

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



the flight of TIME



FASTER and faster move the hands of the players in the grim orchestral finale of human history.

With bewildering speed they leap from phase to phase of the music as it ascends its last terrific crescendo.

Higher and higher it rises, louder and yet more loud, until the tumult of sound deafens us.

A Survey of World Events

by the EDITOR

What an hour is this in which to live! Many indeed are the prophets and kings who have desired to see the things that we see, and have not seen them; and to hear the things that we hear, and have not heard them.

Events of the first magnitude chase each other across the headlines of our

Sergeants of the United States Army demonstrating the use of artificial fog, produced by chemicals and designed for protection against air raiders. It has already been used in Paris.

newspapers. They push each other unceremoniously from the microphone.

Stupendous changes are taking place all about us, and with dazzling swiftness.

The world we knew a year ago has gone forever. So has the world we knew but last September. Gone; and gone beyond recall.

One great nation, believed to be strong and powerful, has vanished from the European scene. This in less than three weeks.

The fifth largest capital city of Europe has been bombed and burned in the most appalling siege of modern times.

Russia, so long hidden from other peoples behind massive barbed-wire barriers, has moved her frontiers again, boldly and unopposed, toward the heart of Europe.

Fascism and Communism have purged their mutual animosities, and joined hands in a common cause, the most important and ominous occurrence in a thousand years.

Moreover, every artifice to preserve

SIGNS of the TIMES



Everybody is helping to dig trenches in England. Women and children of East London lend a hand.

OUR COVER PICTURE

Modern warfare comes to ancient Egypt, where trenches have been constructed as air-raid shelters. War fever is spreading around the world.

peace has been abandoned, every speech in its behalf has been forgotten, and the guns of war thunder again over thousands of square miles of ancient battle-grounds.

Ships are being sunk again, torpedoed by submarines, while the greatest blockade ever attempted is tightening a noose about the neck of one of the belligerents.

Not a corner of the world is unaffected by these colossal international developments. In a vast and sudden way they have changed the lives of untold millions in every land on earth.

What does it all mean? Whither are we hurrying? To what dread goal are we heading at such dizzy pace?

Prophecy speaks and answers all our questionings.

It warns us of "a time of trouble, such as never was," heralding the arrival of the end of the world and the reappearance of Jesus Christ in glory. Daniel 12:1.

It tells us that these days will be marked by unprecedented "distress" and "perplexity," with "men's hearts failing them for fear" as they behold the things coming upon the earth. Luke 21:25-27.

We have come to this time. Trouble, distress, perplexity, envelop mankind like a cloud of thick darkness. Messages of doom and disaster follow one another with such frequency they are quenching all hope and opening the floodgates of despair. As in the days of Job, while the bearer of evil tidings was yet speaking, "there came also another." Job 1:16.

The only ray of light is found in the promises of God. "At that time," is His

assurance, "thy people shall be delivered." Daniel 12:1.

Thank God for that. He is watching, waiting, working out His own eternal, unfathomable purpose.

At the right moment, in perfect harmony with His plans, even as the final rapid movements of human history reach the climax of their last crescendo—then suddenly will He intervene and bring about the predicted end; "and He shall send Jesus Christ: . . . whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21.

We must be nearly there now. Surely if ever Jesus were "even at the doors," it is at a time such as this.

Appropriate indeed is His warning: "Watch ye therefore: . . . lest coming suddenly He find you sleeping." Mark 13:35, 36.



IS THIS ARMAGEDDON?

THIS question is on many lips today. Is this second world war the Armageddon of Scripture?

No. It is not.

At least, it is not at the moment of writing. To what it will lead no one can say now; but such terrific forces have already been unleashed that the world's last universal battle has undoubtedly been brought appreciably nearer.

Why are we so certain on this point? Because the true battle of Armageddon, called in Scripture, "the battle of that great day of God Almighty," is scheduled to occur under the sixth of the seven last plagues. Revelation 16:12-16.

Read the whole sixteenth chapter of Revelation, and note how five other judgments are to fall upon mankind before



INTERNATIONAL
A cablephoto showing Mr. Chamberlain walking through London with his gas mask slung over his shoulder. Most persons are doing this nowadays over there.

the final battle is joined. As those five plagues have not yet appeared, we may know for sure that Armageddon is not yet taking place.

Furthermore, the seven last plagues are to be poured out following the termination of the investigative judgment in heaven. They will mark the close of human probation and the end of all opportunity for repentance. That dread day has not yet arrived, though it is stealing upon us as a thief in the night.

So World War II is not Armageddon. Not yet. But while we still have as it were a breathing space, a little time in which to seek God and make our peace with Him, let us not forget the admonition of the apostle Peter:

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:9-12.

Neutral nations are finding themselves driven to great efforts of self-protection, lest the tide of war flow over them also. A view of a defense trench on the water's edge at Scheveningen, Holland.



SMOKY LANTERNS—

Or the LIGHT of HEAVEN?

★

A Lesson From an Indian Railroad Station

by ALTA M. CHRISTENSEN

THE train swayed and rattled to a stop beside a long gravel platform where a low, one-roomed railroad station stood, high on the Western Ghats of India. The moon,

"Like a silver ship on billows of white
In the vast, deep spaces of silent night,"

spread a glorious, enchanting radiance over the rolling landscape dotted with dark trees and village houses. The clear light was almost equal to the light of day, and it seemed as if nature had merely removed the heat from the day's sunshine and thrown a fascinating modifier over its glare. It was easily possible to read or write with no other light than that of this tropic moon.

As the brakes ground the wheels of the train to a full stop, from the window of the compartment in which I was comfortably traveling I looked down the long platform where Indian vendors were noisily passing up and down the length of the train with their trays of native fruits and sweets and their pails of hot coffee. Over near the building several lanterns were bobbing about, rather close to the ground. They were dim, yellow, and smoky, but each made a small glare over a small spot. The glorious moonlight shone on just as clear above them, being neither amplified nor dimmed by their artificial glow.

Why, in that clear, revealing light from the sky, bathing the entire landscape, should anyone need a dim, smoky lantern?

No doubt the men who carried those lanterns felt that because they could sway them at will they would find them of more service than the fixed light above. Swayed to and fro in this way, however, they caused extra shadows, and, viewing the scene from even a short distance, I was impressed with the insignificance of the little lanterns. They looked so cheap beside the real!

