

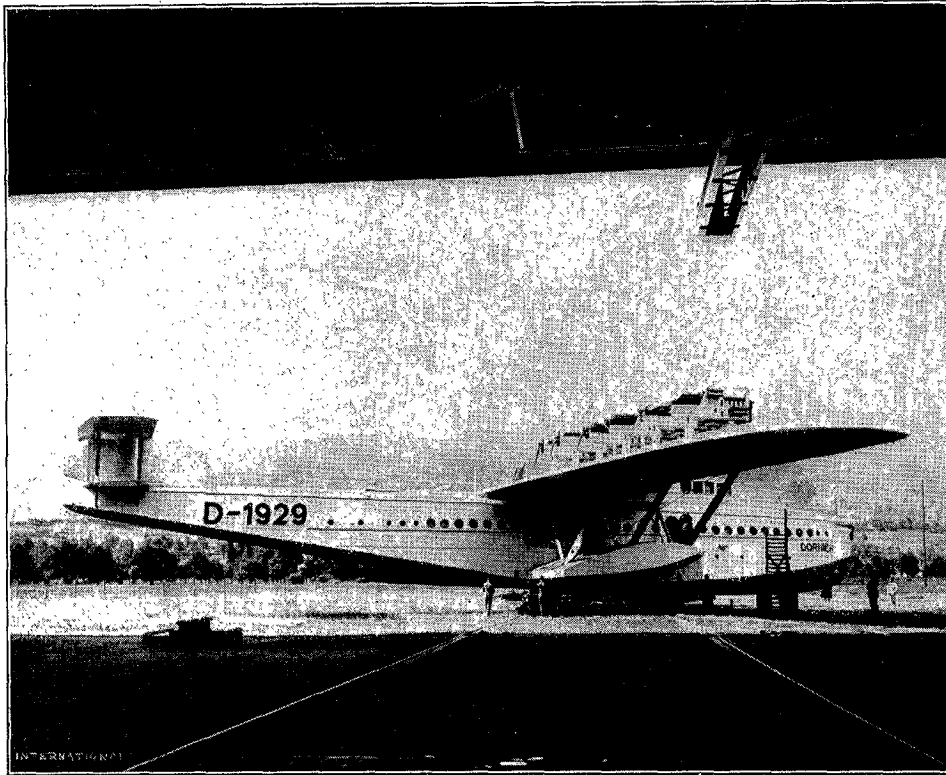
SIGNS



TIMES

THE WORLD'S

PROPHETIC WEEKLY



The giant Dornier seaplane, as it appeared outside its hangar during tests that were made on Lake of Constance, Switzerland, following the installation of its American motors.

The tests were declared entirely satisfactory. An attempt will soon be made to fly this great ship across the Atlantic. It cruises at a speed of 120 miles an hour.

The MASTER KEY *to the* World's Situation

This is the first of a series of eight articles on acute world problems in the light of Bible prophecy and the second coming of Christ.

THE swift march of events from day to day is a subject of overwhelming interest to all living. We need not only to watch these events in the current news, but we especially need to study what is now taking place in the light of what God's word declares will happen in the closing years of this age.

It has been said that "history repeats itself." Solomon of old understood this fact. He declared, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done." Ecclesiastes 1:9. This world of human affairs travels in a circle, even as our sphere itself does in the solar system. Hence we read, "That which hath been is now; and that which is to be hath already been." Ecclesiastes 3:15.

In connection with the final movements

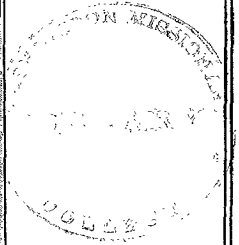
JOHN L. SHULER

in earth's career, past history will be repeated on a more extensive scale and at a far quicker pace, while old controversies will be revived with new power.

The first advent of Jesus Christ, terminating in His crucifixion and resurrection, marked a great climax and consummation in earth's program. The world was prepared through a long process for the coming of the Son of God. From Paradise lost to Bethlehem the centuries were preparing for the coming of the promised Seed. As the successive and progressive processes of creation on the different six working days in Genesis 1 prepared the earth for man, so all history prepared the way for the advent of the

Son of man. The divine Hand was on the lever of circumstances, and all streams converged to one center. "When the fullness of the time was come, God sent forth His Son, made of a woman." Galatians 4:4.

Calvary marked such a wonderful climax and crisis in the divine plan for this earth that many prophecies of centuries were then fulfilled in the space of one single day. There are at least twenty-four Old Testament prophecies bearing on the betrayal, trial, death, and burial of our Lord Jesus Christ, which were uttered by several different prophets at different times during the five centuries from about 1000 to about 500 B. C., which were all literally fulfilled within twenty-four hours on the day of His crucifixion. We list these briefly, giving the Scripture refer-



ence of prophecy first, with the record of fulfillment following.

1. Zechariah 11:12. Sold for thirty pieces of silver. Matthew 26:14, 15.
2. Psalm 55:12-14; 41:9. Betrayed by a friend. Matthew 26:49, 50.
3. Zechariah 11:13. The money cast to the potter. Matthew 27:5-7, 9, 10.
4. Zechariah 13:7. The disciples forsook Him. Matthew 26:31, 56.
5. Psalm 35:11. Accused by false witnesses. Matthew 26:59, 60.
6. Isaiah 50:6. Smitten and spit upon. Matthew 26:67.
7. Isaiah 53:7. Dumb before His accusers. Matthew 27:12, 14.
8. Isaiah 53:5. Wounded and bruised. Matthew 27:26, 29.
9. Psalm 22:16. Hands and feet pierced. Luke 23:33; John 20: 25, 27.
10. Isaiah 53:12. Crucified with thieves. Mark 15:27, 28.
11. Isaiah 53:12. Prayed for His persecutors. Luke 23:34.
12. Psalm 109:25. People shook their heads. Matthew 27:39.
13. Psalm 22:8. People ridiculed Him. Matthew 27:41, 43.
14. Psalm 22:17. People astonished. Luke 23:35.
15. Psalm 22:18. Garments parted and lots cast. John 19:23, 24.
16. Psalm 22:1. His forsaken cry. Matthew 27:46.
17. Psalm 69:21. Gall and vinegar given Him. John 19:28, 29.
18. Psalm 31:5. Committed Himself to God. Luke 23:46.
19. Psalm 38:11. Friends stood afar off. Luke 23:49.
20. Psalm 84:20. Bones not broken. John 19:33, 36.
21. Psalm 22:14. Heart broken. John 19:34.
22. Zechariah 12:10. His side pierced. John 19:34.
23. Amos 8:9. Darkness over the land. Matthew 27:45.
24. Isaiah 53:9. Buried in a rich man's tomb. Matthew 27:57-60.

That was surely a great and decisive day, when things moved so rapidly that twenty-four prophecies of former centuries were fulfilled within the space of twenty-four hours.

But the second advent of Jesus Christ and its attending events will mark even a greater climax and consummation in God's program for this world than His first advent. In connection with that supreme crisis in earth's career, many ancient prophecies will be fulfilled in rapid succession. Prophecies of stupendous developments and gigantic changes will come to pass very quickly at that time; for centuries people have wondered if they would ever come true. God will cause every force to fall into line for the appointed, final shaping up of earthly affairs for the great consummation of His plan for man.

OUTSTANDING MOVEMENTS

There are certain outstanding movements of our day that are destined to be among the principal actors in the final scenes in earth's

great drama. Among these we shall mention nine:

1. The great world peace movement, with its League of Nations, its World Court, its Disarmament Conferences, etc.
 2. The superdevelopment of deadly and destructive war appliances,—the great war preparedness movement.
 3. The renaissance of the nations of the Far East.
 4. Zionism,—the plan to restore the national life of the Jewish people in Palestine.
 5. The rapid growth of spiritualism.
 6. The ascendancy of the papacy; the growing influence of the Catholic hierarchy among the nations.
 7. The decadence of Turkey during the past one hundred fifty years; the decline of the political power of Islam.
 8. Church federation,—the growing sentiment in favor of a union of churches.
 9. The religio-political movement, the growing demand for religious legislation; the ascendancy of the church to civil power.
- These movements or developments have come forth during recent decades, and are now numbered among the predominant features of this day. There are prophecies in the word of God that speak plainly and defi-



Aspiration

GRENVILLE KLEISER

I'd like to be a butterfly,
And flit from flower to flower,
To fill the air with beauty rare,
Reflect both sun and shower.

I'd like to be a violet,
Of native modesty,
Exhale perfume in every room,
With true humility.

I'd like to be a giant tree,
To serve as sentinel;
A near retreat from storm or heat,
Where men might safely dwell.

I'd like to be a mountain high,
Majestic, noble, strong;
All could climb to heights sublime,
Beyond the reach of wrong.

I'd rather be a child of God,
And see creation fair,
To truly know the way to go,
And find Him everywhere.

nately concerning each of these nine movements. Prophecy shows that they will all soon come to a head in the setting of the stage for the final world crisis of this age.

POWERS WILL CONVERGE

Every element of power and every movement of humanity will all converge toward this great objective, as the spokes of a wheel to the hub. All these movements mentioned above, when understood in the light of God's prophetic word, will be found to be tending toward this one end. They may apparently seem so diverse and detached from one another in their nature and design that the majority of people will not recognize that they have any appropriate relation to one another. They will seem like the scattered pieces of a jig-saw puzzle when the child faces it for the first time. But with a little study, the child will find the right starting point, and then so lay each additional piece in its proper relation to those already placed that each piece will at last be found to fit into one scheme, forming the one complete figure of a horse or an elephant, as the case may be.

This is an illustration of what a proper understanding of Bible prophecy will do in reference to these nine movements. Every one will be found to fit into its proper place in God's outline of the final crisis.

The prophecies of the Bible contain light for our day. The sure word of prophecy furnishes a key to a correct interpretation of the times in which we live. So let all thoughtful men remember this: *No one can really understand the unprecedented conditions of the times, find the right way out, and know how to relate himself rightly to the present situation, except by having a knowledge of the Bible prophecies that pertain to our day.*

FUTURE PROGRAM REVEALED

How thankful we should be that God has not left His children to grope their way in darkness, without any knowledge of what is yet to come! Through a knowledge of the prophetic word, we may be informed of coming developments, and see the outcome of the present situation. It will be a matter of absorbing interest to trace out in future articles some of these wonderful prophecies of coming developments.

When Moses saw the burning bush in the desert, he said, "I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see," God revealed Himself to Moses in a definite program for that hour for the relief of His oppressed nation. (Exodus 3.) So if we will turn aside to note what His word says to us to-day, we shall learn God's program for this time.

THE gospel is not good advice. The gospel is good news. It is news so good that when we take it home life is changed down to its very depths.—George H. Madison.

