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INTERNATIONAL

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CRIME OF THE CENTURY--See page 2

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INTERNATIONAL
The exodus. From London, as from all the great cities of the Old World, hundreds of thousands of children have been evacuated to avoid threatened death from the sky.

the flight of TIME

A Survey of World Events
 by the EDITOR



CRIME OF THE CENTURY

NO DARKER deed is recorded in the books of heaven than the injustice done to the children of the twentieth century.

Whoever, in God's sight, is responsible for this new war will have a fearful account to face in the day of judgment.

Today, in this supposedly enlightened era, when education has enlarged a thousandfold the opportunities of every child on earth, when science has opened new ways to health and happiness, and to

progress in every field of achievement—today, at the very climax of this golden age, the children are being rudely deprived of their heritage, frightened by terrible fears, driven to thoughts of hatred and destruction, bombed and maimed and killed.

Think of the children, thousands upon thousands of them, who during the past few months have been uprooted from their homes and driven with their parents into exile.

Think of the children, multitudes more, torn from their families and sent far off from air-raid perils. Imagine their anguish, their heartaches, their tears and bitter sobs, weeping for mother and home.

With characteristic cheerfulness, these nurses of a London hospital fill and carry sandbags to protect their patients from possible air raids.



Think of the children of Madrid, of Barcelona, of Warsaw, and of a hundred other European cities, towns, and villages, not forgetting the children of Ethiopia and China, millions of innocent victims of the ruthless, diabolical brutality of their oppressors. Children without arms or legs, children without eyes or ears, blinded and deafened by the on-sweeping terror, children mowed down by machine guns, blasted to pieces by bombing planes.

It is the supreme disgrace of our vaunted civilization. It is indeed the crime of the century.

And shall not God take vengeance for all this?

If our hearts are grieved and angry at such wanton, wicked cruelty, then what of His, whose love and tender sympathy so far exceed our own? We can but marvel at His patience and long-suffering.

Said the Lord Jesus, with a child upon His knee: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matthew 18:6.

The cries of the children, the persecuted, homeless, heartsick children, of Europe, of Asia, of Africa, are indeed "entered into the ears of the Lord of Sabaoth." James 5:4.

"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?"

"I tell you that He will avenge them speedily." Luke 18:7, 8.

The cry of the children will bring divine intervention in this old world's affairs quicker than anything else.

Those responsible may not realize it, but their dark and devilish deeds are bringing rapidly nearer the day of their own undoing.

Long, long ago "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 1:14, 15.

Yes, the children, the poor suffering children, shall be avenged.

And the Judge standeth at the door.



IN EVERY time of emergency, be it national or personal, it is a good thing to read the Bible again.

One of the amazing characteristics of this Book is its ability to adapt itself to every changing circumstance. Not that the Bible itself changes, but our understanding of it does. Somehow, as we enter a new set of conditions, whether material or spiritual, the Bible has a message for us that is exactly suitable and entirely appropriate to the new situation.

It is surprising how this Book glows with an added luster when times are bad and the future seems dark and lowering. Isolated statements which one had never noticed before suddenly become illuminated as though someone had turned a switch and filled them with heavenly light.

No doubt you have read the second chapter of Daniel again and again in years gone by, but in the confusion and uproar of this present hour, when all are wondering which way "the fortunes of war" will turn, how that brief sentence leaps out at us: "He removeth kings, and setteth up kings"! Daniel 2:21.

Comforting indeed it is to know that there is a God in heaven who is in control of world affairs, and that the final decision will be His. Someday all will have to admit, like Nebuchadnezzar, that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4:35.

Or take that verse in the seventh chapter of the same book: "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. Isn't that cheering just now? Of course, conditions seem all against such a final resolution of world affairs; but there is the inspired promise of the ultimate victory of righteousness, and it surely is precious at such a time.



INTERNATIONAL
The historic document in which President Roosevelt proclaimed the neutrality of the United States. Some years ago President Wilson signed a similar declaration.

Turn the page and note another passage depicting the fate of all aggressors and arbitrary, defiant dictators:

"In the latter time, . . . a king of fierce countenance . . . shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy

OUR COVER PICTURE

The striking picture on our cover this week brings forcibly to mind the plight of the children of today as war, in all its ugliness and terror, threatens their sweet young lives. What a tragedy that they must become familiar with gas masks from babyhood onward!

INTERNATIONAL
More and more are children being made the playthings of politicians. These youngsters in a certain European country are being taught to march, giving the communist salute.



wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. . . . And he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:23-25.

