spied us where we were always to be found if the weather permitted, in our steamer chairs in a shady corner of the deck, and always with books and magazines or needlework to keep us busy while we enjoyed the air and the incidents of the voyage. We must have looked promising, for she was soon hanging on my chair, begging for stories and listening with wide eyes to all the tales of the baby Jesus, never tiring, but always calling for more, more. "I just love [with long accent] to hear about Jesus!"

How my heart ached for the beautiful lady who had no time to tell her child these stories of Jesus, if, indeed, she knew them! I had a copy of Luke's Gospel, pocket edition, with me, and I gave it to the child, and helped her to read the chapters about the Saviour's birth. She carried it around wherever she went, day by day, laying it by her plate at meals, and waving her hand with the book in it to me as she rode away from the big boat in a tiny one when she reached her destination.

Oh, the yearning of that cry—"I just love to hear about Jesus"! It may be the silent call of those all around us, and we do not have time to heed. Even now I think with shame how that sometimes I grew weary of the child's insistence, and wanted to take a nap or to talk with some of the elders; and, sometimes I put her off "till after lunch," or "in the morning." God forgive me, and water the seed sown so imperfectly in her little heart!

As time grows shorter, how earnest we should be to tell the good news to all the little ones, and the big ones too! We may not have time to instruct them in all the dogmas of the church; but if we can only point them to Jesus, they will find the satisfaction for which their souls are craving, and the Spirit will lead them into the light.

ELEANOR ANDRONESCUE.



In the homeland of
Ah Mang

Plucked as a Bra

THE STORY of CHINE

YOU may be interested in a word-picture of two Chinese brothers. Their family name is Sung, and they are not unlike the four hundred millions which make up the population of this Far Eastern republic. Having always lived in this inland city, they know very little of the world beyond their immediate circle. The brothers live together in one house. One is married and has a family. Neither can read. Both were formerly heathen idol worshippers. One of them is a Christian now.

I knew them, when, years back, they were both heathen. The older brother, the married man, is a stone and brick mason by trade. He knew all the tricks of his profession. He could save on lime by adding a considerable quantity of mud. He knew how to plaster over old or broken brick when new ones were called for in the contract; and besides, he knew many, many other ways to deceive so that cash would flow into his own pockets. He could tell you most touchingly how he lost money on his last job. He had figured to clear two hundred dollars, but, instead, he cleared only one hundred; so he lost money! He can't see very well with one eye, so his name is Ah Mang, meaning "Blind Sung."

His wife dearly loved to gamble. Card playing, dominoes, and other games of chance seemed to be her worst temptation. Sometimes she would spend the whole night away from her home, indulging her fondness for these games, only to return in the morning to receive a good beating from Ah Mang. She had more independence than most Chinese women, and their home life was anything but happy. They have two sons, one daughter, and another little girl whom they took when a baby to be the wife of their older boy.

Both brothers were very fond of wine, tobacco, and all manner of unclean foods. Well do I remember, some eight years ago, when my wife cried and implored me to run for safety when she saw me fighting with

a huge snake. But I won in the end; and just as I held it high in the air to measure its length, along came Ah Mang. He begged me to give it to him. Some days later I understood why he wanted it. He told me that for several days he had not needed to spend money for relish to help down their rice. The snake was sufficient for the whole family.

THE YOUNGER BROTHER

His younger brother carries the name Ah Chhun. I am not certain what character this is, but it sounds like the Chinese word for "fool." Fool Sung is his name, and he is rightly named. He was and is, and I fear always will be, a lazy, shiftless, opium sot. An opium smoker will lie, steal, and do almost anything to obtain opium. If Ah Chhun has any trade at all, it is that of looking after horses. According to Chinese knowledge, he is supposed to know quite a lot about taming, feeding, and healing horses. He tells with pride how that once, with his own teeth, he bit off the ear of a beautiful black stallion to cure him of his vicious habit of biting. Later, we purchased this very animal, and learned to our sorrow that he would bite still.

His methods of healing horses illustrate the ignorance of the average uneducated heathen. He told us how to fatten our horse: We must soak six eggs in human fertilizer for a week and then force the animal to eat them. We must be sure to tie his head up high at night so he could not lie down. If we wanted him very fat, we should tie him out in the yard very early, where he could eat the grass with the dew on it. To cure a sore back, we must apply a sock which some one had worn several weeks without washing. We must pick out a snail and push it into the horse's sore ear before beginning any other treatment. He has many other tried remedies which are too indecent and too foolish to appear here. A few days ago, he asserted as fact that teeth could be drawn pain-

lessly if one would first rub some of the perspiration from a horse's back into the gums.

Poor Ah Chhun! If he would yield to the gospel, he could be cured of his opium habit. Many a Christian Chinese was once a slave to this terrible drug. Prayer has been a means of cure when everything else has failed. But the poor fellow will not yield. At times his better nature will assert itself for a moment only, and he will long to be free; but when the craving for opium returns, he seems powerless. He will steal from his best friends pet cats, vegetables, clocks, anything that he can sell for a few coppers with which to get opium. Opium is China's curse. During the past two years of war and no government, the planting of the poppy has increased greatly.