PEACE unprotected by ample facilities for its defense is a vain dream.—Raoul Peret, French Minister of Justice.

PROOFS of the PENTATEUCH

Further evidence is here presented corroborating belief in the Mosaic authorship of the first five books of the Bible. The first part of this article appeared last week.

R. G. ENGSTROM



Moses, the great leader of the children of Israel, whose authorship of the Pentateuch has been contested by the modernists.

Last week the author introduced his discussion with the assertion that the Bible must be either accepted in its entirety or rejected altogether. As it would be quite needless to exhaust all the questions subject to controversy, he picked out a few of the outstanding ones. Last week plausible arguments were presented against the theory of the dual authorship of the Pentateuch; scientific discoveries and observations substantiating the Bible story of the Flood were also presented.

THE destruction of the cities of the plain is one of the Old Testament's most spectacular word pictures, showing God's judgment as it was meted out to unrepentant men in the form of fire and brimstone. What conditions may we find pointing to the trustworthiness of this account?

The whole region of the great plain around the Dead Sea is found to be a burnt-out region of oil and asphalt. A thorough investigation by the Xenia Theological Seminary under the direction of Dr. Melvin Grove Kyle, made recently on the southwest shore of the Dead Sea, yielded some compelling discoveries. To quote Dr. Kyle:

DISCOVERIES POINT TO ACCURACY

"There is along the lower part of this plain a great stratum of rock salt, which on the western side of the plain shows itself in that great salt mountain known as Jebel Usdum. At its base is a stratum of rock salt 150 feet thick. . . . Mixed with the layers of salt and falling down over them also is a marl in which is much free sulphur, lumps of which we picked up along the sea. When the explosion of the gases took place, this stratum of salt mixed with sulphur was ruptured with the other strata, and the salt and sulphur carried up into the heavens red-hot, and also rained down upon Sodom and

Gomorrhah and over the whole region, precisely as the Scriptures describe the rain of fire and brimstone from heaven. Mixed with the salt and sulphur was also the asphalt. These ruins witness to the great catastrophe that scattered the salt and sulphur far and wide, incrusting the mountain peaks, and so blasted the earth that it took 2,500 years of climatic influences to wash out the soil and make the plain again fruitful." Thus are found to-day all the elements of the great tragedy that Genesis 19 records.

Of unusual significance also is the discovery of numerous pottery remains of the early bronze age, about 1800 B. C., known also as Abraham's time. These have been dug up in the lower end of the valley at Mt. Jebel Usdum. But the astounding fact is that, while the relics belonging to this age are numerous, there occurs a break at this point, *showing not a vestige of any further civilization for the next 2,500 years!* An all-consuming catastrophe plainly must have destroyed all life and society itself in this section, just at the time when the last pottery was made. So the spade continues to confirm the Book.

DID WRITTEN LANGUAGES EXIST?

The argument that Moses could not have written the books accredited to him because a written language had not yet come into use in his age has been conclusively answered by the findings of recent archaeology. It has been shown that the Mosaic era was a literary age, when written records were common, when it would have been strange for a leader not to put his deeds into written form.

The discovery of the famous code of Hammurabi, inscribed on a block of diorite nearly eight feet in height, and originally erected in the Babylonian temple of Marduk, shows a high state of literary and legal advancement. Hammurabi was the famous king who unified the Babylonian states and formulated the 282 sections of the legal code bearing his name.

At the ruins of the ancient Ur of the Chaldees, tablets have been found in which a man named Abraham bought an ox, another tablet shows a man named Abraham leasing land, and a third tablet gives Abraham's receipt for land paid. This shows that Abraham was a common name at this time.

The Tel el Amarna letters, discovered in Egypt in 1887, yield overwhelming evidence to the existence of a high state of culture and communication. These three hundred or more epistles written some years before Moses, tell of great flourishing cities, of religious practices, of Egypt's difficulties in extending her western territory, of numerous other subjects. The Mosaic era, instead

of being an ignorant age, was a flourishing literary period.

OPPRESSION A HISTORICAL FACT?

Here again the findings of archaeology come with a startling confirmation of the Mosaic record.

The recent expedition of the University of Pennsylvania to the Holy Land found an engraved stone monument of Rameses II on which he had noted the fact that he had collected certain Semites and made them build in his honor the city of Raamses-Meramen, on the eastern delta of the Nile. This exactly fits the story in the first chapter of Exodus, which tells how the Israelites built the city of Raamses.

In ancient Pithom, the name of "Raamses" may be found stamped on the bricks used in some of the ancient houses. In palaces have been found pictures of slaves mixing straw and mud, just as the inspired story tells. And, stranger still, even as the Bible records how Pharaoh, in his attempt to make their oppression still more rigorous, compelled Israel to make bricks without straw, even so, some of the houses in Pithom have actually been found made with strawless bricks!

NEW TESTAMENT WRITERS TESTIFY

Finally we present the testimony of the Master Himself and of His collaborators in the beginning of the Christian era. Christ and His church on earth have been so immeasurably the most moving power in this world that His testimony and that of the inspired writers of the New Testament must carry a most convincing appeal.

Jesus believed implicitly in the writings of Moses, and taught them as the basis for a belief in Him, going even so far as to say that they could not believe Him unless they believed Moses.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47.

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29-31.

Jesus believed the creation record of Genesis: "The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife

(Continued on page 9)

The HOUR of GOD'S JUDGMENT

VARNER J.
JOHNS

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

When Jesus comes the second time, His reward is with Him "to give every man according as his work shall be." The second coming of Christ is a time of awards and punishments. The long-promised inheritance becomes a glorious reality and the crown of immortality a treasured possession in that great day. The destiny of every man is decided for eternity before Jesus comes. The investigative judgment, "the time of the dead, that they should be judged," must take place before the reward of eternal life can be given to the righteous or the sentence of eternal death be pronounced upon the wicked.

Jesus is coming soon! Great lines of Bible prophecy culminate in this our day and announce with certainty the nearness of the coming of the Christ. And with equal certainty we may know that the heavenly tribunal is now in session, that the records of men are in review before the judgment bar of God, and that the "hour of His judgment is come." The longest time prophecy of the Bible announces the very year of the beginning of the judgment; and, friends, the hour of God's judgment is come!

TEMPLE OF GOD OPENED

"The temple of God was opened in heaven, and there was seen in His temple the ark of His testament," is the reading of my text. It is of the sanctuary in the heavens, and of the "holy of holies," and of the "ark of His testament," and of the "cleansing of the sanctuary," and of the day of judgment, that I shall write at this time. In order to visualize the temple in heaven and the ministry of Jesus, our great High Priest, it will be well for us to have a picture of the tabernacle on earth and of its service; for the earthly tabernacle was a miniature of the heavenly temple, and was built according to the pattern of the tabernacle in the heavens.

The tabernacle was a beautiful structure, its framework built of acacia wood overlaid with gold; its covering of fine white linen interwoven with cherubim; its curtains of variegated blue, purple, and crimson; its protective coverings of goats' hair, of sheepskin dyed red, and of badger skin tanned to a light blue; and its articles of furniture reflecting the beauty of finest gold. There were two apartments,—the holy place, with its altar of incense, its table of shewbread, and its golden candlestick, and the most holy place, with its ark of the testament.

The ark was designed primarily for the safe keeping of the tables of the law. The



The angels keep an accurate record of every word and action, whether good or bad, and will present that record as evidence in the judgment.

sacredness of the ark was derived from the utmost sacredness of the tables of the testament within. The law of God was the acme of sacredness, the center of sacred things, because it not only gave a testimony of the will of God but also of the character of God. His holiness, His righteousness, His unchangeableness, His all-greatness, were reflected in the law upon which His throne was established. Above the law was the mercy seat, and at either end of the ark, with their wings outstretched over the mercy seat, were the golden cherubim. A bright light, of divine origin, called the Shekinah, or manifest presence of God, rested continually between the cherubim. Here, indeed, was a miniature of the throne of God.

JOHN SAW ARK IN TEMPLE

How significant it is that as John the revelator was given a vision of the temple of God in heaven, he saw within that glorious temple "the ark of His testament"! The original law, of which the Ten Commandments were a transcript, are in heaven above. Dare anyone lay unholy fingers upon that law? Dare anyone minimize its importance, trample underfoot its precepts, ignore its heart-searching message? To attempt to change a jot or a tittle of that law would be an attempt to undermine the foundations of God's throne. I tremble when I think of the judgment, and of that law which is the standard by which men are judged, and of the men who dare to discredit the Ten Commandments.

There were daily ministrations in the court of the tabernacle and in the holy place. There were many offerings, but of the greatest importance was the sin offering. Sin, according to the definition given by Inspiration, is "the transgression of the law." The broken law demanded the death of the sinner. The broken law demanded the shedding

of blood. The guilty sinner brought an innocent animal, confessed his sin upon the head of the offering, and then with his own hand took its life. Some of the blood was then sprinkled by the priest before the broken law. This could not take away sin, but was a manifestation of the sinner's faith in the coming Redeemer,—Jesus, the Lamb of God.

In this way the sins of the entire encampment accumulated day by day in the sanctuary, being brought in by the blood of the animals that died for their remission. The sins were cleansed from the sanctuary on the tenth day of the seventh month. This was known as the day of atonement. It was a day of affliction of soul, of seeking God in prayer, of confessing of sin. Two goats were brought to the gate of the court, lots were cast upon them, one being chosen for the Lord's goat, the other as the scapegoat. Upon the Lord's goat the high priest laid all the sins that had been accumulating during the year. The blood was then taken and brought in directly before the law in the most holy place and there sprinkled for the remission of all the sins that had been confessed and brought into the sanctuary. Then, bearing the sins of all the people in his own body, and having made an atonement for them, the high priest came out and laid them upon the scapegoat. The scapegoat was led into the wilderness and left there to die; thus the sins of the encampment were separated forever from the people of God.

DAY OF ATONEMENT

The day of atonement was the annual atonement, or covering of sin. The blood was sprinkled in front of the golden cover. The assurance that their sins were covered meant everything to the people of God. At this service the sin was canceled, or blotted out. "Blessed is he," says the Bible, "whose sin is covered." Some people seek to cover their

Are you ready for your case to appear before the heavenly tribunal that is now in session?

own sins but find out in the end that nothing is hidden from the all-seeing eye of God. Our heavenly Father wants us to confess our sins and forsake them, and He, in His infinite love, has promised to cover them and remember them no more. I have before me a quotation from a Denver paper that shows how, even to-day, the day of atonement is regarded as a day of judgment.

"Jews of Denver cast off their sins in ceremonies of Hebrew New Year. Denver Jewry is celebrating the Hebrew New Year; and Monday, Tashlach, 'the throwing off of sins,' occupied the day in the Jewish sections of the city. . . . The Jewish New Year is known as the day of memorial, or the day of judgment, whereon the pious Jew confesses his sins."