Without pausing to identify the particular power mentioned here, we can take wondrous consolation from the fact that all leaders of men who follow such a course as this will suffer a similar fate. They will be broken, perhaps without human hand. God has His own inscrutable ways of bringing such haughty demigods to reason.

Turning to the Psalms, how cheering it is to read again those soul-fortifying words: "The angel of the Lord encampeth round about them that fear Him, and delivereth them"! Psalm 34:7. Or the similar assurance of divine protection: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:5-7.

How remarkably does this passage fit in with the air-raid alarms now so common in many parts of the world! One feels that it must have been written for this very time.

It was. And so with all the Bible. Its message is for us today. It is aglow with light for these dark days. It radiates hope, encouragement, and cheer in this time of trouble such as never was. It has some word to meet the need of all who open its sacred pages.

Let us turn and read it again.

The BOOK You Should Read Now

*A Reservoir of Solace
and Hope in These
Troubled Times*

NOTWITHSTANDING merciless assaults from its enemies through the centuries, the Bible has lost none of its influence and sacred beauty. Rather has its popularity increased. It is still the world's best seller.

The secret lies in the fact that it is God's Book. It is God-inspired and God-given, for "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Therefore His Spirit is leading men to translate and to publish the word of God in all the languages of earth, and to scatter the pages of truth like the leaves of autumn in every land.

The word of God sets before us the life of man from its beginning. It tells where man obtained life, what is his relationship to God, and how he may enter into the endless joy God has planned for him. The Bible is a revelation of God's infinite love and power. It "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

The Bible reveals a mighty truth; it sets forth a glorious hope. It unfolds the divine plan of redemption, and tells how man is saved from his fallen state, cleansed from all sin and unrighteousness, perfected through Jesus Christ the Lord, and thus prepared to associate with heavenly beings who have never erred. No man who accepts the teachings of God's word and cheerfully follows the instruction given will be excluded from heaven.

The blessed Christ came to seek and to save the lost. He, through love, gave His life on Calvary for lost man, and those who accept Him as their personal Saviour will find that He thus opened the way so that the most needy, the most oppressed and despised, may find access to the throne of God, and rejoice that their sins were laid on Christ, punished in Christ, and put away by Christ.

by GEORGE W. WELLS

Thus they may enter and walk the highway of deliverance.

Read the inspired word of truth, which sets forth the beauty and surety of God's promise and plan. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth. . . . Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8.

God's word is a golden treasure house of truth, a holy of holies, into which we are permitted to enter for quiet meditation and deep research. In communion with God there is true worship and soul enrichment. Who can rightly evaluate the high privilege of fellowship with God? In earnest, thoughtful study of His word, man is fortified against the wiles of Satan. The life in Christ that gives life to the world is in His word. Christ declared: "The words that I speak unto you, they are spirit, and they are life." John 6:63. If men would have life, they must study and believe the word of God for themselves. They must ask God for the aid of His Spirit that they may understand the life-giving

words of the Holy Bible. Men need to meditate upon the inspired truths of the word until they become a part of their very life, and they know what the Lord says.

He who believes and reads the Bible, "not as the word of men, but as it is in truth, the word of God," will learn by experience that it "effectually worketh" also in those who believe. 1 Thessalonians 2:13. He will also recognize that it is spirit and life, and, when he receives it, he may rejoice that it destroys the carnal nature and imparts a new life in Christ Jesus. This is the promise of God: "A new heart also will I give you, and a new spirit will I put within you. . . . And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27. Love will then take the place of hatred; joy, the place of sorrow; and the heart will receive the divine similitude. Thus man becomes a new creature.

The supreme purpose of God's word is to reveal man's lost condition and Christ as his only Saviour. It is also to produce faith in the heart, for "faith cometh by hearing, and hearing by the word of God." Romans 10:17. It is to support and illuminate the life; to admonish and build up the soul; to instruct and fortify the whole man; to promote spiritual growth; to rejoice the heart; to produce patience, comfort, and hope; and, not the least, to reveal the future.

How gloriously this purpose has been fulfilled in the hearts and lives of millions of men who have fed on this word of God!

But alas, through blindness, unbelief, and prejudice, millions have desecrated the divine truths of the word. They have deliberately ignored and trampled upon the high commands of Jehovah. Thus they have lost their way. They are groping in the dark, and to them the sacredness and beauty of God's word has become mere mockery. A persistence in this course can bring only wreck and ruin to men and to nations.

What is the world's greatest need today? Often that

The XXII. Psalm of David.