Ah Mang accepted Christianity and was baptized four years ago, but it was only two months ago that his wife took the step. She had been attending meetings regularly for a year or more. It was a happy day for Ah Mang when she joined him, and it was a pleasure to me to lead her down into the water



Caravans following

om the Burning

"The older brother
is a stone and
brick mason by trade."

WO BROTHERS

by

HERMAN A. NAGEL



for baptism. Their children now attend our Christian school, and we have hopes that the entire family will develop into strong, active, faithful Christians. They are not yet perfect, but they have come a long way. They are growing. The Holy Spirit is at work on their hearts, and their once darkened consciences are becoming enlightened and more tender as the days go by.

Some of their heathen neighbors say that Ah Mang and his wife joined our church only for the sake of gain; but they have to admit that there is a great change in their lives. I believe that this family will yet lead others from heathen darkness into the light of the blessed gospel. "Rice Christians!" Doubtless there are some in China; but they don't all live in China. Did it never occur to you that practically all the twelve men Jesus chose for His first disciples accepted the call hoping to obtain thereby some earthly gain? Through daily association with His godly life, all but one were at last soundly converted and suffered affliction and hardship for the sake of truth.

One must live in China a long time to appreciate fully the great distance there is between the Christ life and heathen darkness. God loves this people. For them, as for us, Jesus shed His blood. He pities them in their sinfulness, ignorance, and hopelessness. I fully believe that many will come from this land to shine forever as stars in the Saviour's crown. One soul plucked as a brand from the burning in this sin-cursed land is of more value in God's sight than a whole world of material things.

A GREAT CHANGE

Notice just a few changes in the lives of Ah Mang and his wife. Come with me to visit their home. Their house is much cleaner than formerly. The heathen New Year's motto and the "devil catchers" have been taken down from above the door. The idols have long since been thrown away. Notice them bow their heads in praise and thanksgiving before they partake of their rice. See them, this Sabbath morning, put on their clean clothes and leave for church. Did you notice that Ah Mang had twenty dollars tithed to return to the Lord as His share in the profits of the last contract? You hear no vile conversation as you would years ago. The cards have been burned. The wine cup, along with the much-loved pork and snake meat, has been banished. Just at present Mrs. Sung is having quite a struggle to give up her long-worn earrings. She took them off when she was baptized, but she says it is yet a real cross to go without her jewelry.

Ah Mang is just finishing a new church and parsonage at a market place some twenty miles away. This is the third church he has built for us this year. May the good work go on until the blessed task of giving the "gospel of the kingdom" has been finished throughout this whole land, until centers of light have been erected everywhere. The finishing of the work in China will doubtless see the complete fulfillment of the Saviour's

prophecy recorded in Matthew 24:14. We shall see Him then return in His glory. In China lies our greatest unfinished task. May God help all His children to do their best to hasten on the message!

THE PRICE OF SPEED

"I'm through speeding. It isn't worth the price," commented a young man as he walked from the police court. "A fine of fifty dollars for driving forty miles an hour sort of wakes a fellow up. It isn't worth it."

But fast driving is not the only speeding that is expensive. There is another speed mania which has far more serious results. In the lunacy court of a large Western city, where the suspects are tried on charges of insanity, the daily cases brought before the judge average forty-five.

What drives so many people crazy?—"Living is too fast," the superior judge explained; "it is too fast for them. The sturdier ones survive the mad jazz pace of the present age. The weaker ones collapse. These we meet here are the weaker ones."

This abbreviated age,—the lust for fast-living, the high tension of nerves and brains,—is gathering an appalling toll. Men have forgotten how to rest; they even neglect to take a full, deep breath. Instead, they rush on in the stampede, unmindful of the consequences. Humanity can not stand up under the onrush.

The Christian must guard carefully his steps, lest he, too, be caught in the swift surge of speed. The words of Christ call to His followers, "Come ye yourselves apart, . . . and rest awhile." Mark 6:31. "Come unto Me, . . . and I will give you rest." Matthew 11:28. Again the message is given, "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15. This is the only remedy for the addict of the speed mania.

MERLIN L. NEFF.



c wall of China

The CHRIST of the BIBLE

M. B. VAN
KIRK

"Christ refers to His work as being that of an emissary sent from God, and His mission being to teach the doctrines of His Father."



SUNKEN in depravity and vice, and sinking deeper each day, the great mass of humanity is hastening on to final destruction. What is the remedy?—The answer comes in appealing tones: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11: 28. Sweet rest, what a balm for our weary flesh! But who is it that calls so tenderly?—Jesus, the Son of God. Who is the Son of God, and whence comes He?—Let your ears hear and your eyes see as the angels from heaven bring you the answer: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11. God in His love, sent His only Son to be the Saviour of all people.

That the announcement of the angels is truth, no one who thinks carefully and who believes the Bible can question. But some men do question. In their maddening devotion to self and their worship at the shrine of mortal wisdom, they have said in their hearts that there is no God; and many who have not said it in words, by their lives betray their innermost emotions, for "actions speak louder than words."