God tells us in His word: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:9. Compared with the great light of divine revelation from heaven, man's thoughts, man's ways, man's ideas, are like these dim, smoky lanterns under the full beaming light above them. They remain close to the earth; they cast confusing shadows; they direct attention away from the beauty of the celestial; yet how insignificant, how small, they really are!

Why, in that clear, revealing light from God's word, shed abroad around the entire world, should anyone revert to those dim, smoky lanterns of men's ideas—those "lights" that give no light?

One ray of light from God's word re-

veals that "in six days the Lord made heaven and earth." Exodus 20:11. Another shows that God made man in His own image. Genesis 1:27. But the swaying lanterns, with their confusing shadows, cause men to say that the earth was billions of years in evolving itself. How? Why? If there were no supreme Being to guide, how did the elements of nature know when to begin and how to change their previous form? Why is it considered a mark of simplicity to believe that a personal Being in six days formed the earth to be a home for man?

Consider for a moment the intricate, highly organized construction of the human body. Speaking of the nerves alone, —omitting the harmonious working of muscle, bone, tissue, and so forth,—we find that system the most marvelous and the most unfathomable telegraph system ever devised. In only one section of the brain, which, as a whole, weighs but little more than two pounds, there are more than nine thousand nerves. Herick, in his elementary book on neurology, tells us that if it were possible to find an educated man who had never seen a telephone and knew nothing of the telegraphic system, and send him to a large city and ask him to make a complete and detailed survey of the whole system of telephone and telegraphic wires, drawing charts and making maps of every station, all with no assistance, his task would be simple compared with that of the man who attempts to study the nervous system of the human body, intensely intricate, and infinitely more delicate.

Did an inanimate force evolve this highly developed system? Did chance bring into existence a creature so thoroughly organized, functioning according to definite laws? Do we see such evolution in process about us today? Or do we see every one bringing forth "after his kind"?

How insignificant this swaying, smoky lantern appears under the broad light of eternal truth!

The more one learns of the marvels of creation the more he is led rapturously to exclaim with David: "I am fearfully and wonderfully made," and to realize the truth of his remark, "The fool hath said in his heart, There is no God." Psalm 139:14; 53:1.

But "the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Co-

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The Only Way Out

God's Solution of Modern World Problems

by J. L. BROWN

EVERYWHERE men are wondering how the world is going to find its way out of the present international muddle.

Over a great part of the earth war is raging again. Elsewhere large fortifications of one kind or another are being erected by neutral nations to keep out possible invaders. Millions of young men are sacrificing home comforts and business careers to guard against the evil day. Indeed, nations have gone so far into the armament and self-protection whirlpool that they see no way out.

Is there a way?

Francis B. Sayre, Assistant Secretary of State, writing in *Good Housekeeping* recently on "The World Crisis and Christ," made the following striking statements:

"As long as the world continues, humanity will require of life certain fundamentals. No civilization which denies them will endure. Mankind must have, first, a profound faith in the essential goodness of life, and a confidence that goodness will ultimately triumph. Second, it must have happiness. Third, mankind craves power. . . . These imperatives of life, present-day civilization is notably failing to give. . . . I see only one way which is really practical and which is really efficacious. We must turn for the knowledge that we need to Someone who, by the results achieved, has proved His mastery over life, who, by His continuing power over the souls of men, has proved His profound understanding of human nature and how to satisfy its insistent needs.

"The one figure who stands out through the ages as the supreme Master of life is Jesus Christ of Nazareth. . . . Turn to Him we must if we are to save our civilization. . . .

"What men and women are groping for today are spiritual values, such as abiding faith in the goodness of life, the gift of love which passeth understanding, joy in daily work, and satisfaction even in commonplace labor, the kind of inward happiness which can't be conquered by outward circumstance. And these, mark you, are precisely the values created by Christ's way of life. . . .

"If you dare to believe the revolutionary teachings of Christ—which are poles apart from the fundamental beliefs of

our time, which are scoffed at and derided by the crowds around us—if you dare to believe that what Christ said was true, and to put His faith to the test, what a thrilling adventure Christianity becomes! It means no less than help to save a civilization, which has in it much that is infinitely precious, by bringing to the profound problems of the day a wisdom gained through knowledge of Christ and a vision caught from His presence. What a fearful and thrilling task for those who, looking into Christ's face and taking His hand, are ready to walk with Him and make the great adventure!"

With the intention of this declaration we readily agree; but, since "evil men . . . shall wax worse and worse, deceiving, and being deceived," according to the prophecy of the apostle Paul (2 Timothy 3:13), we would also conclude that to prevent the constant recurrence of war, to keep one nation from rising up against another nation, something radical must take place.

Jesus, referring to our day, spoke on this wise: "So likewise ye, when ye see these things come to pass, know ye that



"The one figure who stands out through the ages as the supreme Master of life is Jesus Christ."

the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting,

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DOES PRAYER HELP? . . . by CLARYCE V. WHITE

A PERSONAL TESTIMONY

SITTING in church not long ago, I was deeply impressed as the pastor earnestly pleaded with his flock to pledge themselves to fifteen minutes of prayer each day. Fifteen minutes! It is not long to give to God.

I have found in my prayer life that the more I pray, the more I have to pray about. The more gratitude I express, the more blessings I receive, so the more thanks I needs must render. The more souls I am working for, the more prayer I offer up for the help of the Holy Spirit. In fact, I find that more than fifteen minutes is necessary for me to ask the Lord's help in perfecting my life so I may work for others. Then my prayer for the church—its members, the success of its activities, and strength and wisdom and protection for its missionaries—is a prayer in itself. There is prayer for my loved ones, for my friends and associates, and for those I am instructing personally. All this and my personal thanks take time; but I so often think of the lines—

"We kneel so weak;
We rise so full of power."

I feel my own life has been a remarkable demonstration of the value of prayer, for, before I surrendered my will to God, my life was a series of hardships, worries, tragedies, heartaches, and actual poverty.

Since I have learned to pray, I never seem to feel the need of asking for material things, for my faith is answered by the divine assurances: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:25, 33.

Faith and obedience have surely proved the Lord's promises in Malachi 3, for the windows of heaven have been opened to me, and there has been poured out such a blessing that I have not room enough to receive it; but faith and obedience would soon grow weak if I could not gain strength and grace by daily communion with my Lord. Fifteen minutes! It is not enough.



The BIBLE and the COLLEGE STUDENT

by WALTER LEE LINGLE, D. D., LL. D.