THE LORDE is my shepherde, I can wante nothinge. He sedeth me in a grene pasture, and ledeth me to a fresh water. He quickeneth my soule, and bringeth me forth in the waye of rightuousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe and thy shepohoke comforte me. Thou preparest a table before me agaynst mine enemies: thou annoyntest my heade with oyle, and fillest my cuppe full. Oh let thy lowyng and kyndnes and mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE foreuer.

loh. 10. 2
1 Pe. 2. c

Pro. 10. b

The twenty-third psalm from the Coverdale Bible of 1535. Through the invention of printing the word of God became generally available, and men's minds were opened by the reading of it.

question is asked with concern. Our reply would be with all certainty: A return to the Bible. The inspired words, the precious and sacred words of the Bible, do not need to be rewritten, but reread, and the admonitions and commands followed. They need to be read with a true spirit of reverence, respect, living faith, and heart devotion.

The Bible is to be a lamp unto our feet, a light unto our path. "Wherewithal shall a young man cleanse his way?" is a living question. The inspired and assuring answer is, "By taking heed thereto according to Thy word." Psalm 119:9. Continual surprises are in store for those who read and accept the Bible. Its truths instruct and arouse. When the high commands of the word are faithfully and cheerfully obeyed, the soul obtains new visions of Christ and truth. Duty becomes a pleasure. Fresh assurance of divine grace and power fills the heart with courage, hope, and faith.

The Bible makes clear that the sublime culmination of all creation, of all God's manifestation of His power, wisdom, and goodness, is the salvation of men. This blessed Book received, believed, and obeyed, is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the mental and spiritual powers, directs the life into right channels, and fits the soul for heaven.

The word of God is our rock of defense upon which we may build for eternity. It is the bread and water of life, which every man so sorely needs. Above all, it is "an anchor of the soul, both sure and steadfast," a place of safety to which we may flee in these times of peril, when philosophical and false teachings with high-sounding words and modernistic interpretations are flooding the world and permeating the churches. We should ever keep in mind, in our study and heart preparation for heaven, that one sentence of Scripture is of more value than ten thousand of man's ideas or arguments. There is lifting, transforming, saving power in the word of God.

Give the Bible Its Place

The Bible is God's Book. It tells the true story of salvation. It alone preserves the words of Christ. It records the fact that "God is love," and that Christ came to disclose that mighty truth to humanity.

When the unfathomable love and enriching spirit of the wonderful Christ, as revealed in the Bible, are given their rightful place in the heart of man, Jesus beautifies the life and forms the character after the divine pattern.

In these dark, troubled days men need the light of the Bible. When times are

hard and oppressive, men need God's word of comfort and cheer. When the outlook is discouraging and despair is abroad, men need the confidence and hope found in the word of God. The Bible contains all the principles that men

need to understand in order to be fitted for this life and for the life to come. Shall we not, therefore, read, study, and obey the divine instruction given in the great Book of truth, and delight ourselves in the way of God?



INTOLERANCE GROWS APACE

by LEONARD L. NELSON

FOR three hundred years America has been a haven for persecuted minorities, and absolute religious liberty has been her pride and boast. But a change is taking place.

Raymond Clapper says: "Anyone who moves about the country will testify to the growing spirit of intolerance encountered not only among the ignorant, but among some of those who regard themselves as the best people."

In a certain large city recently the mayor broke up meetings, denied the right of free speech, deported the would-be lecturer, and boasted, "I am the law."

In protest against this growing spirit of intolerance, the Supreme Court, in an opinion handed down by Justice Roberts, directed a severe rebuke: "Citizenship of the United States would be little better than a name if it did not carry with it the right to discuss national legislation and the benefits, advantages, and opportunities to accrue to the citizens thereof."

Supposedly, part of the infection of intolerance comes in from other nations; but it is also an outgrowth of our troubled times. Another factor, and perhaps the most important, is the decline of true Christianity. For, as one writer says, "Christianity is an approach to life. It is a statement of 'the truth' concerning the nature, laws, meaning, and values of creation. It is an interpretation of reality. It affirms that the Lord of creation is not life-

denying Moloch, but life-furthering love. It affirms that in the long run nothing fails like brutality, hate, and the will-to-power. It reads history as being littered with pronouncements of doom upon these things. It affirms that the universe is constructed so as to support men when they practice mutuality, co-operation, community, and to destroy men when they practice the opposite. And it affirms the universal character of this community, excluding no man on account of his race."

Jesus compared these days in which we live with the times of the antediluvians. "As it was in the days of Noah," He said, "so shall it be also in the days of the Son of man." Luke 17:26.