Many years ago, from the pen of the apostle Paul there came the warning: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1: 18-20.

That the great bulk of humanity fails to see the evidence and hear the voice that speaks in every language of men, is evident from its vain search after truth by drinking from the polluted fountain of counterfeit wisdom. This wisdom is the product of a perversion and a prostitution of heaven-born power and of unanswerable evidence.

"THEY BECAME FOOLS"

Again we hear Paul's voice: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Romans 1: 21-25.

Men endowed with wisdom from God, using their powers to drag through the mire the name of His divine Son! What a sight! What a travesty! Men who take such a course naturally do not like to retain God in their knowledge. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.) In these words, the beloved apostle has uttered a divine truth of mighty significance. When the Bible is accepted as God's revelation to man, there is no middle ground regarding the place occupied by Jesus.

In discussing the question of "doctrine," it will be clearly seen, by reading Acts 13: 7-12, that doctrine is the teaching of the Scriptures concerning the right ways of the

He Is Not a Disappointment!

"He is not a disappointment!
Jesus is far more to me
Than in all my glowing daydreams
I had fancied He could be;
And the more I get to know Him,
The more I find Him true,
And the more I long that others
Should be led to know Him, too.

"He is not a disappointment!
He is all in all to me—
Saviour, Sanctifier, Healer;
The Unchanging Christ is He!
He has won my heart's affections,
And He meets my every need;
He is not a disappointment,
For He satisfies indeed."

Lord, which constitute the sum of all things in the Christian life, and is referred to as "the faith." The place to secure information concerning the plan of salvation is the Word of God. The doctrine of Christ, then, includes all revelation concerning Him, both as the preëxistent Son of God and as the incarnate Son of God; His place and part in all creation, as well as His place and part in redemption. Christ refers to His work as being that of an emissary sent from God, and His mission being to teach the doctrines of His Father. (John 7: 16.) In the minds of His listeners, His teaching was that of "one having authority." (Matthew 7, 28, 29.) The doctrines He taught were from heaven, and are the instruction which

saves and perfects every one who accepts them. (1 Timothy 4: 16; 2 Timothy 3: 16.)

The blessedness of this salvation in Jesus Christ comes only to those who accept the teaching of the Author of salvation. What will be our excuse if we neglect so great salvation?

"JUST AROUND THE CORNER"

"DRIVE carefully," said a father to his son, "you never can tell what you are going to meet just around the corner."

That's good advice for all the drivers along the highway of life, thought I; and if it were always heeded, how few would be the casualties! We are so glad, too, for the guides and signs and signals that assist us in anticipating the dangerous curves and crossings, the abrupt grades, and the slippery places along the route.

Now, the world seems on tiptoe for the day's sensation, the newest style, the latest thrill, and the novel discovery. Who does not incline the ear for a "tip" concerning the proposed doings of to-morrow? Then, my fellow men, you who have so keen and lively an interest in events soon to crystallize into history, why do you so seldom consult the Book that deals in future verities?

Just around the corner, according to this authoritative Guide, is an onrushing orgy of crime, lawlessness, and sensual pleasures; a train of physical calamities; international perplexities; devastating plagues; and a nameless fear,—all of which culminates in the wreck of civilization and Armageddon. (2 Timothy 3: 1-5; Luke 21: 25, 26; Revelation 16: 1-17.)

Just around the corner, following these, is the second coming of Jesus as King of kings, the resurrection of the sleeping righteous from their dusty tombs, the wonderful home-going to the paradise of God, the reunion with long-lost friends and loved ones, and endless enjoyment in the society of King Jesus, the angels, and the redeemed of earth.

Yes, just around the corner, all heaven is astir in anticipation of a prodigal world's return. Nineteen hundred years have elapsed since the promise: "I go to prepare a place for you"; and to-day the Master and His angels are making the finishing touches for the approaching reception. The New Jerusalem is in gala attire, the pearly gates are about to open wide, the golden streets will soon resound with the tread of a victor host, and angel anthems will blend with the new song of the redeemed.

Undeniably, civilization and Christianity are even at the crossroad. Fellow tourist, the most important thing for you and me to do, is so to regulate our pace that we shall not plunge headlong to disaster into the general wreck; but rather, pass the dangers safely and enter into eternal joys just around the corner.

ROY F. COTTRELL.

ALL the good and all the evil which exalt or defile a man have their seat within him, in his own character. It is more blessed to give than to receive. The soul's wealth is the only real wealth. Christ's only injunction in the sphere of economics was: "Take heed, and beware of covetousness."—W. R. Inge.

To be silent, to suffer, to pray, when we can not act; is acceptable to God. A disappointment, a contradiction, a harsh word, received and endured as in His presence, is worth much.—*Fenelon*.

SIGNS OF THE TIMES

AMERICA'S PROPHETIC WEEKLY

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

IS GOD IN THESE CALAMITIES?