President of Davidson College

COLLEGE students cannot afford to leave the Bible out of their reading and thinking. From a literary, historical, ethical, and spiritual point of view no man's education is complete without a knowledge of the Bible. The Bible is not a single book. It is a divine library, which is noted for its comprehensiveness and infinite variety. John Richard Green illustrates its charm and variety in an eloquent paragraph in his "Short History of the English People." He says: "When Bishop Bonner set up the first six Bibles in St. Paul's, many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them. . . . Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war song and psalm, state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by sea and among the heathen, philosophic argument, apocalyptic visions—all were flung broadcast over minds unoccupied, for the most part, by rival learning."

Sir Walter Scott was one of the greatest of all the novelists who have ever written in the English language. He wrote many books, and knew books as few men have ever known them. His great library is still intact in his beautiful old home known as "Abbotsford." As I recently went through his library, I was struck by the large number and scholarly character of the books it contained. One of the most conspicuous books in that library is a handsome copy of the Bible, which bears this inscription in the handwriting of his mother: "To my son, Walter Scott, from his affectionate mother, Ann Rutherford;" and this additional inscription in his own handwriting: "This Bible was the gift of my grandfather to my mother and presented by her to me."

He prized that Bible not only as an heirloom, but as a book of literature and a book of life. His son-in-law and biographer, Lockhart, who is buried at his feet in Dryburgh Abbey, tells of a striking incident that occurred while Sir Walter was on his last bed of illness, and only a few days before his death: "He expressed a wish that I should read

to him, and when I asked from what book, he said: 'Need you ask? There is but one.' " As that great man surveyed his whole library and the whole field of literature, there was one book that towered above all others, and that was his Bible. I wonder if it was his mother's Bible that he was calling for. At any rate, there is the estimate of a great man whose library was crowded with all manner of great books. Is it too much to say that no man's education is complete without a knowledge of this Book of books?

What has been the attitude of college students toward this Book? One day Martin Luther, a student at the University of Erfurt, ran across a copy of the Bible in the university library. It was the first complete copy of the Bible that he had ever seen. It laid hold of his heart and mind, and transformed his whole life. That copy of the Bible had more to do in making Martin Luther a

great Christian leader and a great world figure than any other influence that ever entered into his life.

William Tyndale was an unusually brilliant student in the University of Oxford. His biographer tells us that he became so skilled in Latin, Greek, Hebrew, French, Spanish, Italian, and English, that whichever he spoke in you would suppose it was his native tongue. The Bible came into his life with all its transforming power. It completely captured his heart and mind, and he yielded himself to it without reservation, and finally gave his life for it. Today we think of him as the father of the English Bible.

John and Charles Wesley, and George Whitefield, students at Oxford University, became interested in the methodical study of the Bible. It became a transforming power in their lives, and they went out to turn the world upside down. Through the power of the word of God,

The Bible, the greatest influence that ever entered into the life of Luther, made him a great Christian leader and world figure.



John Wesley became the greatest force of the eighteenth century in England.

Thus we might come on down through the centuries and call the roll of a multitude of college and university students whose lives have been transformed and made great by the word of God. But what about present-day college students? Of course, it is not possible to put all college students together in one group under one label. There are just as many different kinds of college students as there are of older people.

Some college students shrug their shoulders at the Bible. Others are indifferent toward it. There are still others who are woefully ignorant of it. But, after all this had been said, there are many college students who approach it with reverence and find rich treasures in it.

No one person knows the hundreds of thousands of college students in America well enough to speak with certainty about their attitude toward the Bible. Let me speak definitely out of my own observation and experience.

I have the privilege of being connected with a college that has a student group of six hundred fifty young men representing more than twenty-five different states. For nearly fifty years courses in the English Bible have been a required part of the curriculum. Freshmen and sophomores are required to take three hours a week. Elective courses are provided for juniors and seniors. The English Bible itself is studied, and not simply books about the Bible. After fifty years, we ought to be in a position to form some estimate of the attitude of our college students toward the Bible.

First of all, it is our observation that the great majority of college students who study the Bible find it an interesting book. The late United States Senator Albert J. Beveridge wrote a book entitled "The Bible as Good Reading." The majority of students studying the Bible will concur in the idea expressed in that title. By the way, in that book Senator Beveridge says: "Surely this Book has not held sway over the human mind for two thousand years without having engaging qualities—something that appeals to our interest."

The majority of those students who study the Bible find it a profitable book. Its teachings enter into their moral, ethical, and spiritual ideals, and thus help to mold their characters. Not only so, but its simplicity and beauty help to mold their English style. We wonder sometimes where Abraham Lincoln ever learned the use of the pure and beautiful English of his Gettysburg Address and his Second Inaugural. He probably lets us into the secret when he tells us that the two greatest events in his life were

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Christ Coming SOON

A Blessed Hope for Everyone Now Living

by G. W. WELLS



Christ Himself said of His return: "Lift up your heads; for your redemption draweth nigh."

SOME time before Christ's departure from this world, to comfort His sorrowing disciples He said: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Nineteen centuries have passed since Christ made this promise. Today it is about to be fulfilled. Nearly all the events that the Master Teacher declared would take place preceding His second appearing have occurred. They make clear that the final crisis is right upon us. Surely now is the time to make the needed heart preparation to meet God.

The Scriptures clearly teach that the judgment is now in session, and will soon close. Before the Lord returns the destiny of every soul will be determined. The one Mediator, the blessed Christ, now pleads the merits of His own blood in behalf of all who believe in Him, and call upon His name. He is about to exchange the white garments worn while He is high priest for the royal robes that He will wear as king. Then He will return, and the dark night of sin and sorrow will be forever ended.

The time for the return of that "certain nobleman" who, in the parable of Luke 19: 12-27, went into a far country to "receive for himself a kingdom" has arrived. Christ was the "nobleman," and the promise He made that He would come again is about to be realized. "He shall come in His own glory, and in His Father's, and of the holy

angels." Luke 9:26. He has been gone a long time, and now He sends this message to all the world: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11.

Around this mighty event of Christ's second coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. The long rule of evil is to be broken. "The kingdoms of this world" are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. Yes, "the glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations;" He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people." Isaiah 40:5; 61:11; 28:5.

In all ages the second coming of the Lord in glory has been the hope of His true followers. His parting promise upon Olivet has lighted up the future for His disciples, filling their hearts with holy joy and glad expectancy. It is spoken of in the Scriptures as "that blessed hope." Titus 2:13.