Referring back to the record of that epoch, we learn that "the earth also was corrupt before God, and the earth was filled with violence." Genesis 6:11.

History is repeating itself.

Meanwhile, though Americans can do little to solve European problems, they should vaccinate themselves against this infection of intolerance, or they also will soon be writhing in the throes of racial and religious bigotry.

Observance of the golden rule would go a long way to this end.

The second great commandment, "Thou shalt love thy neighbor as thyself" (Matthew 19:19), if properly observed, would eliminate all hatred and all desire to persecute. It would end intolerance forever.

NO "SECRET RAPTURE"

*A Theory Not Based
on Scripture*

by

WALTER W. WALKER

THERE have been, perhaps, more speculation and controversy over the meaning of the twentieth chapter of Revelation, with its reference to the millennium, than over any other portion of the Bible. Fantastic indeed are some of the views people hold as to its meaning. And yet there is not a clearer chapter in the book of Revelation. The simple fact is that if we take it just as it reads, we then have its exact meaning.

It might not be out of place to mention two of the more prominent views that are being propounded today. The first is the theory that Christ came in the year 1914, preparatory to the binding of Satan, which feat, when accomplished, will usher in the glorious time of the millennium.

The second is the "rapture theory," which is simply a modified form of the above. This view teaches that the coming of Jesus will be in secret. He, they say, will come and catch away His bride (His people), and with them He will remain in the clouds for seven years. During that time antichrist will reign here upon the earth. At the end of the seven years Jesus will return with the saints, antichrist will be overthrown, and then will begin the one thousand years' reign of Christ upon the earth.

The only thing wrong with these views is that they are both untrue and unscriptural, for there is not a single text in all the Bible that says anything about a temporary reign of Jesus Christ here upon the earth, or one that mentions a sojourn of seven years in the clouds.

It is true that Satan will be bound for one thousand years, and also that the saints will reign with Christ during that time. But the event that binds Satan will be the depopulation of this earth at the second coming of Christ, and the temporary reign of the saints with Christ will be in heaven, not on the earth. These two facts the Scriptures amply prove.

The first six verses of the twentieth chapter of Revelation reveal the incidents that will take place at the beginning of, and during, the thousand years. Four important events are mentioned: first, Satan is bound and imprisoned for one thousand years. Second, the saints, including those "which had not wor-

shipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," live and reign with Christ during that time. Next, according to verse five, there will be some who will remain dead during that time; and, lastly, all the righteous who have died in past ages will be resurrected, and "shall be priests of God and of Christ, and shall reign with Him a thousand years." Verse 6. We shall find that these last three events are very important, for they contain clues that will help to clarify the time for the beginning of the millennium, the place where the saints will reign, and the manner in which Satan will be bound. We shall now consider these three points in their order.

The thousand years of Revelation 20 begin with the second coming of Christ. The Scriptures teach that Jesus will come "in His glory, and all the holy angels with Him." Matthew 25:31. This great event will be witnessed by the entire world, for "every eye shall see Him." Revelation 1:7. Further, all the righteous dead will be resurrected at that time, for we read in 1 Thessalonians 4:16: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Since we have already seen from Revelation 20:6 that those who come up in the first resurrection are to reign with Christ during the one thousand years, and since that resurrection takes place at His second coming, it now becomes evident that the millennium will begin with the second coming of Christ.

The Scriptures amply prove that during the one thousand years Satan will be confined to this depopulated earth.



The temporary reign of Christ with His saints will be in heaven. It is true that He will later reign upon the earth; but that will be an eternal reign, as stated in Daniel 7:27. If His eternal reign should begin with the millennium, then the scriptural mention of the one thousand years would be superfluous.

When Jesus comes, the resurrected saints, together with the living ones, will "be caught up together . . . in the clouds, to meet the Lord in the air." 1 Thessalonians 4:17. That they go home with Jesus is very evident from the reading of John 14:1-3, where Jesus stated: "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." While these texts infer very strongly that the saints will be taken to heaven with Jesus, there may be some who will not accept them as conclusive evidence. But these are not the only ones we have to prove this important fact, for there are a number of texts in the book of Revelation that state it so clearly there is not left a single prop upon which to lean the theory of a temporary earthly reign.