CALAMITIES of various kinds are following each other in quick succession in various parts of the earth. There was the great fire in Japan, with its toll of life and property; then the big earthquake in China, followed by disastrous fire; and the great tornado of March 18, visiting four states in this country and spreading death and ruin in its path, stands out to us, perhaps; in the greatest prominence because it was so near at hand.

As death and destruction are spread by these agencies that are altogether beyond the power of human control, many are raising the question, Is this the finger of God? And, indeed, it is, well that this important question be given prominent consideration. We read in God's Word of His "four sore judgments," "the sword, and the famine, and the evil beasts, and the pestilence." Ezekiel 14:21. From another of the prophets, we read: "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee earnestly: for when Thy judgments are in the earth, the inhabitants of the world learn righteousness." Isaiah 26:9.

The soul goes out to God with deep desire. Earnestly do we seek Him, for when His "judgments are in the earth, the inhabitants of the world learn righteousness." But regardless of these statements that God uses various judgments in correcting the sins of the people, yet there is still the question, Is God in the great tornado, in the great earthquake, and in all the rest of the calamities that are so loaded with dire disaster?

We must not be too hasty in charging these things against God. For we read in His own inspired Book of "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." Ephesians 2:2. Then there is a "prince of the powers of the air," and he is standing with the wrong; for he is the spirit that works among those who are disobedient.

A very prominent and clear case shows how this prince of the powers of the air sometimes works. Job was one of the greatest princes of his day. He stood with God as "a perfect and upright man," one that feared God and turned "away from evil." Job 1:8. But Satan, the great prince of the power of the air, was permitted by Jehovah, in the carrying out of His wise purposes, to lay his hand upon this good man. The Lord told Satan that "all that he hath is in thy power; only upon himself put not forth thy hand." Job 1:12.

Thus God sometimes permits Satan to use his agencies of evil against the very best of men. And note how cunning Satan was in the calamities that he brought upon Job in that time. Through one of his messengers he affirmed that "the fire of God is fallen from heaven, and hath burned up the sheep and the servants." Job 1:16. And again it was also stated

that "there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead." Job 1:19.

Here are two calamities that Satan caused to be visited upon Job's property, his servants, and his children, which, to superficial appearance, must have come from God Himself. But it was that evil prince of the power of the air that stirred up the wind from the wilderness, and who also brought down fire, charging it upon the God of heaven. Hence, from this experience of Job's, we may know that our heavenly Father is not the active agent in bringing about these calamities.

But at the same time, there are circumstances under which God withdraws His protecting hand and permits Satan to act. And as we study those ancient experiences of Job, we learn that the one greatest lesson that God is seeking to teach us is that we may have unbounded and unquestioning faith in Him, trusting Him to the very limit, because He will bring things out all right in the end. God proved Job, and gave him more in the end than he had in the beginning.

With calm confidence and trust, we may learn, as a living experience, that it is literally true that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

The wickedness of this world is reaching such tremendous proportions that God must withdraw His protection; and this, in the very nature of things, allows the prince of darkness to do his fiendish work. But from a rich and living Christian experience, we may nevertheless know that through it all and above it all there presides the One who so loved the world that He gave His only-begotten Son.

In the days of Job, the purpose of God was to work out some great lessons of faith and patience that would be an inspiration to His children till the end of time. But God also visited the old world with the Flood; He visited Sodom and Gomorrah and the other cities of the plain with fire and destruction; and these are all set forth as ensamples for our admonition upon whom the ends of the world are come.

If we are plunging headlong into sin, we need to learn the lessons that should come to us from these mighty visitations that are beyond the power of human beings to control. And at the same time, we should also learn to trust in the all-powerful promises of God. We should learn to know "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof." Psalm 46:1-3.

God's Word is all powerful and His promises are sure for those who will trust in them.

WE sing, "Jesus is coming again," but do we believe it? What is the purpose of His coming? "Father, I will that they also, whom Thou hast given Me, be with Me where I am." This was the burden of Christ's prayer, as recorded in the seventeenth chapter of John's Gospel.

"God so loved the world, that He gave His only-begotten Son." John 3: 16. Jesus is a gift to this world. He is and forever will be the Son of man. He was born in a stable and cradled in a manger. His parents were poor but God-fearing people. He grew up as other children, having the same struggles as they do. By the side of His earthly father, He learned the carpenter's trade. He was obedient as a son, and aided in the support of the household. When He knew that the time had come when He should be offered up, His thoughts were centered upon the mother who had nursed Him and cared for Him and reared Him. Turning to John, the disciple of His love, He said, "Behold thy mother," and John became the provider for her from that time forth.