In that happy day the voice of the Son of God will call forth the sleeping saints. They will come from their prison house of death in the bloom of health, and with the touch of immortal glory upon them. Then will God wipe away tears from off all faces, and there will be such music and song as no mortal ear has ever heard, for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah 35:10; 51:3.

Oh that we might catch a clearer vision of this scene, of the glories and wonders of the future world, as delineated by the holy prophets! Would to God that we might appreciate the fact that we are standing on the verge of the fulfillment and glorious consummation of the prophetic utterances! If we would fully accept the blessed promises and obey the high commands of the Lord Himself, gladly yielding our hearts to the transforming power of the Holy Spirit, the mighty God would quickly consume the ugliness of sin in our lives, and fill our hearts with the riches of His love. Then could we say with eagerness:

"I am waiting for the coming
Of earth's long-expected Lord;
For the signs are now fulfilling
That He gave us in His word.
I am watching, I am waiting,
For the promised happy day;
Yet I do not cease my working—
I must work as well as pray."

CHILD LABOR or Child Luxury?

How Shall We Train Our Children?

★

by MADGE HAINES MORRILL

NOT long ago I spent a week end visiting a home in a beautiful country setting. When the day merged into evening, I heard the eldest girl of the home call to her sister and brother in a cheery voice, "It's time for the chores!"

The younger ones came to join her, and, with milk pails, egg baskets, and feed buckets, they ran down the hillside toward the barn, singing and laughing. As I watched the happy group, I was sure they were having more enjoyment than if they were walking down the street to attend a motion-picture theater.

I watched those girls carefully during the next few days: I listened to their conversation; I watched their habits. They were the very picture of health as they skipped and played under the trees. When they went about their given tasks, they carried an air of responsibility. As they studied, or played their musical instruments, I saw that their mental powers were quick and responsive. Their conversation did not carry with it the cheap language and thought so often found with children of their age. They possessed a natural charm and personality that one does not often meet.

Some time later, I was sitting in our car by the curb of a wide city street. School was just out, and the children came trooping down the sidewalk. Presently I noticed a "gang" of boys collect on the corner and begin to talk over plans. Excitedly they waved their arms and nodded their heads. Then, occasionally, with quick motions, some boy would dart out of the group to a near-by fruit market, and, while the clerk was busy with a customer, grab a green apple that had fallen between the boxes. One at a time each boy searched for fruit and vegetables. Out in the gutter they found a number of overripe peaches and apples, which they hastily gathered.

"Why are they doing that?" I thought. They were not trying to eat the fruit; and, from their healthy-looking faces, I knew they were not hungry.

After watching them closely for a while longer, and hearing them talk, I understood that they were storing up ammunition to be used on a rival "gang" that would soon be coming. Critically I watched the faces of those boys. They were not jolly and laughing; their faces were grim and determined. There were coarse, hard lines on them. They seemed like miniature criminal faces.

As we drove away from the corner, with its "gang" of boys, I thought of the week end at the country home, and the happy children there. Children's hands will find things to do. If they are not given profitable duties for their hands and minds, substitute work will be found, and, generally, the substitute is far from beneficial.

Swinging of Public Opinion

Public opinion regarding child labor has been like the pendulum of a clock, which swings as far to one side as it does to the other. At one time child labor was merely a form of child slavery. Little tots were forced to work in textile mills from sunrise to sunset, receiving as pay only poor food and hard beds. In the United States, when a period of industrial expansion followed the War of Secession, then, naturally, came child labor, and the number of children gainfully employed increased each year, until, in 1910, the number reached nearly two million.

Popular views then began to swing in the other direction. Legislation was enacted to control child labor; and about the same time education was made compulsory. More and more, public atten-

Children's hands will find things to do. When there are no profitable duties, they suffer great loss.



tion has become centered on the education of children.

Today we pride ourselves on our excellent educational system. On school days, at 8:00 A.M., a large yellow bus stops at the front gate. Young America steps into the bus, reclines in an upholstered seat; at 8:30 steps out of the bus, walks up wide marble steps, and into a large, comfortably seated, Venetian-blinded classroom. At 4:00 in the afternoon Young America steps out of the bus again, his arms laden with books for "home assignments."

Father calls, "Can you help me, son?"

"Sorry, dad, had a heavy workout in the gym this aft. I'm all in," and Young America settles down in the lawn chair to read his assignments. The bus will call again tomorrow morning.

Has the pendulum of compulsory education swung so far that the only physical exercise Young America receives is in the gymnasium, on the tennis court or football field?

The modern tendency is to invent labor-saving devices. There are many of these made for the home, with a result that there are fewer home duties to be done. Automatic heaters leave Johnny with no more wood to carry in. The



electric vacuum-sweeper sweeps the floor for Mary. With home chores thus minimized, there are more leisure hours for the children; and how these hours are spent is a vital factor in the success and happiness of each home.

The original plan for the home was, as we read, "The Lord God took the man, and put him into the Garden of Eden to *dress it* and to *keep it*." Genesis 2:15. As long as Adam and Eve kept the garden as they had been instructed to do, they found pleasure and happiness. But ever since the day that sin came into that garden, there have been two great forces at enmity with each other. The one is the force of *work*, and the other is the force of *idleness*.

Work Versus Idleness

What has been the history of the one force? The "sons of the prophets" filled their time with study and useful labor. Elisha spent his early years "under the teaching of God and nature and the discipline of useful work." Jesus was a carpenter, and Paul a tentmaker. Moses spent many years in Egypt; but, when God wanted to use him, He called Moses into the wilderness, where he could learn

right habits of useful labor. All these men we call great; all their names have been placed in history with honor; and all of them knew the discipline of useful work.

What has been the history of the other force, idleness? "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Ezekiel 16:49. This is the picture of the results of idleness. Sodom ended in fire and brimstone. Her idleness resulted in eternal damnation.

Idleness is one of the greatest curses that is in our world. It "enfeebles the mind, debases the soul, and perverts the understanding." *Work*, on the other hand, can be to man a great blessing; it can be a "source of happiness and development, and a safeguard against temptation."

Work is essential and necessary to a healthful life. It is a talent that God has given man, and "no man has a right to sacrifice this talent to the corroding influence of inaction." "The toiling beast of burden answers the purpose of its creation better than does the indolent man."

There is a certain home I like to visit. As I walk up to the large rambling house I know little Mary will run out to meet me. She and I always have a routine to follow.

"How is the garden?" I will ask.