In John's vision of scenes after the second coming of Christ, he states that he not only heard the saints in heaven, but he saw them there. Among those mentioned in Revelation 20:4, who are to reign with Christ, are those who had not worshiped the beast. Now, in Revelation 15:2 this same company, who had obtained victory over the beast, was seen "on the sea of glass," singing the song of Moses and of the Lamb—a song of victory. Again, in Revelation 19:1-9; 7:9, 10 is the description of a great praise service that will be attended by the saved of all ages. This service will be held after God has "avenged the blood of His servants," hence it is after the second coming of Christ; and it is held in heaven, and not on the earth.

Having seen that the temporary reign of Christ with the saints will be in heaven, we now have left two important events to consider before passing to the closing scenes of the millennium. These are the disposition of the wicked at the beginning of the millennium, and the cap-



THE SALESMAN'S TWO SABBATHS

Which Is Yours?

by LUCRETIA L. HARMON

tivity of Satan. The Scriptures teach that the wicked, to the last man, will be slain by the brightness and glory of the second advent of Jesus, which will leave this earth without a single human inhabitant for a period of one thousand years. This fact is stated in Revelation 20:5, where it says: "The rest of the dead lived not again until the thousand years were finished." Here we see that there will be some who will not live during the thousand years, but will live again when the thousand years are finished; these are the numberless hosts of the wicked.

Revelation 6:12-17 and 19:11-21 make it clear that the wicked will be slain, as above stated. Again, 2 Thessalonians 1:7-10 reads: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints."

Jeremiah 25:31-33 and 4:23-27 give a vivid description of the destruction of the wicked at the beginning of the millennium, and of the desolated condition of the earth during that time. "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." Jeremiah 25:33. In the fourth chapter it states: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . 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. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

What a scene is here described! What a fate awaits this world! its surface broken up, its great cities broken down, its fruitful places a great wilderness—one vast potter's field where lie unburied the bodies of the wicked. The righteous transported to heaven and all the wicked slain, this earth becomes the prison house, the death cell, of Satan. Here in the midst of the destruction for which he has been responsible, with the bleaching bones of his victims all around him, he spends one thousand years viewing the results of his rebellion against God, awaiting the day of his destruction.

Only a little more remains to be told. Verses 7-9 of Revelation 20 reveal the events that will take place at the close of the millennium. The wicked are resurrected, which event looses Satan, thus enabling him once more to exercise his

(Continued on page 12)

"I WILL call tomorrow and give you a demonstration of what our machine will do," said a salesman who was trying to sell Mrs. Henry a vacuum cleaner.

"Oh no! not tomorrow," replied Mrs. Henry; "tomorrow is the Sabbath."

"Oh, tomorrow is *your* Sabbath, is it?"
"It is *God's* Sabbath, and I must keep it holy."

The salesman laughingly replied: "Yes, that is true; but Saturday is the Sabbath for some people and Sunday is the Sabbath for others. Of course, it makes no difference which day we keep."

Then Mrs. Henry wondered if the man really believed that God has two or more Sabbaths, and that it makes no difference which one is kept.

"You know there is the old Jewish Sabbath and the Lord's day,—Sunday,—the New Testament Sabbath," the man continued.

"But I do not find an old Jewish Sabbath in God's word. God has but one Sabbath, and that one is called the Lord's day," said Mrs. Henry.

"Yes, yes. I see. But *now* the Lord's day is Sunday."

So many people say that. Let us see what the Lord says. You know that "man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." Matthew 4:4. Neither can we be saved if we believe or teach for doctrines "the commandments of men." Matthew 15:9; Colossians 2:22. God's word will surely make clear to us whether the seventh or the first day is His Sabbath. He has said: "All the words of My mouth are in righteousness; there is nothing froward or perverse in them. They are *all plain* to him that understandeth, and *right* to them that find knowledge." Proverbs 8:8, 9.

In Revelation 1:10 we read that John "was in the Spirit on the Lord's day." Now John was one of the disciples to whom Jesus said: "Pray ye that your flight be not in the winter, neither on the Sabbath day" (Matthew 24:20); and it was not until forty years after this warning was given, when Jerusalem was taken by the Romans, that God's people were compelled to flee to the mountains of Judea. Therefore John well knew that God had but one Sabbath—the Sabbath of the commandment—during all those forty years. It was about twenty years after those days of terror that John wrote his last epistles and the wonderful "Revelation of Jesus Christ." In this first epistle, 1 John 2:7, he declares: "Breth-

ren, I write *no new commandment* unto you, but an *old* commandment which ye had from the beginning."

Neither did he write a new commandment in his last book. Even after writing of the Lord's day, he wrote of the faithful saints who keep the commandments of God (Revelation 12:17; 14:12), and finishes the Revelation by saying, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Chapter 22:14.