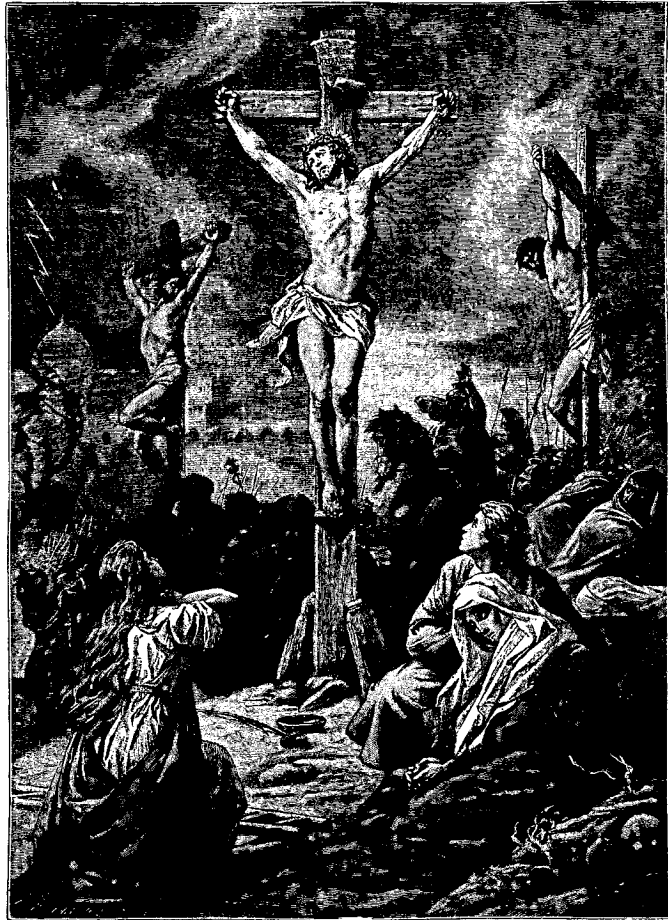
Jesus passed through experiences similar to those we are called to pass through, in order that He might be touched with the feelings of our infirmities, and become a faithful and sympathetic high priest in things pertaining to God and to our future welfare. (Hebrews 4: 15; 2: 17.)

He, the Son of man, is our Elder Brother. A member of the human family is on the throne of grace; an advocate with the Father. He is the representative of the race, and we are accepted in the Beloved. It is our privilege to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Verse 16.

At one time, the people said to Him: "Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee." Jesus replied: "Who is My mother? and who are My brethren?" Then, pointing His hand toward His disciples, He said, "Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matthew 12: 47-50. He was associated with the human family here but a short time,—only a few brief years,—but He looked forward to the time when they would be with Him always. This was the great objective of His coming to this world as the Son of man.

The time is coming when "He shall see of the travail of His soul, and shall be satisfied." Isaiah 53: 11. Not until those He came to redeem are with Him where He is, will He be satisfied. "For the joy that was set before Him," He "endured the cross." Heb. 12: 2.

To His brethren and sisters He was to leave behind when He ascended on high, He said, "Let not your heart be troubled: ye believe in God, believe also



"Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

Awakened at His Coming

DANIEL H. KRESS, M. D

in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

"I will come again," these words were never forgotten by those who were then associated with Him. It became the theme of their discourses. John, on the lonely Isle of Patmos, closes the book of God by words expressing the longing of His heart, "Even so, come, Lord Jesus." Paul, looking forward to that day of days, said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only,

but unto all them also that love His appearing." 2 Timothy 4: 8.

The faithful in all ages have looked forward to the second coming of Christ as the time when they will be with Him and see Him as He is. Of Abraham we read: "When he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Hebrews 11: 8. He did not receive of the land promised him so much as to set his foot on, in this life, nor did he expect to receive any inheritance here; but he "looked for a city which hath foundations, whose builder and maker is God." Verse 10.

Abraham and all the ancient worthies "died in faith, not having received the promises." They "con-

fessed that they were strangers and pilgrims on the earth." They desired "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Verses 13, 16.

Of those who had obtained a good report through faith, we are told, they "received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verse 40. They did not expect the reward until the second coming of Christ.

All God's people are encouraged to look forward to the second coming of Christ as the time when their hopes will be realized, and the time when they will be with Christ. The hope of God's people was expressed by Paul when he said, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Not until then will the prayer be answered, "Father, I will that they also whom Thou hast given Me, be with Me where I am."

WHEN THE DEAD ARISE

Jesus is coming again. The dead will be raised: the righteous living will be caught up with them to meet the Lord in the air, to be forever with Him. "Comfort one another with these words." Verse 18. These are the comforting words that are to be spoken to the friends of the bereaved.

Those who die will not be with Jesus at death; not until He comes again will they be with Him. "The dead in Christ shall rise first," then, with the living, they are caught up, and by Jesus Himself will be escorted to the city of God and to the mansions He has gone to prepare for them.

The apostle, in writing to the church, says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:51-57.

Our friends who have fallen asleep are not in hell; this must certainly be

a comforting thought to many. They are not in purgatory; this eliminates a doctrine that is anything but consoling, and that is responsible for a degrading system. They are not in heaven; this strikes a direct blow at spiritism. "Our friend Lazarus sleepeth," Jesus said of one who had died; and this can be said of all who have died. "I go, that I may awake him out of sleep." John 11:11. Jesus went to the grave, and said, "Lazarus, come forth. And he that was dead came forth." Verse 44.