"Come and I'll show you," and, taking my hand, she leads me down the hill to the garden plot. What pride I see welling up in her eyes as she points out the red strawberries, yellow squash, and green beans!

Next she will say: "Want to see the calves?" We walk to the corral and inspect the new calves.

Then it is: "We have some new baby chicks;" and she and I take a trip to the chicken pens.

Mary and I always close our rounds by going to the flower garden, and she sends me away with a posy in my hand. She doesn't know she has given me a larger one for my heart to hold—a little child with pride and interest in "our garden," "our calves," "our chickens."

Avenues for Child Activity

If the modern world could go back to the original plan, there would be less unemployment, less crime, and more happiness. Favored is the home of today that finds itself in the country! There each child can have a garden of his own to dress and to keep. There the child will know the happiness and pride that come to one who watches the earth spring forth with living things. And there he will learn valuable lessons of life.

But those who must live in cities can still have a degree of this pleasure. Even a tomato can on a small window ledge may hold a precious bulb waiting for the sun and rain to bring it into bloom. Almost every city has its parks where parents and children may walk and talk together of the beauties of flowers and trees.

Every child loves to show the results of his handwork. Whether it be a garden with flowers or vegetables, a new toy, a piece of woodwork, or a bit of sewing—whatever it is, the child takes pride in it. To see the accomplishment of his own work will give him confidence and independence.

I have recently seen this demonstrated. A few boys, still in the grammar grades, decided to go into the "chicken business." They found where they could rent an incubator, and then the work began. Requests for available material about chickens were sent to feed houses, hatcheries, fence companies, poultry producers, and libraries. At recess time the boys were eager to talk with one another about any new methods of handling chickens that had been found. After school hours they were in a hurry to go home and work on their chicken pens.

(Continued on page 14)



THE FRUIT OF THE SPIRIT

IS FAITH

by
LEONORA LACEY
WARRINER

"**F**AITH is trust in God and fidelity to principle and duty. Faith is love on the battlefield. It is constancy following hard after God when the world drags downward. It is love holding fast sound words when favor is costly and sound words are obnoxious. It is firmness marching through fire and water to the post where duty calls and the captain waits. It is the martyr in flames. It is Christ on the cross."

That is how one old saint defined faith when he wrote of this grace as part of the fruit of the Spirit.

In Hebrews, the eleventh chapter, Paul opens his wonderful treatise on faith with this statement: "Faith is the substance of things hoped for, the evidence of things not seen." Then he goes on to show how, through the mighty power of faith, men down through the ages have done seemingly impossible things.

It is strange that today, with all the groundwork we have upon which to base our faith, so many, many people are hopelessly without it. Doubt, instead of faith, fills the hearts and minds of millions; and, without faith in God, "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Faith enters so closely into every aspect of our lives that the ordinary conduct of human affairs could not be carried on without the exercise of at least some form of it. We are really exercising faith every hour of our lives whether we are conscious of it or not. Without it no seed would be sown, no education undertaken, no business venture started, no scientific research begun, no religion practiced.

But, in spite of all the unconscious faith we may exercise day by day, *conscious* faith, that vital force which is one of the most dynamic and important graces in the fruit of the Spirit, is sadly lacking in the world today. Men have no faith in God or in their fellow men; husbands and wives lose faith in each other, and seek separation in the divorce courts; political parties cease to have faith in their leaders; and, among nations, doubt

and distrust exist to an appalling extent. Men no longer believe in the statements made by other men. Treaties and pacts among nations are hardly worth the paper on which they are written; no sooner are they solemnly signed than the lack of faith in their worth causes the nations to rush feverishly into vast preparations for defense and war against the very ones with whom they have just signed a treaty of peace.

But perhaps after all it is not so strange that conscious faith is dying out in the world, for everywhere men and women are forgetting God and discrediting His word. Great writers and leaders of present-day thought scoff at belief in a personal God and the divine authorship of the Bible. Even in theological seminaries and colleges, almost the first thing divinity students are taught is to doubt—to lose faith in anything they cannot prove. And so, sowing to the wind, they reap the whirlwind, with all its desolating and destructive results in the lives of men and women.

In marked contrast to those whose hearts are filled with doubt and fear, whose minds are terrified by the violence and cruelty they see on every hand, are those whose faith in the overruling

For one hundred twenty years, amid ridicule, Noah's faith held, "to the saving of his house."



providence of God upholds them in these dark days when all the forces of evil seem to be unleashed upon a disintegrating world. These know the blessing and comfort of quietness and confidence.

It is not hard to cultivate this saving grace of faith. It is the first of all the graces that we exercise. We may come to God just as children come to their mother, believing that He will accept us, uphold us, redeem us, and save us. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. It says, too, that "faith cometh by hearing, and hearing by the word of God." Romans 10:17. Yes, it is true that we must do our part to obtain faith. We must study our Bibles and find out all we can about this saving grace without which "it is impossible to please Him." Hebrews 11:6. We must come to Him as did the disciples, praying to the Lord, "Increase our faith." Luke 17:5.

Faith is one of the most important agencies in our salvation. By it we know God; through it we are justified and accounted righteous. By grace we are saved through faith; through it we see the many mansions made ready for us in the city "which hath foundations, whose builder and maker is God." Hebrews 11:10.

So much is written about faith in the Bible that it is impossible to begin to cover all that is said regarding this wonderful outgrowth of the fruit of the Spirit.

In passing it is interesting to note that the word "faith" is mentioned only two or three times in the whole of the Old Testament; yet the entire eleventh chapter of Hebrews is devoted to an account of the faith of men and women whose stories are told in the Old Testament—Abel, Enoch, Noah, Abraham, Jacob, Sara, Joseph, Moses, and many others. What a glorious roster of the faithful it is, and what marvelous things they accomplished through the mighty power of faith!

In the New Testament, faith

(Continued on page 12)

SIGNS of the TIMES

STRENGTH *out of* SUFFERING

William Cowper—the Great Hymn Writer
of the Eighteenth Century

by

MERLIN L. NEFF

Professor of English and Journalism, Walla Walla College



William Cowper

FROM the souls of men who have been plunged into the maelstrom of sorrow often comes the sweetest harmonies of spiritual truth. The testing fires of suffering seem to purify the human life by separating the gold from the dross. When tragedy comes, we many times must make revaluations in our ideals.