There is nothing inconsistent in the word of God. It would have made strange doctrine if Jesus had come to earth to die for men because they had broken the law of God; to die to save them from transgressing that law; to command them to pray for forty years that they would not be compelled to break the Sabbath of that law—thus keeping in their minds the sacredness of His Sabbath; and then secretly to have permitted the Sabbath to be changed, and not to inform His faithful followers that He, the only One with authority to make or to repeal His law, had made a new Sabbath they must keep. He did not do that.

Jesus tells us which day is the Lord's day. He says: "The Son of man is *Lord even of the Sabbath day.*" Matthew 12:8.

"All things were made by Him; and without Him was not anything made that was made." John 1:3. Therefore, the Sabbath that Christ made is surely the only Christian Sabbath.

In Isaiah 58:13 He calls that Sabbath "My holy day." And, in Deuteronomy 5:14, 22; Exodus 20:10 it is said that He engraved in stone the words, "The seventh day is *the Sabbath of the Lord thy God.*"

Always He calls His Sabbath a *holy* day, "holy to the Lord." In many passages He calls the seventh-day Sabbaths "My Sabbaths." Exodus 31:13; Isaiah 56:4; 58:13; Ezekiel 20:12.

In Isaiah 56:4 He promises a home in His house to those who, He says, "keep My Sabbaths, and choose the things that please Me."

After Christ has declared that He made the Sabbath,—yes, in the very beginning before there was a Jew,—that He is "Lord of the Sabbath," and that the *seventh* day is "the Sabbath of the Lord;" after calling it "My Sabbath" a good many times, and never calling it the "Jew's Sabbath," how can we ever believe that Sunday, the *first* day of the week, is the Lord's day?



“THE times” seem to move faster than time. The dizzy pace of modernity bewilders us. This thing of the ever new and the awe-inspiring is too much for us to absorb. We are satiated with thrills.

Our inability to be surprised, because we have been so often surprised, drives us to take for granted these marvels that crowd one another in an endeavor to reach us. It is easy to conclude that for some reason we have a right to them; that they are our heritage by right of modern birth; that we were born with the silver spoon of achievement in our mouths.

Quick as a flash! But how quick is a flash? The science of photography has just invented a way to make a flash last only *one millionth of a second*. This makes a flash of lightning pale into insignificance by comparison or by contrast. Think of any man-made machine or any apparatus that can produce and use to advantage a movement, which, multiplied a million times, yet comes within one second. This flash is used in photographing such swift-moving objects as rifle bullets. It is produced by discharging 38,000 volts of electricity through a vacuum tube filled with mercury vapor at one twentieth of atmospheric pressure. Every position of a discharged bullet, a falling drop of water, wings of a flying insect, or soap bubbles breaking, can be photographed for still or motion pictures; and the latter can then be slowed down in showing so that we can see exactly what happens in movements so speedy that they are invisible to the human eye.

How hot is hot? By passing electric welding arcs through glass at high pressure, scientists have produced temperatures of 11,000° F., about equal to the surface temperature of the sun. In contrast, remember that the temperature of boiling water is 212° F., and that of an oven for bread baking is about 400° F.

How cold is cold? By alternately magnetizing and demagnetizing certain pre-cooled salts, scientists have reached temperatures only a little above “absolute zero,” or a temperature of -459.72° F. This is that many degrees *below* what we call zero, and water freezes at 32 degrees *above* zero. Both these temperatures are inconceivable to the human mind.

Recently a great walnut growers' association wanted to find a way to crack hundreds of thousands of walnuts easily, quickly, and without breaking the meats. So the scientists in a college of agriculture invented a machine that would do

the work. The walnut rides on whizzing belts past a revolving saw. The saw nicks a groove in the shells of the nuts. Then, as the nuts pass a tiny hole, a charge of explosive gas is shot into each nut. The nut drops into an ignition chamber, where a flame ignites the charge of gas. The gas inside explodes, the walnut pops open, the shells drop into one hopper and the meats into another. More than 60 per cent of the meats are whole. The best previous crackers could not deliver 20 per cent unbroken meats.

Who would think of *wearing milk*? We *drink* milk, and *eat* milk products; but when it comes to wearing milk, that's something to ridicule. But for some years a substitute for wool has been made from casein, a component of milk. For a time it was too expensive; but now a new and improved process brings its cost to about fifty cents a pound, less than the cost of wool. It will shrink less than wool, and will not scratch the skin as wool does.

But that isn't all. From this same casein there are being made toilet articles, buttons, fountain pens, leather coating, and writing paper.