The new covenant has a sanctuary as well as the old. It is the tabernacle in heaven. The new covenant has a sacrifice for sin,—the Lamb of God, slain "once for all" on Calvary's cross. The new covenant has a priesthood as well as the old, Jesus being our great high priest, who ministers in our behalf before the throne. The new covenant has a cleansing of the sanctuary as well as the old,—the time of investigative judgment when the sins of men are blotted out from the books of record or their names are blotted out from the book of life.

The entire book of Hebrews pictures for us the importance of the service of the heavenly sanctuary. The first two verses of the eighth chapter summarize the message of the entire book. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Our interest is centered, not so much in the earthly tabernacle as in the heavenly tabernacle, not so much in the ministry of the priests of Israel as in our great High Priest. Jesus is our advocate, our representative, before the throne of God. When the Son of God took upon Himself human flesh, He forever identified Himself with the human family. And the beautiful thought in the temple service is that Jesus is not only the "Lamb of God," the sacrificial lamb, but He is also our minister, the great High Priest.

HEAVENLY SANCTUARY CLEANSSED

It was necessary that the pattern of things in the heavens, the great original tabernacle, should have its "cleansing" service, its day of judgment. And the very time of the beginning of this great work was foretold in the prophecy of the book of Daniel, chapter 8, verse 14. "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The prophetic days of the ninth chapter, which locate so definitely the coming of the Messiah in A. D. 27, His crucifixion in A. D. 31, and the beginning of the time of the Gentiles in A. D. 34, began in 457 B. C. These "days," it is said, were "determined," or "cut off," from the longer period of 2300 "days" of chapter 8. The date

457 B. C. marks the beginning, therefore, of the two thousand and three hundred days, the longest time prophecy of the Bible. It is not much of a mathematical problem to add 2300 to the historical date 457 B. C. and to find the year A. D. 1844, which marks the beginning of the "cleansing" of the heavenly sanctuary, or the beginning of the investigative judgment.

In this year the proclamation of the three-

fold message of Revelation chapter 14 was begun. This is the message that goes to "every nation, and kindred, and tongue, and people," and prepares the world for the coming of Jesus. Its result is the gathering together of a people of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The grand finale in the

(Continued on page 10)

The Absence of Thomas

HENRY T. ELLIOTT

THOMAS . . . was not with them when Jesus came." John 20:24. Here was an absence from a small religious gathering of enough importance to be recorded in the Bible. Why was Thomas absent?

It must be remembered that the disciples were much affected by the traditional Jewish ideas of the coming Redeemer and His mission on earth. The Jewish nation were smarting and groaning under the Roman yoke, and they believed the Redeemer would come as king and ruler to free the nation from its Roman bondage and give it a high place in the world's affairs.

In accepting personal faith in Jesus and His leadership, the disciples still clung to the traditional expectation that Jesus would set up an earthly kingdom. They quarreled over future positions of authority. They thought Jesus was slow to advance His claims, and they sought opportunities to induce Him to accept public leadership; for example, after the feeding of the multitude, they sought to bear Him aloft to the capital city. But Jesus would not. It was difficult for them to understand that His kingdom was "not of this world." Even in the Garden of Gethsemane, Peter was ready to wield a sword in defense of his Leader; but Jesus restrained him. So they waited, vainly hoping that the day would soon come when Jesus would assert Himself as a world leader.

DESPONDENT AND DESPAIRING

Imagine their complete disappointment when Jesus was seized by the soldiery and executed as a vile criminal. Their hopes were dashed to despair. The apparent failure and disgrace of Jesus threw them into despondency. In their gloom they knew not what to do. They turned again to their ordinary pursuits, doubtless amid the taunts and sneers of the unbelieving. When reports began to be circulated that Jesus was alive, Thomas could not believe them. The One whom he had trusted was divine had been executed like a mere man. He did not intend to be deceived again.

Besides all this, Thomas distrusted the other disciples. They had serious faults, and were not of the right spirit. Peter, clamoring for leadership; James and John, scheming with their mother for the coveted positions next to the Master; uncertain Philip; and others no better,—Thomas had lost faith in their experience, and he decided to withdraw from the circle. Critical and fearful, he separated from them to go his own way.

But how much Thomas lost by his absence! First, he missed Jesus, who came and "stood in the midst." Like the Jews who at Jesus' birth were not ready to honor Him, so Thomas

missed his opportunity to show his allegiance to His Master. Jesus—Saviour—"there is none other name under heaven given among men, whereby we must be saved." How many to-day have, through doubt and criticism, failed to see and receive Jesus as a personal Saviour!

Second, Thomas missed Jesus' message, "Peace be unto you." This was the message of the angels when Jesus was born. "Peace" is the very heart of the gospel. Jesus always brings peace to troubled hearts. "Come unto Me, . . . and I will give you rest." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Inward peace will quicken and invigorate the entire experience. It is indeed the animated, living pleasure enjoyed to its full measure only by the Christian.

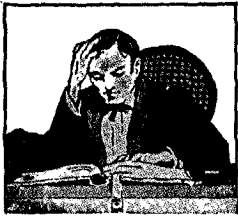
Third, Thomas, by his absence, did not receive the Holy Spirit. "He [Jesus] breathed on them, and saith unto them, Receive ye the Holy Ghost." The Holy Spirit is "the Comforter" that Jesus said would be His personal representative on earth after His departure. It is the Holy Spirit who gives power to the life and testimony of the believer. This most coveted gift in the experience of the Christian is waiting for those who will receive it. But alas, how often is the power of the Spirit shut off from the life because, through doubt of the divine and distrust of the faithful, the life has been isolated!

THE HARVEST OF DISTRUST

Fourth, Thomas was not present to receive the commission, "As My Father hath sent Me, even so send I you." He lost his opportunity to serve by separating himself from his brethren. How really powerless and useless is the life in which is no inspiring commission to help and to save others. With no burden for others, life is empty, restless, and vain.

Such to the Christian are the dangers of doubt and discord. The seeds of distrust bring forth a terrible harvest. The possibility of doubt and distrust will never be entirely removed in this world. It is for us to cling to the evidences of faith.

To be sure, Thomas was given another chance. God always gives returning faith an opportunity. But Thomas must carry to the end of his earthly life a remembrance of having failed his Lord in a critical hour when his testimony was needed. And ever after there would ring in his soul the Saviour's gentle reminder and comparison, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."



The "SIGNS" QUESTION CORNER

Conducted by WILLIAM G. WIRTH, 5447 EL VERANO AVENUE,
EAGLE ROCK, CALIFORNIA

If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

THE JUDGMENT, POLYGAMY, AND LIGHT

Edward Kiehlbauch of Alberta wishes knowledge concerning the judgment, polygamy, the source of light, and other questions.

Seventh-day Adventists hold that Christ as high priest entered into the most holy place of the heavenly sanctuary in 1844 to begin the investigative judgment of the righteous. This is based upon their interpretation of Daniel 8:14, as reference to such of their standard publications as "The Great Controversy Between Christ and Satan" and "Daniel and the Revelation" will show.

They also hold that in Daniel 7 there are presented two distinct judgments. The first is that given in verses 9-12, treating of the judgment above mentioned; the second, in verses 21, 22, 26, having to do with the executive judgment upon the wicked at the end of the thousand years. See Revelation 20. (See the tracts published at this office entitled "The Bible Millennium;" "The Sanctuary and the Judgment;" "The Law and the Judgment.")

There are those who understand that the "judgment" of 1 Peter 4:17 refers to the chastenings, "fiery trials" (see the twelfth verse), that God brings upon His people to prepare in them a character for the better life to come. While the context gives ground for this interpretation, it seems better to take "judgment" to mean the special judgment Heaven will conduct before Christ comes the second time, of all those who claim to be His. The statement in the fifth verse, "who shall give account to Him that is ready to judge the living and the dead," adds force to this exposition. In the Old Testament, Ezekiel 9:6; Jeremiah 25:9; Isaiah 10:12 support this view that God's final judgment will begin upon His "house," or church. See 1 Corinthians 3:16; 1 Timothy 3:15; 1 Peter 2:5. There was rabbinical teaching also that the judgment will begin with the righteous. For these reasons Seventh-day Adventists apply 1 Peter 4:17 specifically to the above-mentioned investigative judgment.

The fact that Peter writes that "the time is come for judgment to begin at the house of God," does not indicate that this actually began in his day. It must be borne in mind that the New Testament writers believed they were living just before the return of Jesus in glory. Peter felt that "the end of all things" was at hand. (1 Peter 4:7.) Paul also said with confidence, "The Lord is at hand." Philippians 4:5. See also Romans 13:11-13. James expressed his assurance by saying, "The coming of the Lord is at hand" (James 5:8); and John earnestly wrote, "Little children, it is the last hour" (1 John 2:18). The lively hope of the apostolic Christians in their soon-coming Redeemer found utterance in their "Maranatha" (O Lord, come!). (1 Corinthians 16:22.) They did not comprehend the definite time prophecies revealed in the Bible and other

clear-cut signs whereby we know of a surety that the second advent is upon us. Living in this ardent experience of the advent hope, the New Testament writers write specially for our times, and this is indisputably so of 1 Peter 4:17.

The "two tables of stone" of the Ten Commandments were placed in the ark of the covenant. (Deuteronomy 10:1-5; Hebrews 9:4.) The "book of the law" of Moses was put "by the side of the ark of the covenant." Deuteronomy 31:26. I do not know where any "other laws besides these two" that might have been given to the Hebrews were placed.

SLAVERY AND POLYGAMY

God permitted slavery and polygamy in Bible times for the same reason that Moses gave a "bill of divorcement,"—because, as Christ said, of the people's hardness of heart. (Matthew 19:7, 8). Since man is a free moral agent, even God cannot force him to do the right unless he chooses so to do. God did not countenance slavery, but the Hebrews, following the worldly, heathen custom of their time, fell in with this popular economic and social order. God suffered it until men became sufficiently enlightened, morally and spiritually, to cease the evil. So it has been with polygamy. God gave Adam one wife only, and the "two [not three or more] shall become one flesh." Matthew 19:5; Ephesians 5:31. The two scriptures the questioner refers to (Deuteronomy 17:17; Exodus 21:10) intimate God's disapproval of the polygamous relation.

Leviticus 20:14 does not "support the inquisition." This punishment may seem too severe to us, but the times are different. Then social crimes were dealt with in a strong manner. The Mosaic code in this respect was much better than the other codes of those days. We know from the Code of Hammurabi, for example, that governments in antiquity administered justice and punitive measures with the same drastic force of which we read in the Pentateuch.