"THEM THAT LOOK FOR HIM"

Lazarus was dead. He was in the grave. He was called forth from the grave by the voice of the Life-giver. This was to be the pledge and the assurance for all time, to those who fall asleep in Christ, of being called forth from their graves when Jesus comes again. This is the blessed hope of all believers. The poet caught the inspiration, as He wrote, "Lift up the trumpet, and loud let it ring; Jesus is

coming again!" Those who have this hope will be looking for His return. "Unto them that look for Him shall He appear the second time . . . unto salvation" (Hebrews 9:28), and they will say when He comes: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

This is not a gloomy doctrine. Twenty-five years ago I lost my oldest daughter, then a girl of fifteen years. Two days before her death, she called me to her bedside and, looking up into my face, said: "Papa, I am not afraid to die. I will just close my eyes in sleep, and on the morning of the resurrection I will open them and we shall see each other."

O blessed sleep, and blessed awakening! This is the most comforting doctrine found in the Book of books. Jesus is coming again! "Even so, come, Lord Jesus."

Deceived None but Himself

CHARLES L. PADDOCK

THE private diary of Leo Tolstoy was published a while ago in Paris by his daughter. One view expressed in this diary is that "lying to others is much less serious than lying to yourself."

Many of us who read these lines would not be guilty of telling a falsehood to some one else or of trying to deceive another, and yet most of us have been guilty of trying to deceive ourselves.

When Eve ate of the fruit of the tree in the Garden of Eden, she tried to deceive herself into believing that it was not her fault, but the serpent's.

And when the Lord asked Adam about his part in this disobedience, he had an answer ready. He had been thinking it over and had come to the conclusion that he was not to blame. If Eve had not eaten of the tree and tempted him, he would not have fallen. But the truth of the matter is that Adam was wholly responsible for his own sin. And we find many of the Adams of our own day trying to lay the cause of their downfall at the door of the other sex.

On going to the general store where I was employed, I found, one morning, that a barrel of oil had been left open the night before and fifty gallons of it had run out on the floor. I immediately began to try to make myself believe that I was not responsible in any way. And I soon found that the same thoughts were running through the minds of others. The other fellow must have done it.

Talk with an inmate of the penitentiary, and you will find he is living

in the meshes of his own delusions. He is not responsible for his being there. Society in general is to blame. Some one led him astray.

Ask the drunkard or the drug addict about his life, and he can show you plainly where some one led him from the path of rectitude and gave him a push on the downward way. Ask the woman who has fallen, and she will tell you that she was lured into the life of sin.

Ask your little boy why he disobeyed you, and with no trouble at all he can shift his burden of disobedience to his brother or sister or perhaps to the boy next door.

A woman was talking to me a short time ago about living according to the teachings of the Bible. She admitted she fell short in many ways; but she felt sure that God knew her heart, and that He would take everything into consideration. She was trying to make herself believe that she could go on in her disobedience and yet get into heaven. "Why," she said, "I am doing all the good I can. I help the poor in the neighborhood. I take the sick out riding in my car; in fact, never a day goes by that I don't do something for some one."

I heard one man trying to ease his conscience by a speech like this: "Yes, I know I have an awful temper. I fly into a rage and say things which I should not say, and for which I am sorry a short time afterwards. But I inherited this disposition from my father, and I can't help it." Blaming a weakness of his own on his poor old father who is dead and gone! Rather

a weak confession for a man to make, isn't it?

And so we go on deceiving ourselves. We are told that there will be a company of these deceived people present when the affairs of this life are finished up and we stand face to face with eternity. These people will repeat to the Saviour all the wonderful works they have done in His name. They have visited the sick, fed the poor, and in His name have done many wonderful works. But they have de-

ceived only themselves, for Jesus replies, "Depart from Me. I never knew you."

When I say that some one else is responsible for my sins, I am deceiving myself. Others may have placed temptation in my way; they may have urged me on; but the final decision was made only by the consent of my own will. In the day of reckoning, all our excuses will vanish away. It will be found that our wrongdoing was of our own choice.

REST AND ASSURANCE

THE work of the day is over, and I seek the secluded lakeside for a few moments meditation. The calm surface of the lake and the evening stillness rest me and move me to tranquil thought. As I continue to look on the reflected evening sky in the water, bright gems catch my eye, and I look up into the sky. Lo, it is studded with a thousand stars! I have seen them there many times before; but to-night, as thought follows sight, they send back their message with unusual impressiveness.

During the day men had praised me for the successful accomplishment of a small task. I felt, as sometimes we mortals do, that the world could not go on just right without me. But how insignificant I feel now as I behold the infinitely great!

As I contemplate the distance between me and the great bulk of their masses, I am filled with awe and admiration. I think not alone of these great suns, but of the One who first gave impetus to their movement and whose hand directed them in the path which they have ever since followed.

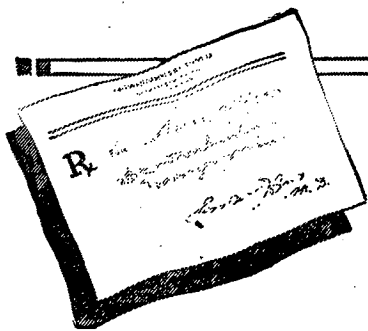
Though I am but an atom in comparison to them, the same Creator cares for both of us. Surely if His hand can direct the great worlds so unfailingly in their courses, He can direct my life in the path outlined for it: Why should the thought of the future trouble me? The stars have not deviated from their courses through these thousands of years; certainly He can direct my life in its brief allotment of time.