There is also the new plastic Alsifilm, which can be made from materials costing one cent a pound. It is made of clay, but looks like paper, and it possesses all the possibilities of paper, and more besides. It will not burn, and acid does not corrode it. It can be made transparent, like cellophane, and makes a good writing surface. It is pliable, tasteless, odorless, and so can be used to wrap food.

Nylon is made from coal, air, and water, and can be knit into stockings more elastic and durable than silk or rayon. It can be made into fibers as fine as a spider's web, yet as strong as steel of the same diameter. It is suitable for tennis racket strings and fishing lines.

Icolite is artificial ice that is not cold. It can be made liquid at high temperature, and, poured on a floor, will cool and harden, and make as good a skating surface as any ice. Better than ice, it will last for years. We foresee this kind of ice skating in even tropical lands.

Lucite is a plastic that transmits light without heat—cold light. Light passing through rods of it does not diminish by distance, and can be conducted around corners. It can be used by surgeons to illuminate any corner of the body without burning the tissues. It can be made soft in hot water and molded into any shape. It can thus be shaped into splints for fractured bones, and X rays may be taken through it of the healing process. It is being used for reflectors along high-



This BEWI

ways, and in this respect is ten times as efficient as glass; its light penetrates fog; it is visible beyond the glare of oncoming headlights, outlining the road for a mile ahead.

Extron is made into bristles of any length or thickness for toothbrushes and other brushes, and it will not soften in water.

Insect pests are the bane of agriculturists. And they are getting worse—new varieties, greater numbers, more widespread in their devastations. It is estimated that in the United States alone, a land where perhaps there is more insect killing than anywhere else on earth, insects annually destroy crops to the value of approximately \$250,000,000. The whole world's food supplies are being jeopardized by the depredations of beetles, grasshoppers, and tiny creatures of all kinds. It is a struggle between men and insects for existence.



Million-volt, three-phase arc as seen from the gallery of General Electric Steinmetz Hall at New York World's Fair. COURTESY GENERAL ELECTRIC

ORDERING PROGRESS

What Does It Mean? How Will It End?

★

by ROBERT BRUCE THURBER

Expensive sprays, traps, smudges, and other means have been used against insect pests, with varying degrees of failure. Now science comes to the aid of the plagued with a fresh weapon. It is colored light. Investigators have found that different insects are strongly attracted by different lights. Men have often used lights to attract insects and destroy them, but now it is the matter of a most effective light. The leaf hopper, for instance, which destroys grapes, will fly toward a pale-blue light. Such a light is placed in a cage, and the insects

are killed by coming into contact with the electrically charged bars of the cage. Five thousand were destroyed in one night in this way. The method is not prohibitively expensive when large amounts of money are invested in precious fruits.

You may now travel around the earth in less than three weeks. You go by air, of course; and booking passage around the world by air is no more difficult than planning a voyage to Europe. Regular air passenger traffic has now begun across the Atlantic. English, French, or

Dutch routes can be taken from England to India. From Karachi, one flies via Delhi, Calcutta, Rangoon, Penang, Bangkok, Hanoi, Hong Kong, Manila, Honolulu, San Francisco, and New York. The whole cost is about \$1,000, subject to revision downward. [Naturally, the war has interfered somewhat with routes and schedules. EDITOR.]

Conquering Disease

Chemistry has uncovered the mysteries of mineral salts, acids, and vitamins, and has thus equipped the world with the science of dietetics. A close relationship has been discovered between the green coloring of plants and the red coloring of the blood. And it has been found that the colors that strike the eye have much to do with our attitude of mind; and our mental attitude has much to do with our digestion; and good digestion has very much to do with good health. So color is a health factor.

Our bodies are remarkable machines, if nothing more. While the chemicals that compose a man's body are worth less than one dollar when separated, a live, organized body is worth—how much? A king's ransom, at least. And medical science is telling us how we can preserve this precious treasure.

The first logical attack on a disease is directed against its cause. We are no longer helpless before diseases like the bubonic plague, on the altar of which a million persons are sacrificed in India alone every year. We kill the rats that are hosts to the fleas that harbor the plague germs, and we have gone a long way toward stamping out the plague by prevention. Better sacrifice the lives of rats and fleas and germs than the far more precious life of man. By oil or other means, we exterminate, or keep from hatching, the mosquitoes that carry the germs of yellow and malarial fevers, and multitudes live who might have died. But the medical men, at great cost of life and money, have within late years made possible these preventives.