It must also be kept in mind that at this time the commonwealth of the Hebrews was a theocracy; that is, God was the direct ruler of His people. Such a holy governor would, of course, be expected to deal severely with heinous crimes of this character.

LIGHT

I am not at all sure I grasp what the questioner means by his remarks about solar and lunar time. Solar time began as soon as the earth began to revolve around the sun; and lunar time as soon as the moon began to revolve around the earth.

As to just what light it was that God created "before or ere the sun, moon, and stars were," I am unable to tell. The former classical physics used to teach us that there could be no physical light except that which comes from the sun; and, because of this, hostile critics of the Bible ridiculed the light brought into use on the first day of creation. The atomic, electronic physics of quite re-

cent years, with its scientific researches in the field of radioactivity, have clearly demonstrated that physical light can exist apart from the sun; and thus the Good Book scores again over its critics.

Ezekiel 32:1-10 is a prophecy directed against the Pharaoh of Egypt. Any allusion in it to Satan seems very remote and rather far-fetched.

BASTARDS

Mrs. H. A. Salton of Minnesota asks concerning the salvation of bastards.

In none of the Scriptures to which the questioner refers does the word "bastard" mean that "a child born out of wedlock will not be saved." Because of the theocracy that prevailed in Mosaic and post-Mosaic times, whereby God directly ruled His chosen people and so gave civil laws to them, naturally such illegitimately born could not be entered "into the assembly of Jehovah." Probably the term used here in Deuteronomy 23:2 denoted not generally those born out of wedlock, but the offspring of an incestuous union, or of a marriage contracted in violation of the prohibitions of affinity. See Leviticus 18 and 20.

The better marginal reading of Zechariah 9:6 in the American Revised, "bastard race," indicates an allusion to the deterioration of the Palestinian population during and after the captivity (see Nehemiah 13:23ff.), or to the mixed character of the people with whom the country had been colonized by its conquerors.

Hebrews 12:7, 8 illustrates a practice common in that day, that the father carefully disciplined his own sons. For the father not to do this would furnish proof that they were not his own offspring. Children born out of wedlock were left to themselves, since the father was not sufficiently interested in them to inflict upon them the discipline that would prepare his legitimate children for their place in the home. This the writer of Hebrews uses to show God's interest in us as His children and consequent discipline to prepare us to be members of His family.

THE DEAD IN CHRIST

Paul E. Schafer of California inquires about "the dead in Christ" spoken of in 1 Thessalonians 4:16.

The context makes it patent that the "dead in Christ" in 1 Thessalonians 4:16 are those redeemed who shall be resurrected when Jesus comes the second time. See also 1 Corinthians 15. It is a perversion of Scripture to spiritualize away the meaning of the "dead in Christ," as "those who are trying to live a Christian life, but the temptations and customs of this world are holding them back" so that "their physical bodies are their 'graves'" until Christ comes to them in a spiritual experience. Paul is not giving an allegory here of religious life. He is writing of the actual and glorious bodily resurrection of those who will be saved eternally.



THE HERITAGE OF THE GODLESS

THE great leaders of the business world to-day, with but very, very few exceptions, are giving themselves to the one question of amassing wealth, and thus absorbing themselves in this life, with but very little thought of what may come in the future. The leaders of thought, from the influential professors in the great universities of the whole world down through to the primary teachers in the lowest grades of learning, are educating a race of human beings with but very little thought of God. Indeed, for the most part, they flout the Bible, and do not consider that the question of God is worth taking into account. Consequently, the moral fiber of the world is being eaten out by the acids of unbelief and godlessness, and as a direct consequence every day brings its recital of suicides, murders, riots, and every rebellious

the godless solace of a suicide's grave.

To drown out the despairs that are flooding the souls of men, many turn with feverish craze to various forms of amusement, and the amusement craze of this age is one of the most degenerating things that have ever cursed the human race. Fathers and mothers and young boys and girls spend their evenings in the theaters, watching the motion pictures. They see the "movie stars" and hear of the fabulous sums that they are receiving for their work. This inspires many individuals to turn their time to this useless and degenerating business. They give up the thought of the pleasures and the solid hope and comfort that come through serving God in this life and enjoying Him throughout eternity, and turn themselves over to any kind of theatrical acting, regardless of the influence that it may have

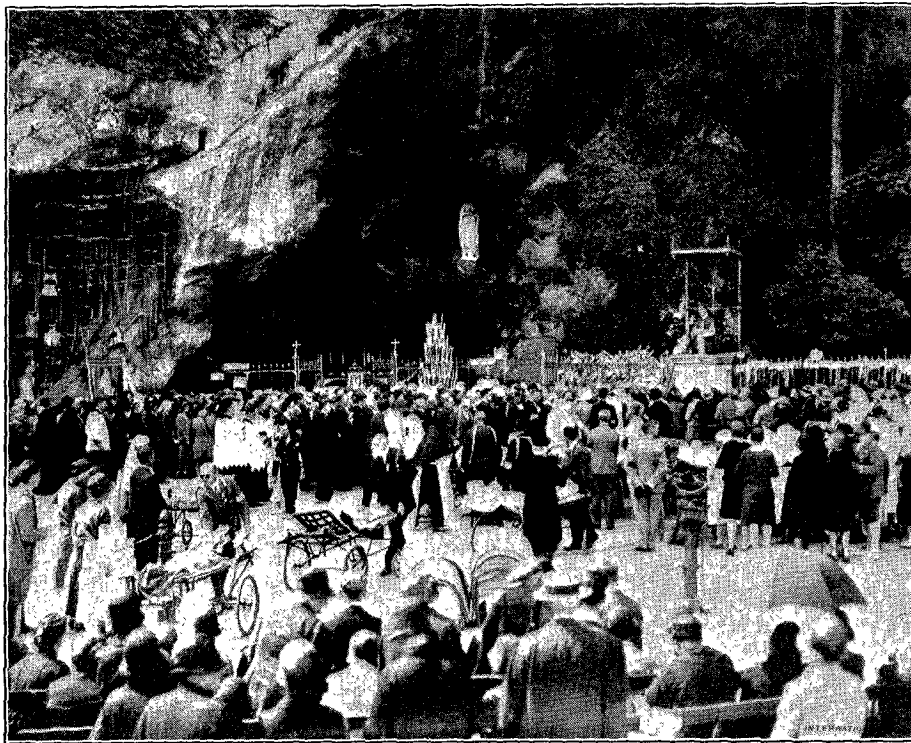
its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

When we view these world conditions, how consoling is the privilege of turning to such wonderful words as the following from the Inspired Book of the infinite God: "The mountains may depart, and the hills be removed; but My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they may gather together, but not by Me: whosoever shall gather together against thee shall fall because of thee. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Isaiah 54:9-17.

Isaiah was one of the group of mighty prophets that lived during the intensely wicked days when Israel was preparing itself through its sins for the final overthrow of the nation by the hand of Nebuchadnezzar, king of Babylon. The mighty warnings against sin that were called forth in that time are written for our admonition, upon whom the ends of the ages are come. See 1 Corinthians 10:11.

But the warnings of judgment that were called forth by the prophets were all the way through tempered by the rich promises of God's protection for those who would turn away from sin and seek His power to walk in the ways of righteousness. And while the passage quoted above is full of the richest promises, yet observe that in the midst of it God says, "Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy."

(Continued on page 15)



The world-famous shrine in the grotto of Our Lady of Lourdes, at Lourdes, France, where miraculous cures are reported every day. The Bishop of Salford is in the pulpit, addressing a party of pilgrims from Salford, England, who are seeking release from their earthly afflictions. Note the hundreds of crutches, body appliances, and other testimonials that have been left by pilgrims who have been "cured."

activity from every corner of the globe.

In their greed for wealth, power, and the fleshly desires of this present life, men are rapidly turning our world into a condition of hopelessness, and when the individual gets into trouble or is confronted with perplexities, he is immediately ready to fight; hence our riots and rebellions. Or, lacking the disposition to fight and considering himself alone and helpless, the individual turns himself to

upon the morals or health of those who view the screen. Then out of this welter of folly, greed, and abominable sins, men are talking of securing peace, prosperity, and blessedness in this life. But these blessings never come through debasing and degrading channels. Our hope does not lie in this world, and the thoughtful individual must know that God stated the truth when He said, "The wicked are like the troubled sea; for it cannot rest, and

WONDERS of Instinct REVEAL a

The smallest and most insignificant children of nature, the spiders, the bees, and the wasps, display a remarkable wisdom and practical knowledge that point directly to an all-wise Creator.

BEHOLD the humble water spider, how she builds her nest,—like a tiny drinking cup upside down, and under water! It is well fastened under some stick, log, or rock, hanging straight downward, and full of water, of course. But she performs another wonder of wonders. She takes a tiny bubble of air down to it, letting it rise inside the cup, which she has made air-tight. She keeps this up till all the water is forced down out of the cup. Then she lays her eggs in this dry, snug cell.

Now, who taught her all this? I ask, "Who?" because surely no reasonable person could think she could possibly learn it herself by chance, by accident, or by necessity. If she could, why didn't she go on learning, and finally build a submarine or dig the Hudson Tunnel? Neither did her parents teach her, because she never sees them do it. But most mysterious of all, who taught her to know in advance, and to rely on it in advance in her building operations, that, though air is lighter than water, yet it will displace water and force it down out of an upside-down cup?

THE FIRST HYDRAULIC ENGINEER

The relative weight of water and air was unknown by man till discovered by Archimedes, the Greek scientist, in the third century before Christ. It was the first law of physics ever discovered, and one of the most far-reaching and important. It is used in modern science extensively. Harry M. Dunn, the inventor of the famous flotation process for separating mineral ores, which has meant billions of dollars to the world, showed me his original copy of his patent. It puts to use the spider's principle of the behavior of water and air under the same upside-down-cup conditions. This humble spider was the world's first hydraulic engineer.

A CIVIL ENGINEER

The shell spider lives on dry land, but lifts a shell perhaps a hundred or more times his own weight up on a bush or tree about eighteen inches above ground. He turns it cup down, to shed rain, binds it in place, and there is his happy home. But how does he lift the mighty shell? He spins a web strand between it and the bush. When this dries, it shrinks and pulls the shell ever so little. He repeats this over and over till finally the shell is dragged and then lifted slowly into place.

He is not only a civil engineer of the highest order, but an architect as well. He excels the builders of the temple of Karnak, which contains the largest stones ever moved by man. Some are as large as our largest railroad freight cars, but there is one a little larger still left in the stone quarry about a mile away, too large for them.