Among the characters of the Old Testament, there is no individual who felt the torture of sin more deeply than did David, king of Israel. Death, rebellion, lust, hatred, and bloodshed stalked across the pages of his family record, and the soul of the man cried out in agony against the just wages of sin. Yet from the heart cleansed by suffering came some of the most precious psalms in the Bible.

William Cowper, pathetic figure of the eighteenth century, suffered throughout his life from periods of dismal melancholy, bitter disappointment, and insurmountable fear. But out of his tragedy he produced some of the cherished hymns of the Christian church. How often, indeed, "our sweetest songs are those that tell of saddest thought."

Cowper came into a world that abounded in iniquity. The state church had degenerated into formalism and cold theology; there was little vital religion in England during the first half of the eighteenth century. The evangelical efforts of Christian leaders, as John and Charles Wesley, were still in the future. "Ignorance and brutality reigned in the cottage," says a biographer of Cowper. "Drunkenness reigned in palace and cottage alike; gambling, cockfighting, and bullfighting were the amusements of the people. . . . Of humanity there was as little as there was of religion."

Before William was eight years old, his mother died. This was a bitter loss, particularly to a boy who was unusually sensitive and shy. He was sent to a large boarding school, where the cruelty and barbarism of tutors and fellow students were torturing. His schooling later at the Westminster school brought

him probably the happiest days of his life. After completing his education, he was called to the bar, and became an attorney.

Being nominated to a clerkship in the House of Lords, he was required to pass an examination. He brooded upon the test, and became so fearful at the prospect of facing it that he became insane. For some eighteen months his sensitive nature suffered from this experience; but, when he regained his full powers, he became a sincere Christian, and worked with John Newton, a devout evangelical clergyman.

Praising God for the recovery of his mental powers, he wrote: "Blessed be the God of my salvation; the hail of affliction and rebuke has swept away the refuge of lies. It pleased the Almighty, in great mercy, to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of a lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did He break me and

bind me up; then did He wound me and make me whole."

In his later years William Cowper gave his life to ministering to the sick and needy. He wrote much poetry, including sixty-eight of the beautiful "Olney Hymns."

A minister wrote of the poet's life: "With a fancy ever fresh, a poetic genius as pure and clear as the morning, and, amidst all his fears, with a heart most tenderly alive to good, and most warmly devoted to his Redeemer, he graced his friend Newton's Olney Hymnbook with many a precious gem."

His life and his poetry reflect his love and devotion to Christianity. Concerning the duty of man to seek God's will and obey divine law, this poet wrote what he believed to be the task of a Christian:

"To bid the pleadings of self-love be still,
Resign our own and seek our Maker's will;
To spread the page of Scripture, and compare

Our conduct with the laws engraven there."

This, to Cowper, was what God might expect in allegiance from all human beings.

To him nature was the handiwork of God, and he longed to be away from the congestion and evils of urban life. He is noted for the line, "God made the country, man made the town." He saw God's revelation in the book of nature second only to the inspired Scriptures. As he viewed the wonders of the world, he wrote:

"And poring on thy page, whose ev'ry line
Bears proof of an intelligence divine,
May feel a heart enrich'd by what it pays,
That builds its glory on its Maker's praise."

The religion of William Cowper was based upon love to God and love to his fellow men. Sincerity in religion was essential if Christianity was to be a power that would convert skeptics to the teachings of the Master.

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and
whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

Here, in Cowper, as in the other reli-



Forgive and Forget

R. HARE

'Tis well to forgive, for life's bitter things
Would harrow the soul in its care;
And wrongs that you hold will a hundredfold
Increase the burdens you bear.

'Tis well to forget; be sure that you do.
Forget both the wrong and its pain;
Just wrap them up tight in oblivion's night,
Never to come back again.

Do not just plan to forgive and forget;
The moments that pass will not stay.
Tomorrow has care enough and to spare;
Set out on your purpose today.

Forgive and forget, then leave all with Him;
This kindness you'll never regret.
As onward you go, through earth's shaded woe,
Be sure you forgive and forget.

gious writers we have considered from the earlier days of English literature, the true test of individual religion is its sincerity. Hypocrisy is particularly distasteful in the life of a church leader. There were many clerics of Cowper's age who cared not for their sacred office, and starved their flocks instead of feeding them from the word of God.

The test of great religious literature is not to be found in what the man tells his fellow mortals to do to achieve goodness; no, the acid test comes when a man writes what the religion of Jesus Christ has done for his own soul. The devotional poetry of the Bible reveals the personal experience of the writer. Thus, David would say, "The Lord is my shepherd." For David to write those words of inspiration, it was necessary for him to know the Shepherd personally. A literary critic has said that our poets who create good religious poetry must depend upon one essential: "He has only to rely on his own religious experience, that which comes to him from no outward source, and yet is common to him and to an immense number of his human fellows."

True religious poetry or prose arises from the inner life of the writer. The experiences of William Cowper gave him a beautiful friendship with his Lord. Where has a more sincere relationship been spiritually expressed than in the following hymn?

"Oh, for a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

"Return, O holy dove! return,—
Sweet Messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.

* * * * *

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Love for the Saviour is shining in every line of this personal confession of faith. How many souls this hymn has drawn to God! Like Enoch of old, Cowper longed to have the divine communion and fellowship that would lead him through the gates into the glorious city of God.

Another hymn that has helped multitudes of Christians bear up under the blows of adverse circumstances is "God Moves in a Mysterious Way." This poem came from the heart in the crucible of doubt and fear. How beautiful is the message of the last three stanzas of the hymn!

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

It was the hymn, "Hark, My Soul, It Is the Lord," that became the favorite of William E. Gladstone. The essence of vital faith in an omnipotent God is found in the words. "It describes in language that is exquisitely simple and true, the work of the Saviour for the soul in redemption."

Another of Cowper's hymns has been sincerely loved, and yet it has also been much debated. "There Is a Fountain Filled With Blood" has caused some Christians to feel that the thoughts expressed are too gruesome. But the test of a hymn is the love church members have for it; and this song of the divine sacrifice of the Son of God has found a continual answer in the souls of Christ's followers.

Could any poet leave a greater heritage for generations who follow him than the gift of a holy hymn? Down through the years, the rich spiritual hope that a mind had created would be sung in the arched domes of the house of God, and the words would ring in the experience of Christian men and women who loved God. This is a glorious reward for the hymn writers, and such is the blessing that has fallen to the poetry of Cowper's hymns.

Stopford Brooke, noted literary critic, has called the humble sufferer of the village of Olney a poet "who has written . . . the noblest hymns for depth of religious feeling and for the loveliness of quiet style; whose life was as blameless as the water lilies he loved."