With this assurance, I lie down to rest, ever conscious of His never-failing care. ARTHUR STICKLE.

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing, which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, and for which God will surely reward you in His own way and time.—Charles Kingsley.

LITERATURE WANTED

ELDER H. C. J. WALLEKER, 1215 Josephine St., New Orleans, Louisiana, has just begun special work in New Orleans harbor, and will place literature on a large number of incoming and outgoing ships. He is much in need of a large supply of suitable literature, and appeals to the SIGNS OF THE TIMES to help. We are sending some, and are making this announcement with the hope that friends of ship mission work will be



Some Graver Digestive Disorders

GEORGE H. HEALD, M. D.

THE writer hesitates to deal with this subject, knowing that many patients who have only functional or imaginary or minor stomach trouble will be tempted to worry, as soon as they read this article, over the possibility of their having some grave organic stomach disease.

Human beings are suggestible, and often experience in their own body the symptoms which they read or hear about. This trait is more evident in some persons than in others. A lecturer on diseases in a medical college is often besieged by students who imagine that they have the diseases which he so graphically describes; they claim actually to feel the symptoms.

Two classes of persons are in mind in the preparation of this article. One class has serious organic disease, and is loath to believe it. The other class is free from serious organic disease, and doubts it. It is hoped that the first class can be reached without alarming the second class.

Imagination, occupies a large place in many diseases. This is particularly true regarding disease of the stomach. When one begins to watch the stomach for symptoms, he usually finds them.

ULCER

When there is boring pain over the region of the stomach, coming on some time after eating and lasting for a considerable period, this pain being accompanied by tenderness of the same region, more or less constant, and by the occasional vomiting of dark or bloody stomach contents, the patient should lose no time in placing himself in the hands of a competent physician.

The pain of stomach ulcer, or duodenal

ulcer, is not continuous, but occurs at intervals. It may appear at every meal, or there may be intervals of two or more days free from pain. The pain is usually worse some time after eating, when the stomach acid is at its greatest concentration. Coarse foods or acids tend to increase the pain. Alkalies or bland foods, including the oils, tend to lessen the pain. The reason for this is evident: Irritating foods, by their presence, increase the irritation of the ulcer; moreover, they stimulate to a greater secretion of acid. Bland foods do the opposite; oils coat the ulcerated surface and tend to lessen the secretion of acid. Alkalies neutralize the acid.

When there is pain in the region of the stomach, followed occasionally by vomiting of dark stomach contents, one should at once consult a competent physician and have a complete examination, including chemical and X ray.

When any of the following conditions is present, the patient should not attempt to rely on home treatment; he should seek medical advice:

Pain in the right groin, together with nausea, vomiting, and raising of the right knee.

Pallor, increasing weakness, with periodical vomiting.

Persistent diarrhea, especially if showing considerable mucus or blood, usually appearing as a tarry mass.

Spells of paroxysmal pain in the region of the liver.

Severe radiating abdominal pains, with rigid abdominal muscles and knees drawn up. Rapid pulse, short breath, and prostration.

SIGNS OF THE TIMES

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 Advocating a return to the simple
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 for His imminent second appearing

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CO-OPERATION CORNER

FROM Elder H. L. Wood, Calgary, Alberta, comes a photograph of a neat new Seventh-day Adventist church in Calgary. He says that for seven weeks a series of

meetings has been in progress, with an overflow attendance and a deep interest on the part of many. Elder Wood says he has no Bible worker to assist him and is in great need of a larger club of the SIGNS OF THE TIMES to use in instructing many who are anxious to study in their homes. The church has ordered fifty SIGNS. He pleads for fifty more. Knowing that there are friends of the SIGNS who will gladly support us in doing it, we are sending this club of fifty SIGNS to Elder Wood, so that he can have their help at once. For three months this costs \$15.63; for six months, \$31.25. If you would like a part in helping to supply this help to Calgary, please send your gift to Co-operation Corner, SIGNS OF THE TIMES, Mountain View, California. Mark for H. L. Wood, Calgary, Alberta.

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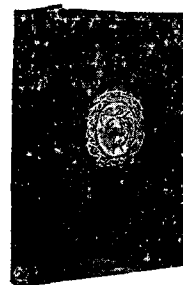
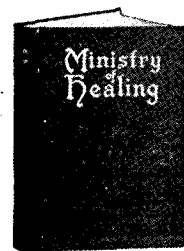
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PACIFIC PRESS PUBLISHING ASSOCIATION
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"Thy Brother Shall

RISE Again"

TYLER E. BOWEN



ONE day Jesus startled His disciples with the statement, "Our friend Lazarus sleepeth." This friend lived near Jerusalem, whence Jesus and His disciples had but recently departed because enemies were plotting to take His life. The disciples did not understand what Jesus meant by saying, "Lazarus sleepeth," so He told them plainly: "Lazarus is dead." "And I am glad for your sakes that I was not there," He goes on to say, "to the intent ye may believe." John 11: 14, 15. Still all this was not then understood by His followers. Lazarus was dead, that was plain; but what could Jesus mean by saying He was glad for their sakes that He was not there?