How could this shell spider learn, by any possible experience or necessity, the plan,

the purpose, and the means of doing his wonders? What room is there here for the popular belief that all things in nature created themselves by self-development? Impossible! Even if this special trick could have been so learned, and even if it could have been passed on to his offspring by heredity (a mystery that is beyond the control of any creature, even man), how could it have been kept separate and not hopelessly jumbled with a lot of other experiences, and thus defeated?

AN INDWELLING MIND

No, there is one Indwelling Mind,—one, and only one, for the whole universe. *Pure logic alone and overwhelming scientific evidence demand it.* And that Mind was not merely the Maker, at some remote time, of nature and the laws of nature; but this moment, right here, He is not only the life and power of those laws, but even that which keeps nature in existence. "He is before all things, and by Him all things consist." "For it pleased the Father that in Him should all fullness dwell." Colossians 1:17, 19. We worship a God who is closer to us than breath or bone.

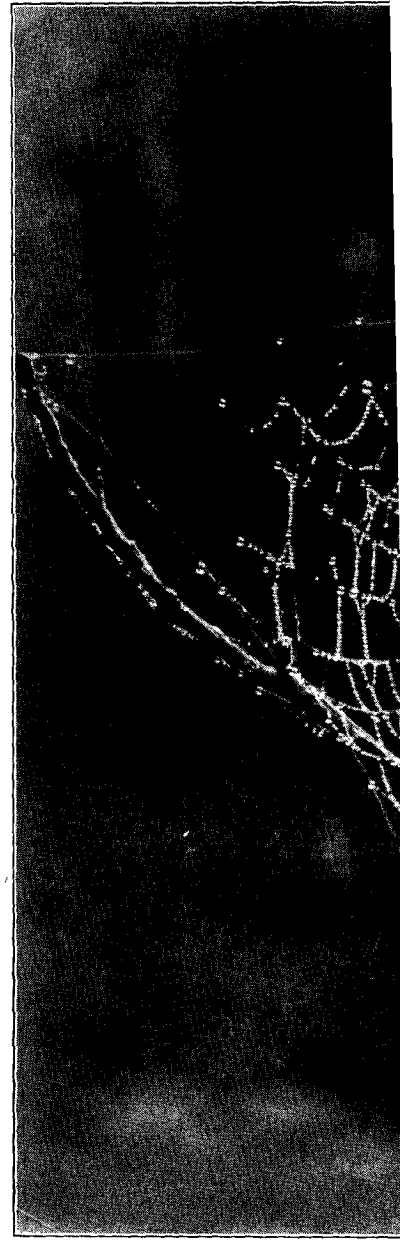
BEEES ARE SANITARY ENGINEERS

Bees are expert sanitary engineers. If a foolish mouse ventures into a hive, they sting him to death. Being strict vegetarians, they do not eat his body. Unable to drag him out of range of polluting their deliciously pure honey, they seal him up air-tight with a special wax. Not the faintest odor escapes from his decaying body. God teaches them that it is death to dally with corruption, just as He teaches us.

The same Jesus who stamped within this humble bee the highest principles of sanitation and purity, says to us, "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11); "Ye shall be holy; for I am holy" (Leviticus 11:44), and He is as able and willing to accomplish these wonders in us as in these lowly creatures.

INSECT FOOD EXPERT

The ground wasp is a food expert of the first rank, for he knows how to provide not only fresh, but actually living, meat for his young, and that once for all, in storage. To do this, he performs the most rapid and skillful surgical operation known to this extreme age of surgical skill. His victim is the caterpillar, but, being one of the smallest of the wasp family, he is unable to wrestle with him by brute strength. One nip of the worm's powerful jaws would cut him in two. So he watches his chance. With his stinger he lances one of the nine nerve centers along the body of the worm, and darts away. These nerve centers are so small that a powerful microscope is necessary for us to see them.

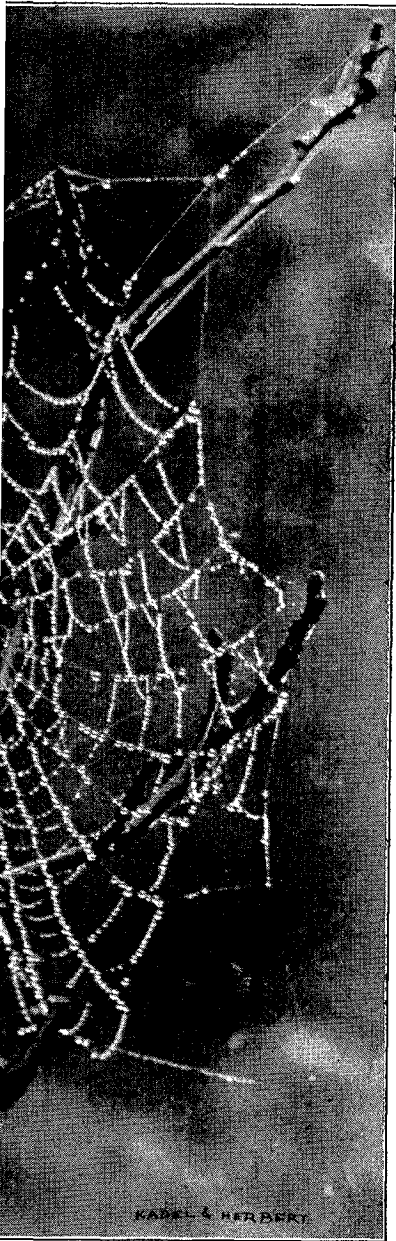


One of the wonders of nature that man has mains for the insignificant spider to produce

When the enraged worm quiets down, the wasp lances each of the other nerve centers, and the worm is paralyzed. He will then drag him and set him, head down, in a cell in the ground that he has laboriously hollowed out to fit, and the female will lay her egg on the tail of the worm. When the grub wasp hatches, he will begin to eat the worm from the tail toward the head, and the meat will be alive till he reaches the head. If he had begun at the head, the worm would have died, and he with it.

ACCURATE KNOWLEDGE OF TIME

The palolo worms live six or eight feet under the surface of the ocean, fastened to the coral rocks around the shores of Samoa and the Fiji Islands. Exactly at midnight, at the third quarter of the October moon each year, they all rise to the surface and play around on the rocks and the beach, going



duplicate by any artificial means. It still re-
quisite beauty that man can only imitate.

cuse: 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." Romans 1:20, 21.

There is nothing plainer or more easily read than the divine message as revealed in instinct. I am impressed by how closely instinct resembles direct revelation. Instinct is the mind and wisdom of the Creator implanted and hereditary in the body of the creature, while revelation is the mind and wisdom of the Redeemer revealed openly to the mind and heart of man to be communicated to all men.

Both of these superior qualities, however, can be so completely yielded in love to the Redeemer, to the same Jesus who spoke and still holds the worlds in existence, that He can accomplish wonders in us far beyond what He does in the lowly creatures. All that is needed is for us to fall down and answer the Love that first loved us, to empty ourselves that He might fill us with Himself.

THE INDWELLING CHRIST

This is the *new covenant, the doctrine of the indwelling Christ, of substituted will, substituted wisdom, and substituted righteousness.* "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. All the prophets set forth this great and precious state of being, and then Jesus, the Author of it, came and showed us how it worked in actual life.

We are all continually appealed to by God's hand in nature to walk by faith and not by sight. The overwhelming abundance of evidence should so build up our faith that He can come and fill us and be our justification. This is justification by faith. *Faith is that belief which, backed by sound and increasing evidence, enables us to yield to the transforming work of God.* It places us where He can do for us what He does for the lowly creatures.

WHAT GOD WILL DO FOR MAN

Now, as you read the following most wonderful and wonder-working words of Jesus and His apostles, let your minds dwell upon the wonders that this same Jesus works in the spiders, the wasps, the fish, the bees, and the palolo worms.

1. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you [to nature as well as to man], they are spirit, and they are life." John 6:63.

2. "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. . . . Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." John 14:10-12.

3. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20.

4. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Timothy 1:14.

5. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby

we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24.

6. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these *ye might be partakers of the divine nature.*" 2 Peter 1:2-4.

7. "He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that *Christ may dwell in your hearts by faith;* that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fullness of God.*" Ephesians 3:16-19.

Proofs of the Pentateuch

(Continued from page 3)

for every cause? And He answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?" Matthew 19:3, 4.

JESUS TAUGHT VALIDITY OF DELUGE

In one of His most stirring appeals He taught the validity of the Deluge. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all." Luke 17:26, 27.

He showed His faith in the trustworthiness of the account regarding Sodom's doom: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Luke 17:28, 29.

Paul believed the worth of Genesis, and used it as the basis of many sermons: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it. And about the time of forty years suffered He their manners in the wilderness." Acts 13:17, 18.

OLD TESTAMENT WRITERS QUOTED

As we look into the epistles, we find that many chapters in Genesis are quoted by the New Testament writers, and used by them as their most convincing arguments for the veracity of the gospel.

Exodus is likewise indorsed by the same witnesses. Jesus said plainly that Moses was its author. (Mark 12:26.) Paul testifies in like manner. (2 Corinthians 3:13.) We come to Leviticus, and find the same certain authority there. The Master shows His implicit confidence in the fact that Mo-

through a breeding process. At eight the next morning they all break up at the joints and sink again, except the head joint, which dies. Each joint grows during the year to a complete jointed worm again, and exactly a year hence, at the stroke of midnight, they all rise and repeat the whole performance. The natives know their schedule, and are always on hand with baskets to gather all they can, to dry them for food. These worms *keep absolutely accurate time*, as marked by the rotation of the planets. They don't depend on changeable human calendars, master clocks, and radio regulation.

WORLD IS WITHOUT EXCUSE

Paul declares that "the invisible things of Him [God] 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 ex-

ses wrote the laws recorded there. (Matthew 8:1-4.) Paul again adds his evidence. (Hebrews 7-9.)

Numbers and Deuteronomy are attested to in identical manner. Jesus believed that Moses wrote them. Paul, Peter, James, and John all show their utmost confidence in the books of the Pentateuch. Their most powerful arguments stand with granite fastness on a foundation of Mosaic references. And in the closing chapters of the Bible itself, the promise of the new earth with its Edenic beauty is accepted with confidence because it sets forth a new creation like unto the first creation of Genesis, only now to remain forever, never to be marred by sin. So we see that the New Testament is built entirely on the foundations of the Old.

We have reviewed a few of the facts that attest to every candid mind the trustworthiness of the five books of Moses. We have had opportunity of making only a few "soundings," but in every instance the inspired record comes off more than conqueror. While it is true that not everything recorded has been verified, yet when-

ever the findings of science and archaeology have unearthed any remains or historical record bearing on the point in question, the Book stands vindicated. The records of ancient days were "written for our admonition, upon whom the ends of the world are come."