Schooled in the tragedies of humanity, Cowper passed through much tribulation. Physical suffering is difficult to

bear; but mental agony knows no depths of melancholy. He walked in the valley of the shadow of death; but he knew his Shepherd was at his right hand. In his darkest hours he cried out, "Oh, for a closer walk with God!" Thousands of weary sinners have shaped those words upon their lips, and by faith found peace in fellowship with Jesus Christ.

The Fruit of the Spirit

(Continued from page 10)

is spoken of hundreds of times, and no writer in any of the books that comprise it fails to mention it again and again. Faith carries us through the petty trials and annoyances of everyday life; it triumphs above disappointment and defeat; it keeps us firm in the hour of temptation; it is our invincible shield against all the fiery darts of the wicked; and it lifts our eyes to the hope of life eternal as we near the valley of the shadow.

In the latest edition of Cruden's Concordance a beautiful summary of faith is given before listing the verses in which the word itself is found. We quote that part which refers to "saving faith":

"Saving faith is the acceptance by the intellect, affection, and will of God's favor extended to man through Christ. This faith produces a sincere obedience in the life and conversation. The firm foundation of faith is the essential supreme perfection of God—His unerring knowledge, immutable truth, infinite goodness, and almighty power. By this faith we are said to be justified. Romans 5:1. Not formally as if it were our righteousness before God. It is called the faith through which we are saved. Ephesians 2:8. Faith is, as it were, a condition on our part whereby we come to be partakers of the blessings of the new covenant. It is a faith which worketh by love. Galatians 5:6. It is not an idle, inactive grace, but shows itself by producing in us love to God and our neighbor."



COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

The Book You Should Read Now	George W. Wells
Intolerance Grows Apace	Leonard L. Nelson
The Salesman's Two Sabbaths	Lucretia L. Harmon
This Bewildering Progress	Robert Bruce Thurber
The Fruit of the Spirit Is—Meekness	Leonora Lacey Warriner
To God Through Nature	Merlin L. Neff
Those Small Tasks	Inez Brasier
The Judgment All Must Face	R. A. Anderson
Aglow for Christ	Donald W. McKay

Half Hours WITH THE BIBLE

CONDUCTED BY

R. Allan Anderson

No. 5. Christ and the Judgment

1. What was the dual purpose of the incarnation of Jesus?

a. That He might die as a sacrifice for sin. Hebrews 2:14, 15.

b. That He might become man's priest. Hebrews 2:17.

2. Why do we need a priest?

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

"There is one God, and one mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5.

3. What is said of Christ as our high priest?

"This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself." Hebrews 7:24-27.

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15. See also Hebrews 10:12; 1:3.

4. What threefold work was committed to the priesthood in Israel?

a. To have compassion on the ignorant. Hebrews 5:2.

b. To offer sacrifices for sins. Hebrews 5:1.

c. To administer judgment for the people. Deuteronomy 17:9.

5. How does God describe sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

"All unrighteousness is sin: and there is a sin not unto death." 1 John 5:17.

NOTE: The ultimate of sin is death (James 1:15; Romans 6:23); but the claims of the law are met in the substitutionary death of Christ. Before Calvary, this truth was taught in the sacrificial system of

which the law of God in the holiest apartment was the center.

6. Who in Israel constituted a final court of appeal in matters of judgment?

"The priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto Him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried." Deuteronomy 21:5.

"Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days." Deuteronomy 19:17.

See also Leviticus 14:2-7.

7. What was the standard in that judgment?

"Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment." "According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." Deuteronomy 17:9, 11.

"In controversy they shall stand in judgment; and they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My Sabbaths." Ezekiel 44:24.

8. What was the sinner required to bring in confession?

"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. . . . And the priest shall make an atonement for him, and it shall be forgiven him." Leviticus 4:27-31.

9. What annual service concluded this daily ministrations?

"This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God." Leviticus 16:29, 30; 23:28.

10. In this typical cleansing, or work of judgment, sins were disposed of in what way?

"He shall take of the congregation of the children of Israel two kids of the goats for a sin offering. . . . And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16:5-10, 15, 16, 20-22.

NOTE: Only the sins that had been laid "before the Lord" at the door of the sanctuary were removed by this service. The sanctuary was cleansed by virtue of the blood of the slain goat—a type of Christ. The scapegoat was only a vehicle for the transference of the guilt to the place of destruction.

11. What was finished before the scapegoat had any part?

ANSWER: Reconciliation was ended. Leviticus 16:20.

NOTE: Not before the last sinner who accepts Christ has been forgiven and reconciled to God will the antitypical scapegoat (Azazel—the devil) have any part to act.

12. In the type, where was the scape-goat sent?

"The goat shall bear upon him all their iniquities unto a land not inhabited: and he [the "fit man"] shall let go the goat in the wilderness." Leviticus 16:22.

13. In harmony with the typical priesthood, how does Christ conclude His priestly ministry?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:23, 24, 26.

"Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Romans 14:10.

See also 2 Corinthians 5:10; John 5:22, 27; Romans 2:16; Acts 10:42.

14. In heaven's judgment, where Christ is our high priest, what law is the standard?

"So speak ye, and so do, as they that shall be judged by the law of liberty." "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:12, 11, 8.

See also Revelation 11:19; 15:5; Romans 3:31.

15. How may we be sure that our sins are forgiven?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

See also Proverbs 28:13; Psalm 32:5.

16. What does the Lord say about some men's sins?

"Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Timothy 5:24.

17. What awful sentence closes the judgment prior to the second advent?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

18. What happens to the devil at the second coming of Christ?

"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, that old serpent, which is the devil, and Satan, and bound him a thousand years." Revelation 20:1, 2.

19. Where is the "uninhabited" land on which the devil will be confined?

"[An angel] cast him [the devil] 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 20:3.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, 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.

See also Isaiah 14:12-15, 19, 20 and notes on preceding lesson.

20. When the devil is banished on this desolate earth, what will the true Israel of God be doing?

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:2, 4.

Child Labor

(Continued from page 8)

I have watched this project over a number of months. Just the other day one of the boys was telling me how much money he had made over and above his expenses. It was surprising.

The national 4-H Club is doing a good work. I visited one of their stock shows in San Francisco some weeks ago. It was an inspiration to see the young boys and girls as they stood by their prize animals. For them there was no time for back-alley games of dice or story-telling. They were busy grooming their animals for the next exhibition, learning to care for them kindly, and unconsciously transferring this attitude to dealings with their fellow men. I could see

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

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it as plainly as though it had been written on their faces; they are to be the men and women of tomorrow.