There were some deep lessons for them, as well as for us, concerning belief in Jesus as the Son of the living God that He designed to teach from this experience. Had He been there, at that beloved home in Bethany, Lazarus would not have gone to sleep; he would not have fallen into the sleep of death. Both Martha and Mary, when, four days later, Jesus reached that stricken home, expressed, between their sobs, exactly that thought. They said, "If Thou hadst been here, my brother had not died." Verses 21, 32. But, purposely, the Son of God, the Life that had come into the world, remained where He was, teaching and healing, even though the message sent by these sisters in distress, "He whom Thou lovest is sick," had reached Him in time for Him to have gone to that bedside before Lazarus died. It is plain, therefore, that it was God's purpose, in this instance, that Lazarus should die.

"LAZARUS, COME FORTH"

Lazarus truly is gone. The funeral is over, and he whom Jesus loved is entombed, with the usual stone rolled before the rock-hewn sepulcher. The fresh-made wounds in these hearts, caused by that enemy death, are still bleeding. Martha, in her interview with the Master outside the home, expressed her faith in the resurrection, the resurrection of the just, by saying, in reply to Jesus' statement, "Thy brother shall rise again," "I know that he shall rise again in the resurrection at the last day." Verse 24. And now, in the presence of these listening disciples who knew that Jesus had waited four days before starting for Bethany, this all-comprehensive statement, which still rings in our ears with its comforting promise of love and hope, is made: "I am the resurrection, and the life: He that believeth in Me, though he were dead [as Lazarus now is,—more truthfully expressed, "asleep"], yet shall he live." Verse 25.

The Author of life is speaking. He who had breathed the breath of life into Adam in the beginning, is now present. Martha believes this, for she says: "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world." Verse 27. And this was that for which the Saviour had waited.

And now, as an earnest, as an assured token, as an evidence of the statement He had made that He Himself was the resurrection and the life, and as an answer to this faith expressed by Martha, Jesus inquires of the sisters where they have laid their brother. They all go to the grave, and the startling command is given, "Take ye away the stone."

"In silent awe, mingled with consternation and amazement at such a command, the stone is removed. What can be the Master's reason for this strange procedure? What is about to happen? Is it mere curiosity on the part of Jesus to look again upon the face of His beloved friend that the stone is to be thus removed? All are in breathless suspense, for many of

the Jews have followed the little group of mourners to this burial plot. All eyes are now fastened upon the calm, purposeful face of the Master. He looks toward heaven, His lips move. "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it [that is, "Father, I thank Thee that Thou hast heard Me"], that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth."

Imagine the excitement of that moment! What a daring thing to do, to call to one known by all present to have been dead four days,—and not only dead but buried,—to come forth from his tomb, to prove to all those present, and to all who should live afterwards, that the Son of God was sent into the world!

From gazing at the lips uttering this loud command, every eye quickly flashes to the mouth of that cavern tomb. Will the command be obeyed? Will this wonderful evidence be given that those words contain life for the dead? Ah! listen. There is a rustle of graveclothes. A form staggers into the light of that opening in the rock. Oh, the thrilling joy of that moment! Sure enough, here comes the beloved brother from that rock tomb, alive, actually alive! "Loose him, and let him go," is heard from the Master's lips. And how gladly willing hands tear away those grave bindings that so recently, with tearful eyes, they had wrapped about the dear form of their brother Lazarus!

When they think of Jesus, look for Him, to tell Him how glad they are, they find Him not. Unobserved, He has slipped away. The blessed Deliverer must flee, for He knows the unbelieving Jews standing around are watching Him who, for this most wonderful deed of love, this unmistakable evidence of divine Sonship, will the more earnestly plot His death. Yet here stands the unimpeachable evidence.

The dead shall live. And they live by the power of the word of the Son of God. When that same "resurrection, and the life" commands His sleeping saints to come forth "at the last day," every ear will hear that command as did Lazarus. Jesus' beloved friend of Bethany. Every one must likewise come out of his tomb as Lazarus did. Jesus' voice, and His alone, will burst the fetters of the tomb, calling the dead out of their dusty beds when, in His own time and providence, He calls for them.

WHEN THE DEAD SHALL HEAR

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life [Revelation 20: 6]; and they that have done evil [one thousand years afterwards. Revelation 20: 5, first part], unto the resurrection of damnation." John 5: 25-29.

Why is all this recorded?—To teach us that after death, life comes only through the resurrection of the body, and that that life can be imparted unto the dead only through the voice of the Son of God. He who believes this blessed truth need have no fear, nor need he be disturbed by the teachings or the purported revelations of spiritism about the supposed spirit life of their loved ones who have been placed in the silent tomb.