The Hour of God's Judgment

(Continued from page 5)

proclamation of this message is the appearance of a "white cloud" in the heavens, a cloud of shining angels, and "upon the cloud" one who is called the "Son of man." It is indeed significant that when the year 1844 came men of God carried forward the soul-stirring message of Revelation 14:7, "The hour of His judgment is come." That message has swelled into a "loud cry." Into all the world, in 384 of the tongues of earth, the great threefold message has been proclaimed. When the work is finished, when the warning has been given, when the truth has been proclaimed, Jesus will come to redeem His commandment-keeping people.

Before Jesus comes the second time, He will lay aside His priestly robes; He will leave the heavenly sanctuary; and He will come as a king in His glory. As He leaves the sacred place, the decree will go forth, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still." The judgment work will have been completed, and the destiny of men settled for eternity. As the typical cleansing of the earthly sanctuary was accomplished by the removal of the sins by which it had been polluted; so the actual cleansing of the heavenly sanctuary is accomplished by the removal, or blotting out, of the sins there recorded. How important it is that we should "hold the beginning of our confidence steadfast unto the end"! Either our sins will be removed from the books of record or our names will be removed from the book of life. Let us so live and so relate ourselves to Jesus and to His word that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Then when Jesus comes, we shall welcome Him with joy and be prepared to live with Him eternally.

The Wind Blows,---But Ye Know Not Whence It Cometh

ERIC B. HARE

HOLLO, uncle! Where you going?" "Ho, brother, nowhere. Just buying a few things, getting ready to go to Kamamaung. We Adventists are having a meeting there next week."

"When are you going?"

"Tuesday."

"Tuesday? What say I go too?"

"Sure, come along. Train starts at noon."

"Good; I'll be there!"

"Where did we meet before, brother?"—but he was gone, and Tha Myaing was looking after the rapidly retreating figure. "Who is that man? Where have I seen him? He seems to know me all right. Wonder if he really will come. Don't suppose so! Guess it's only talk." And because he was an old man and very experienced, he forgot all about it, and finished making his preparation for the meeting.

Tuesday was a busy day. They had to come in nine miles with their baggage, to catch the train by noon; but, being used to traveling, they were at the station more than an hour before the train started. They had hardly put their bundles together when—

"Oh, here we are!"

"What! you have come?"

"Yes, didn't you say Tuesday?"

"Sure, but where are you bound for?"

"Kamamaung meeting, didn't you say?"

"Yes, but do you really mean it?"

"Surely."

"Well, get your ticket."

"Right!"

"Show me! Well, I declare. Say now, brother, what does all this mean? How does it come that you know me? Where have we met before?"

"Ah, now that is a story. You don't know me; but you know Po Thein?"

"Yes."

"Remember coming with him one time and staying in such and such a village?"

"Yes."

"You stayed in my house! You had been studying with him for months, and you studied with him in my house that night till nearly midnight. I was a Buddhist, and I had no time for Christianity. I had spent all my life feeding priests, seeking merit, and counting beads. That



Pastor Tha Myiang, the jungle evangelist

was all I wanted. I couldn't be bothered even listening to you, so I lay down to sleep. But sleep wouldn't come. I couldn't help it. I had to listen to your study. One hour, two hours, three hours, four hours, and then you slept. But I didn't. Again and again I heard that name 'Jesus'! It was too strange for me to understand, but I heard you talk of this meeting, and I determined I would come and see; so here we are!"

"Say, but brother, you can't smoke up there at the meeting. Can you stand four days without a smoke?"—this from Tha Myaing's wife.

"Well, I'll try!" and, going over to the rail fence at the station, he stuck his pipe on a picket and emptied his tobacco at the foot. "There, I'll start now!" he declared, and the snap of that jaw showed that there was a strong, determined man behind it.

A few more pleasant words of explanation and encouragement, and the train came. The next day came a boat ride up the river, and the

following day the local meeting at Kamamaung opened.

Po Thein was there too, his friend, whose studies with Tha Myaing had first arrested his attention. They reveled in the studies, enjoyed meeting the various workers, and felt more and more convinced. Then came the Friday evening service, when the call was made to accept Christ.

"Say, Po Thein, aren't you going to stand up?"

"Er—um—yes—but—you need to feel sure you can live up to it, you know."

"Oh, a Christ who would die for me when I knew Him not, when I was still a sinner, will not fail me when He sees me trying to follow Him; I believe He's calling me." And so saying, he was the first to stand to his feet.

I visited him three months later. I didn't have to ask. His face shone with his new-found joy, and his three children were with him.

"Was your pipe still on the station fence when you got back?" I asked him.

"I never went to see," he said.

We kept him in the probationary class for a year, and then baptized him and his eldest daughter. We put a worker in his village, but after a whole year there seems to be no other responding heart.

Verily we cannot tell whence comes the Spirit, nor whither He goes, but we continue to plead His guidance that the one of a city and the two of a family may all be gathered out.



Cha Nyut and his three children. He and his eldest daughter were baptized after their conversion at the Kamamaung meeting.

THE WORK OF EVIL ANGELS

The great hidden force of wickedness and deception is doing a more nefarious work to-day than when it made its appearance in the Garden of Eden nearly six thousand years ago.

GWYNNE DALRYMPLE

with convulsions, and cast him wallowing on the ground. The evil spirit was loathe to leave, but could not disobey the direct command of Jesus.

Again, an even clearer instance is found in Matthew 8:28-34. Jesus had landed on the eastern shore of the Sea of Galilee, in the country of the Gergesenes. "There met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way." We are told that the demons who were in these men spoke through them, crying out, "What

have we to do with Thee, Jesus, Thou Son of God?"

Mark records a conversation (5:6-13) that the demons had with Christ, the victims being used by these evil spirits as spokesmen. Christ inquired their name. Evading the question, they vaguely said that their name was "Legion,"—that is, there were very many of them. At last they besought the Saviour to let them depart into some swine that were feeding on the near-by hills. Jesus having given His consent, the spirits left the men, and went into the swine and, having entered them, promptly destroyed them. The men who had been possessed were restored to their right minds, and turned from furious madness to become disciples of the Son of God.

These are the clear accounts of the Scriptures. To-day in civilized lands, demon possession is either not so frequent or else assumes more subtle forms. The diffusion of Christian principles has checked the violent horrors of satanic possession as it anciently existed in Galilee and Samaria. Yet we are not prepared to suppose that it is extinct. In heathen lands where gross darkness is yet faintly touched by the light of the gospel, demon possession as terrible as that of Gadara or Capernaum may yet be seen. In China, in the New Hebrides, in the fastnesses of the Congo where witch doctors practice their mystic rites, we are of the opinion that demonic possession, with all its terrors of convulsions and agonies, may be witnessed, and is witnessed, by those missionaries who have consecrated their lives to the giving of the gospel in the darkest parts of our world.

FAMILIAR SPIRITS

According to the Scriptures, there is a second manner in which satanic spirits work,—a manner which, though it is less violent than possession, is not less pernicious. The Bible has much to say about those who have communication with "familiar spirits." In Leviticus 19:31, the people of God are warned,

"Regard not them that have familiar spirits." In Deuteronomy 18:10-13, the warning is repeated against "a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them [the nations of Canaan] out from before thee. Thou shalt be perfect with the Lord thy God." Familiar spirits, then, would seem to be connected with those who practice necromancy; and necromancy is the pretended art of communicating with the spirits of the dead. In Isaiah 8:19, 20 comes again the same warning, that the people of God should not seek unto them that have familiar spirits; that the living should not seek to the dead; but that rather men, seeking unto their God, should look to Him for wisdom, and to His law for enlightenment.

THE MYSTERY OF DEATH

Now, there has at all times been a strong desire on the part of mankind to solve the mystery of death. The cessation of life is so awful, it is so overpowering to the mind, that one whom we knew, who lived with us and loved us, who, a few days past, could see, could hear, could feel, could laugh with us and weep, should now lie before us still and cold, insensible as clay, lifeless as a log or a stone,—this mystery has always wrought powerfully on the imaginations of men. They have felt that one whom they loved could not be dead, that somehow, somewhere, he must be alive; that somehow, some way, they must be able to communicate with him, and he with them.

Such sentiments are so ancient that their origin is lost from us; but we conclude that it must be of the greatest antiquity, when we observe that such teachings are found in every mythology, and among nations of the highest civilization, as well as among the most barbarous tribes. Thus in the Egyptian legends, Isis rescues her husband Osiris from his grave in the Nile, heals his wounds by her magical arts, and resurrects him from the power of death. So the tablets from Babylon assert that Ishtar has gone to the realm of Ilat, queen of the dead, to reclaim the perished Tammuz. So in the Grecian and Roman mythology communication with the dead is held not impossible, for Orpheus crosses the Styx to the side of his Eurydice, and the pious Aeneas descends into Hades to communicate with his father, the deceased Anchises.

MOST STRIKING INSTANCE

Yet the most striking instance of attempted communication with the dead is recorded in the Bible itself. For the whole



Our first parents were happy in the Garden of Eden before the entrance of sin.

IN EARLIER articles of this series, we have mentioned that the Scriptures teach the apostasy and revolt of an angel eminent by wisdom and power; and we have hinted that this angel in his revolt had companions. That he was not alone is expressly taught by the Scriptures, for Peter, in the second chapter of his second epistle, fourth verse, asserts that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

The Bible expressly informs us also that these angels have been cast down to this earth. "That old serpent, called the devil, and Satan; which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:9. We hold, then, from this scripture (for we can find nothing contradictory to it) that Satan and his angels are at present cast out upon this earth.

DEMONIC POSSESSION

The Bible has something to say about the work of these fallen spirits. There would seem to be two general ways in which they labor against all that is wholesome and good. The first way is that of demonic possession. In demonic possession a spirit of evil, entering into a man, actually controls him. It mounts upon the throne of his will, and from that throne utters irresistible commands,—commands of cruelty, misery, and destruction. Of such possession there are some instances recorded in the Old Testament, but many more are described in the New. We shall cite two instances from the Gospel of Matthew: In the seventeenth chapter, verses 14-18, we are told how a father came to Jesus, asking relief for his boy. "He is a lunatic," the father said, "and sore vexed: for oftentimes he falleth into the fire, and oft into the water." The account continues that Jesus healed the child; but Mark in his Gospel adds (9:20, 26) that as Christ commanded the spirit to depart, it tore the child

account, we refer our readers to the twenty-eighth chapter of the first book of Samuel, where we are told how Saul, the first king of Israel, so far departed from divine instruction that he sought counsel of one who had a familiar spirit. To be sure, he turned to this means of information only in the gravest extremity. It was his last resort. Once favored of God, and once worthy of God's favor, the monarch had by slow steps separated himself from the divine will. Pride, jealousy, disobedience, and selfishness had invaded his life until they utterly possessed it; and the Spirit of God, unable to remain in a heart that stubbornly rejected its every pleading, had withdrawn itself.