Even in the knowledge of everyday duties performed with care and thoughtfulness, the child will take pride. A few words of compliment from parents and friends will go a long way toward making a child feel his importance in helping with the household duties.

Whenever man can go back to the original plan to dress and keep the garden, he will find happiness and security.

It is said of the Child Jesus, as He worked at the carpenter's bench with His father, "The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2:40.

God, in the Garden of Eden, appointed work as a blessing. "The approval of God rests with loving assurance upon the children and youth who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be useful members of society."

The Only Way Out

(Continued from page 5)

and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:31-36.

And then, to comfort the troubled heart, He said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14:1-4.

"Whither I go ye know, and the way ye know." The second coming of Christ is the only way out for the world, and to accept Jesus as our personal Saviour is the only way out for us as individuals. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Verse 6. Have you, dear reader, found that Way?

The College Student

(Continued from page 7)

his borrowing a life of George Washington and his opening the Bible and reading the life of Christ.

When I questioned alumni who have been out for years, practically all of them tell me that they are glad they were required to take the courses in the English Bible, and that they have found these courses among the most profitable of all the courses they took during their college and university days.

The present-day college student probably does not look upon the Bible as an authoritative book in the same sense in which our fathers did, and yet, after they have studied it, the majority of them would agree with Coleridge when he said: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit."

Smoky Lanterns

(Continued from page 4)

Corinthians 4:4. He sways these dim flares in the eyes of all who will look his way, deceiving them into the belief that they have newer, better light!

One dark night several of us were picking our way along a winding trail in the hills of South India. The path was a rocky one, and we walked in single file. We were taking the short route. Just after starting out, the person at the rear produced a flashlight.

"Come up here," called the leader, "and let the light shine ahead of us! Then we all can see, and shall not be darkening it."

In a similar way the "Light, which lighteth every man that cometh into the world," referred to in the first chapter of the Gospel of John, may be darkened. As the hymn says:

"Take time to be holy,
Let Him be thy guide,
And run not before Him,
Whatever betide."

It is when we attempt to "run before Him" who is the Light, that we stumble and fall in our own darkness, and cast a shadow for those who are coming with

us. He who is the true Light will illumine life's way at every step if we follow Him and do not run ahead with our own ideas. He will "bring to light the hidden things of darkness." He also "will make manifest the counsels of the hearts." 1 Corinthians 4:5. "In Thy light," the psalmist says, "shall we see light." Psalm 36:9. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning." Hosea 6:3.

Silently the moonlight merges into the clearer, broader light of dawn, and in noiseless, majestic splendor the sun rises above the horizon to herald the advent of a new day.

Similarly, present knowledge of the

works and glory of God as revealed in His word will merge into the glorious light of fuller knowledge as we "follow on to know the Lord."

Then to His faithful followers He will reveal Himself as the Sun of Righteousness. When this night of sin is forever past and eternity has dawned upon earth's horizon, we shall look back and see that the rocky path lighted by His command was the nearest way to our Father's home.

Then, too, the smoky, swaying ideas of men will have passed into utter insignificance before the full and complete revelation of Him whom to know is life eternal.

THE

MALLARDS

AND THEIR NEIGHBORS

By NEIL WAYNE NORTHEY



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Those SECOND MILES



To none of the thousands thrilled by the glorious voice did it sound so sweet as to the one who had just heard it in the little room of poverty.

by
INEZ
BRASIER

THE song of birds and the drone of insects in the fields near the country church mingled with the voice of the speaker. His topic was not new, and it was more pleasant in the heat of a very warm forenoon to listen to the sounds of nature that drifted in through the window above my head. Then, against a chorus in the trees, I caught these words: "Life isn't worth living if one can't be a help to someone. Experiences come to open our eyes of understanding that we may see the needs of those about us; for, in seeing them, we see God. Let me repeat: Life isn't worth living if one can't be a help to someone."

One may serve through a sense of duty; one may also serve to appear well in the eyes of friends and neighbors. The service that makes life beautiful and complete is that which comes from the heart—the service that is the outworking of an inner condition. It is the natural result just as the flowering of a plant is the natural result of life and growth.

"To share is the bliss of heaven, as it is the joy of earth;

And the unshared bread lacks savor,
and the wine unshared lacks zest;
And the joy of the soul redeemed would be little, little worth

If, content with its own security, it could forget the rest."

"A thoroughgoing Christian draws his motives of action from his deep heart love for his Master. Up through the roots of his affection for Christ

springs an unselfish interest in his brethren."

This, then, is the source of second-mile service, the spring from which flows the love that actuates the doing for Jesus' sake. Full, sweet communion with Christ results in real power in the personal touch on other lives.

Parepa Rosa was spending a cold, stormy afternoon with a friend away from curious eyes. They would have the long hours together before the concert where she was to sing. As the icy wind swept the snow into swirling drifts, a note was brought to her hostess.

"Can you come?" it pleaded. "Annie has gone. She spoke of you to the last. The funeral is at four."

"Poor Annie! I must go; but you sit by the fire and rest."

"Tell me about her," Parepa insisted. "I shall go with you." As she spoke, she drew on her heavy coat and gloves.

They hurried into the storm. When they reached the home that was so poor and bare, the minister, summoned by the undertaker, was droning through a verse or two. A few words, a brief prayer, and he turned away.

Parepa arose and quietly walked to the coffin. She looked at the fair, cold face, and then at the mother crouched in her chair in wordless grief. Then she sang, her voice filling the little room with rich and tender

beauty. Three hours later, the thousands in the great concert hall listened to her glorious voice. Applause rose higher and higher, but, above the waves of enthusiasm, her hostess of the afternoon could hear the tender notes as she sang in the little room of poverty.

No words ever thought or penned frame a better rule of conduct or a higher law than those uttered by the Master of men. They embody the spirit of unselfishness, of love for others: "All things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12. "Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for stumbling and weary feet."

These second miles—the joyous service performed as unto the Lord, and forgotten because it comes so freely from within—how much they mean to those about us!

"Dig channels for the streams of love,
Where they may broadly run,
And love has overflowing streams,
To fill them every one.

* * * * *

"For thou must share if thou wouldst keep
This good thing from above.
Ceasing to share, we cease to have—
Such is the law of love."