Then came war with the Philistines. The king, desirous, not of communion with God, but of the information that he might obtain from God, sought the word of the One whom he had spurned. But there was no response; no dream came to the guilty monarch; the Urim and Thummim flashed no revealing ray; and every prophet of God was silent. In frenzied zeal to know the result of the approaching battle, Saul fled to a woman of En-dor who had a familiar spirit, and requested of her that she should bring up before him the spirit of Samuel. In accordance with his plea, a spirit, apparently that of Samuel, came up from the earth, announced to the woman who the disguised Saul really was, complained because Saul had disquieted his rest to bring him up, piously expressed regret that the king had asked of him information that God had seen fit to withhold,—and then immediately gave him the information,—and assured the monarch that after the morrow's battle all, good and bad, would be together. He then disappeared as the king, fainting with terror, fell prostrate to the floor.

REAL NATURE REVEALED

This account, we believe, is pregnant with suggestions as to the real nature of what is asserted to be communication with the dead. First, we notice that the spirit of Samuel appears from the earth,—an unusual direction for a heavenly spirit to come from. Secondly, before saying anything to the king, the spirit communicated the royal identity to the medium, although she belonged to a class condemned by God. Thirdly, the professedly righteous spirit revealed to Saul matters that God had refused to reveal to him. Fourthly, the supposed Samuel seemed to say that the wicked and righteous would all be consciously together after death, for he assured Saul, "To-morrow shalt thou and thy sons be with me,"—a wholly extraordinary state of affairs, nowhere else taught in the Scriptures. Fifthly, the mind of God toward this whole transaction is made clear to us in another part of the Bible, in the first book of Chronicles, the tenth chapter and thirteenth verse, wherein it is written: "So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

Unfortunately, the woman of En-dor was not the last to practice with familiar spirits. Her successors are yet with us; and spiritualism, which is nothing else than pretended communication with the dead, flourishes in our own times. It speaks to those who crave

novelty and a supernatural excitement, and offers them its wares. It calls to the curious-minded, who desire to delve into mysteries, and sets before them its deceitful knowledge. It presents itself—and this is the most wretched of its dealings—to those who have lost the ones whom they have loved; it comes to them while their tears are hot on their cheeks, and their hearts are yet heavy with grief; it assures them that through its arts they can find the ones they have lost, and talk with those whose voices have been forever hushed.

"SPIRITS, . . . WORKING MIRACLES"

Alas for those who, being in affliction, receive as true these promises! They may indeed go to the séances; they may witness the tipping of tables and hear the strumming of mystical banjos; they may indeed see shadowy forms, as of their loved ones, and hear muttering voices, as of those they used to hear; but we are certain upon the authority of the word of God that they will not find the spirits of the departed. Spirits indeed will be there, but they will be "the spirits of devils, working miracles" (Revelation 16:14), and not of those who have gone from us.

For those who have passed away in death are not, in some vague immaterial form, haunting séance rooms. They are in their graves, where the wicked cease from trou-

bling, and where the weary are at rest. (Job 3:17.) Their breath has gone forth, their thoughts have perished, their consciousness has departed from them. (Psalm 146:4.) Into their repose, into their deep and dreamless slumber, the cares and anxieties, the follies and vexations of this life cannot intrude. The seasons shall come and go; the heat of summer and the cold of winter shall be changed about; the work of men and the work of nature are alike powerless to disturb the rest of those who have laid down their burdens and passed from us. They rest in unconscious peace.

THE RESURRECTION OF THE DEAD

Yet by the grace of our Lord Jesus Christ, those who are dead shall not always remain dead, and those who are asleep in the grave shall not forever be separated from us. "Marvel not at this," the Saviour declares, "for the hour is coming, in the which all that are in the graves shall hear His voice." John 5:28. "We shall all be changed," are the words of the apostle Paul, "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. . . . O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:51-55. And again the same apostle tells us: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:13-18.

The work of evil spirits, therefore, to impersonate those who are dead, cannot avail against those who take the plain word of God as their guide. We know that in Christ there is hope for our dead, and that in Him they shall rise again. He is life eternal. Not in the darkness of attempted communication with those who have gone before us,—with whom none can communicate, for they rest unconscious in their graves,—not in the attempted solaces of popular spiritualism, with its many frauds or, worse than its frauds, its spirits of evil angels; but in Christ is the salvation of both the living and the dead. His voice rings out, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1:18. He, then, can unlock the tomb, and release to us its unconscious captives; and we have the assurance that He will indeed do this at the time that God has appointed. Death can indeed gain no victory; the grave shall not forever triumph; for Christ will overcome them.

CULTIVATE an intelligent hatred of the sin of unbelief, because it is the root sin of all others. Never excuse yourself on account of it. Never think of it as a mere misfortune of infirmity, for which you deserve pity rather than blame, but as a black and hateful sin.—Henry Varley.



At the End of the Pathway

GRACE ELLEN BRUCE

THE air was hot and sultry,
A full moon shone round and bright;
With a weary, sorrow-burdened heart
I crept into the night,
Away from the brightly lighted room
And the many merry friends,
To walk alone beneath motionless trees,
To the place where the pathway ends
In a quiet little garden,
Flooded with soft moonlight,
Where myriad blossoms motionless stood
In the stillness of tropical night.

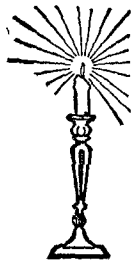
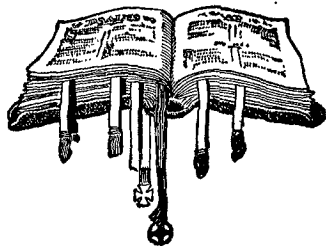
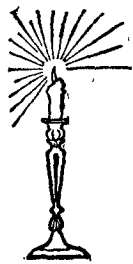
While I stood at the end of the pathway,
My sorrows began to depart;
I felt the touch of a hand on mine,
And a wonderful peace filled my heart.
The Master walked in that garden;
He knew I sought Him there,
In quiet meditation,
A burdened heart in prayer.
Sorrow fled from His presence,
Sweet peace filled its place,
There in the moonlit garden
Where He met me face to face.

O burdened heart, go meet Him there,
Where the winding pathway ends
In the quiet, fragrant garden of prayer,
Where the loving Saviour bends
To catch the faintest whisper
Breathed from a burdened heart,
Places His loving hand on yours,
And bids your sorrows depart.

EXPLORING YOUR BIBLE

with the guidance of an expert Bible teacher

Miss ROSE E. BOOSE



Satan Bound a Thousand Years

IT SEEMS necessary to spend one more hour in studying the events that take place upon this earth at the time of Christ's second coming. At that time the righteous are gathered, caught up to meet the Lord in the clouds, and return with Him to heaven. Judgments of fearful description will be visited upon this earth immediately. The wicked flee in terror from the face of God, crying to the rocks and the mountains to fall on them. This anguish will be of short duration, for we read: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

Again it is written: "The Lord shall roar from on high, and utter His voice from His holy habitation; He shall . . . give a shout . . . against all the inhabitants of the earth. . . . For the Lord hath a controversy with the nations, He will plead with all flesh. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:30-33.

SLAIN BY BRIGHTNESS

Thus we see that when Christ comes the wicked are slain by the brightness of His glory, and will lie scattered upon the face of the earth. The earth, which has suffered under the curse from the day that Adam and Eve sinned (Genesis 3:17, 18), will be mightily shaken, for we read, "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Revelation 6:14. "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found." Revelation 16:18, 20.

The Old Testament refers to this same time of desolation in various places. Jeremiah said: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . The mountains . . . trembled, and all the hills moved lightly. . . . There was no man,

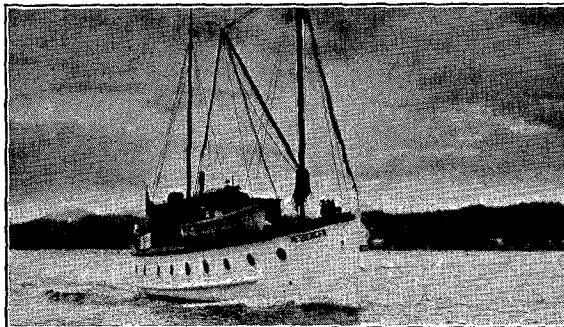
and all the birds of the heavens were fled. . . . The fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:23-26.

Isaiah presents a similar picture: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell

therein are desolate." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:1-6, 20.

EARTH IS GROANING

From these texts it is very clear that this old earth, which is even now groaning under the weight of sin, will be shaken from center to circumference, and reduced to a chaotic condition, even as it was before the "Spirit of God moved upon the face of the waters" (Genesis 1:2) and brought order out of confusion. At that time Satan, who is responsible for sin, will feel the terrible judgments of God. God has waited long for rebellion to ripen and manifest itself in all its terrible reality; but then, once for all, He will visit His judgments, and the whole universe will say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou has judged thus." Revelation 16:5. The Scriptures state: "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited," Isaiah 24:21, 22. The ones referred to as the "host of the high ones that are on high" are Satan and his angels. In 2 Peter 2:4 we read, "God spared not the angels that sinned, but cast them down to hell, . . . to be reserved unto judgment." There are legions of evil angels. (Luke 8:30.) They are said to dwell "in high places," as we read in Ephesians 6:11, 12 (margin): "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and



Alaska Calls!

The medical mission yacht
"Messenger," operated by
the Alaska Mission

UP AND down the rivers, and in and out of the harbors of the long Alaskan coast, the medical mission yacht "Messenger" has gone throughout the summer, carrying the gospel to hundreds who have not heard it for many a year. Now Pastor Wood, master of the vessel and superintendent of the Alaskan mission field, makes an appeal for at least one hundred copies of the SIGNS to use in connection with the meetings he will hold during the long winter. And he reminds us that the Alaskans are the greatest readers of books and periodicals per capita in the world; so these one hundred copies will only partially supply the need.

In a letter telling of the work being done on the Canal Zone, Pastor Lorntz mentions their need of two hundred or three hundred papers a week, and says: "Now, if you could secure these papers for us, we surely will ap-

preciate it, as there are so many opportunities here in Panama, right on the crossroads of the world."

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blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

These evil spirits, of which Satan is the leader, will be brought to this earth, and shut up as in a prison. Desolation will be everywhere. There will be no sun to witness the scene; cities and mountains will be torn to pieces, and dead bodies will be scattered over the surface of the earth. Such will be the home of Satan and his angels for "many days," after which "they shall be visited." *This is the wilderness into which the anti-typical scapegoat is sent.* Here he will have time to review the results of his rebellion against heaven.

BOUND A THOUSAND YEARS

The Bible tells us just how long he will be bound here. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, . . . which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Revelation 20:1-3.

During this same period, the righteous are in heaven, reigning with Christ on thrones of judgment. We read: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4, 6. This judgment in which the righteous share is the judgment of the wicked. It is stated, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Corinthians 6:2, 3. Again, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5.

When this judgment is completed, and sentence is meted out to the wicked, Christ and all the saints will return to this earth. "I saw heaven opened, and behold a white horse; and He that sat upon him was . . . clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron. . . . And He hath . . . a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19:11-16. "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

NEW JERUSALEM DESCENDS

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, . . . and half of the mountain shall remove toward the north, and half of

it toward the south. . . . And the Lord my God shall come, and all the saints with Thee." Zechariah 14:3-5.

The leveling of the Mount of Olives prepares a place for the holy city, the New Jerusalem, to rest upon. As Christ, with the saints and the holy city, descends to the earth, the wicked are resurrected, for we read: "The rest of the dead [which are the wicked] lived not again until the thousand years were finished." Revelation 20:5. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, . . . to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from

God out of heaven, and devoured them." Revelation 20:7-9.

Here we have brought to view the final stand of Satan and his followers against God. Since his rebellion in heaven, he has waged an unrelentless warfare against righteousness, and as he sees the New Jerusalem, with the saints inside the walls, and the host of wicked, just resurrected with him, on the outside, the spirit of hatred surges anew through his being, and he marshals his followers for a final effort to defeat God's purpose. As they approach the city, there will be seen the great white throne of God: "And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matthew 25:32. In the presence of the wicked host, Christ confers the

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restored kingdom on the righteous who are on His right hand; and then the wicked hear the awful words from Him whose love and mercy they have rejected. "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. Complete destruction will be their lot.

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the *second death*." Revelation 21:8. "Whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15. God has said, "The wages of sin is death." Romans 6:23.

The fire will devour the wicked, root and branch, and purify the earth. Of this, however, we will read next week.

The Heritage of the Godless

(Continued from page 7)

The waster, even then, was forging his weapons for the destruction of Israel that was rapidly sinning away its day of grace. God could no longer endure the unrighteousness, the oppression, the fraud, and the unspeakable crimes that were being committed; hence, His engines of destruction were at hand to deal with the situation. But in the midst of all the destruction He wishes every one to realize that there is hope; hence, He said to them in that time, and says to us today, that though "the mountains may depart, and the hills be removed," yet "My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed,

saith Jehovah that hath mercy on thee."

Then, though we may be "afflicted, tossed with tempest, and not comforted," yet He tells us that all shall be taught of God, and great shall be our peace; but observe that it is "in righteousness" that we shall be established, for we are moved far from oppression. We are not found among those that are oppressing and robbing men of their rightful belongings. Then how consoling the promise that we shall "not fear," neither shall "terror" come near us, for "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

The individual who is resting upon these soul-strengthening promises has a foundation that cannot be shaken and a joy that is far beyond anything this world has to offer. And let it ever be born in mind that "this is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Why will men turn away from such a precious "heritage" to the unsatisfying, soul-destroying things that Satan has devised against this age in which we live? T.

It is blessed to be like Him in everything, even in suffering. There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ send out sweetness—all the sorrows of Christians do the same. Commend me to be a bruised brother, a broken reed—one like the Son of man. The Man of Sorrows is never far from him.—Robert Murray McCheyne.

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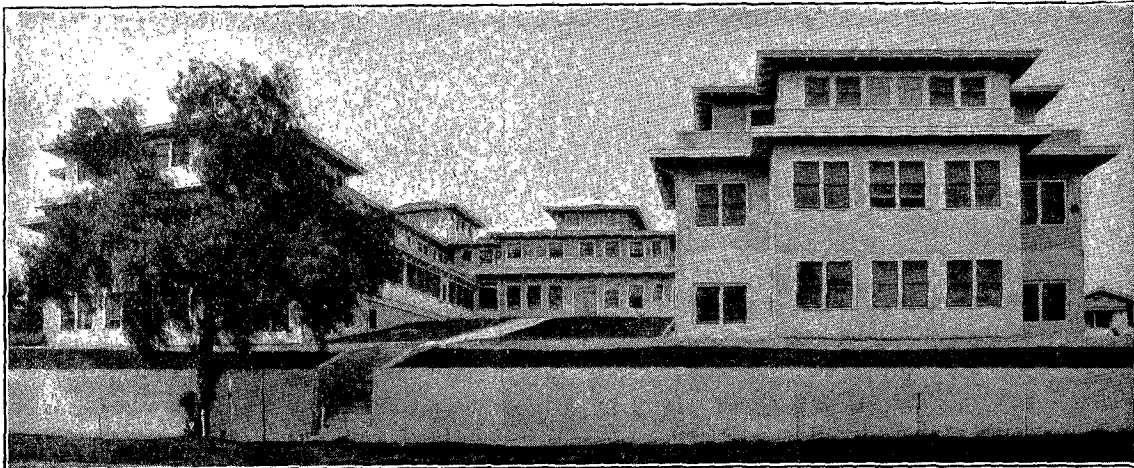
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Our business is not to build quickly, but to build upon a right foundation, and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and in accordance with the designs of God.—Joseph Parker.

THE men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Lloyd Jones.

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The WORLD OUTLOOK



GO TO THE MOUSE, YE EVOLUTIONISTS!

SOLOMON advised the sluggards of his day to hie them to the ants to get a cure for laziness. With equal pertinence we can to-day advise the evolutionists to go to the lowly mouse for a cure for their theories. Henry Fairfield Osborn put out a book some years ago, "The Earth Speaks to Bryan." Now the mouse speaks to Osborn.

Here's the how of it:

Seventeen long years ago Dr. F. B. Sumner began experimentation with mice at the Scripps Institution for Biological Research at La Jolla, California. During these years he has bred literally tens of thousands of these little creatures in search of principles of heredity and environment that would bear out the theories of evolution. His avowed purpose was to find actual proof for evolution by laboratory experimentation, evidence that would be indisputable.

But a few weeks ago he abandoned the study, for, so he said, the longer he experimented, the greater was the modification and loss of many of his convictions on evolution and its laws. "The more I studied and observed these thousands of wild mice," said Dr. Sumner, "the less clean-cut were my convictions, and I know a great deal less now than I did when I first left college."

Three cheers for the mice and three cheers for Dr. Sumner.

The mice reflected the laws of nature much more accurately than do the textbooks on the theory of evolution studied in college, and Dr. Sumner has proved himself an honest scientist by accepting the results of laboratory demonstration rather than the bare hypotheses of evolutionary philosophy.

ABSOLUTELY UNSCIENTIFIC

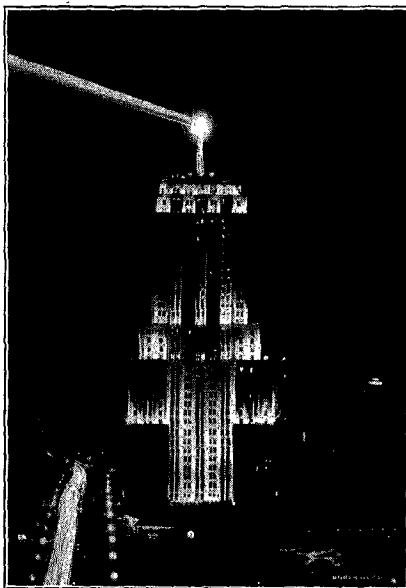
The chief trouble with the whole evolution cult is that they depend wholly upon philosophic and theoretic deductions rather than upon actual experiment in nature's great laboratory. Evolution is more accurately a philosophy than it is a science anyway. The name of science has been invoked only to give sanctity to its philosophy, for science is the magic word in our twentieth century.

Evolutionary "science" is far removed from actual experimental science. The sciences of physics, electricity, or astronomy, for example, have little or nothing in common with the "science" of evolution. The former are worked out with microscope, test tubes, balances, and telescopes, while the latter is evolved by some pedantic philosopher sitting in a swivel chair surrounded by the heavy

tomes of Greek philosophy. For the former we have the highest respect; with the latter we beg the right to differ, for when we come to philosophic deductions, one man's ideas are as valid as another's, and much depends upon what one wants to believe, what one will believe, when one gets into the sphere of philosophy.

THE CART BEFORE THE HORSE

In evolution, the philosophy preceded the "evidence" by many years. Men thought out a scheme of the origin and process of life, and then began to cast about for something in the natural world to bolster up their speculations. True



A view of the Palmolive Building in Chicago with the famous Lindbergh Beacon lighted. The beacon was recently dedicated with impressive ceremonies in the presence of many air notables.

science proceeds by the reverse method. It discovers the facts first, and then forms its conclusions. Evolution formed its conclusions and has been busy ever since trying to find a fact or two in substantiation. That's exactly what Dr. Sumner was trying to do, and he was candid enough to admit that the facts did not bear out the conclusions handed him in ready-made packages by evolutionary professors in the cloistered halls of learning.

Charles Darwin built his whole scheme of evolution upon his theory of natural selection. When men went to nature to find corroboration for Darwin's thesis, they could not find it. Hence to-day there is not one evolutionist in a hundred who holds to Darwin's idea of the method of evolution. Other ideas were advanced,

such as the theory of acquired characters, etc., in an attempt to explain the mode of evolution; but most of these have gone into discard with Darwin's natural selection hypothesis, until to-day the evolutionists frankly confess they don't know how evolution has come about. They stoutly maintain it has, but how they don't know.

The backbone of evolution is geology with its fanciful diagram of the various ages of the earth as purportedly found in the fossil stratifications. Every evolutionary textbook has a graph of these ages running all the way from the Cambrian and the Paleozoic to the Quaternary and the Cenozoic. To the student in school this scheme looks very imposing and plausible, but if he should get a steam shovel and dig a hole through the earth, anywhere on the vast surface of the globe, he would never find the fossil strata in the order the swivel-chair theorists have outlined it in the evolutionist's bible.

In other words, evolution is not based upon the demonstrations of nature. It is purely a speculative scheme, and when man goes to the rocks themselves or to the mice themselves, he finds that nature with its various voices speaks an altogether different piece than evolution would have us learn.

LABEL AND CONTENTS DIFFER

Evolution is not a science; it is a philosophy. And its philosophy either removes God altogether from the operations of nature or else exiles Him so far away that He is negligible either as the creator or as the sustainer of life. We must not be hoodwinked because evolution puts the label, "Science" on the outside of its package. The contents are only abstract speculations and barren philosophies. The exhortations of Scripture are most timely in view of these facts:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8.

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Timothy 6:20.

Any talk of a conflict between science and religion is inane. There cannot be, for God is the author of both. But between religion and "science falsely so called" there is a gulf fixed, wide and unbridgable.