Whereas in our times very few days pass without our noticing something new, in antiquity centuries passed without change. The quickened pace of events in this day is phenomenal. Not till we make actual comparisons of rates of progress with time then and now can we realize the difference.

We may represent the duration of the world's existence by a line divided into sixty equal parts to show its six milleniums. Sixty centuries; and fifty-nine of them passed with very little change in what men knew, how they lived, and how they did their work. Then a great awakening, and into one century have been packed nine tenths of all the inventions that have revolutionized life.

(Continued on page 14)



THE FRUIT OF THE SPIRIT

IS MEEKNESS

by

LEONORA LACEY
WARRINER

SECOND in the last triad of graces comprising the fruit of the Spirit is meekness. Galatians 5:22, 23. Meekness that is kind, gentle, long-suffering, compassionate, not easily provoked, ready to yield where no principle is involved rather than to cause trouble; quite a different meekness from that which is defined as being tamely submissive, servile, indulgent, compliant, and lacking in spirit and backbone.

"Meekness is love at school. It is Christian livelihood. It is the disciple learning the defects in his own character and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents; the mellowing of his temper. It is the loving Christian at the Saviour's feet, learning of Him who is meek and lowly."

James, in his epistle to the early Christians, wrote: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. . . . The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Chapter 3:13-18. No passive, anemic grace, this meekness of wisdom! but one that works and is full of good fruits.

Meekness is first mentioned in the Bible in Numbers 12:3, where it is written: "Now the man Moses was very meek, above all the men which were upon the face of the earth;" but it was this same Moses who dared to stand in the face of possible death before the great Pharaoh; who for forty years was the mighty leader of the hosts of disobedient and rebellious Israel in their wilderness wanderings; and who, while he prayed in anguish, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book" (Exodus 32:32), could in righteous indignation and justice order the Levites to slay three thousand Israelites for their sin.

It is interesting to note that on the very day of Christ's triumphal entry into Jerusalem, when it was said of Him, "Behold, thy King cometh unto thee, meek, and sitting upon an ass" (Matthew 21:5), a few hours later He showed

one of His rare manifestations of holy indignation and anger, driving those that bought and sold out of the temple and overturning the tables of the money-changers. No, there is nothing weak or compromising about true meekness!

In bidding all that labor and are heavy-laden to come to Him, Christ said of Himself: "I am meek and lowly in heart." Matthew 11:29. In the great prophecy concerning Christ, found in the forty-fifth psalm, is a marvelous picture of true meekness and its relation to infinite power: "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously *because of truth and meekness and righteousness*. . . . Thy throne, O God, is forever and ever: the scepter of Thy kingdom is a right scepter." Verses 3-6.

The two writers of the New Testament who said the most about meekness are perhaps the very two whom we would least expect to do so—valiant Paul and impetuous, quick-tempered Peter; but, in both instances, it was after their conversion, and not until they had been imbued with the Holy Spirit, whose fruit was manifest in their lives.

Paul, writing to Titus, bade him tell the believers in Christ to be "gentle, showing all meekness," adding, "we ourselves also were sometimes foolish, . . . living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, . . . according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:2-5. There, you see, is Paul's secret of power and fruit bearing—"the washing of regeneration" and the reception of the Holy Spirit, banishing the works of darkness, and bringing to fruition the graces of the Spirit, making of the proud Pharisee a humble and meek follower of the Master.

We are exhorted to cultivate this beautiful grace of meekness; to "put on, . . .

as the elect of God, holy and beloved, . . . humbleness of mind, meekness, long-suffering;" to "follow after . . . meekness;" "showing all meekness;" and to "receive with meekness the engrafted word." Colossians 3:12; 1 Timothy 6:11; Titus 3:2; James 1:21. In giving a reason of the hope that is within us to unbelievers, we are to refrain from heated argument and to bear witness to the truth of God with meekness and fear.

Many are the precious promises given to the meek in the word of God. Let us recall a few of them as we bring this article to a close. "The meek will He guide in judgment: and the meek will He teach His way." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "God arose to judgment, to save all the meek of the earth." "The Lord lifteth up the meek." "He will beautify the meek with salvation." Psalms 25:9; 37:11; 76:9; 147:6; 149:4. Isaiah tells us that "the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isaiah 29:19. The meek are mentioned in the Beatitudes—"Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

The prophet Zephaniah, speaking of the days in which we now live, wrote: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

How important it is that in these momentous days of the world's history, when the judgments of God are about to fall on the earth, each one of us make this important grace of meekness our own, that we may find a place of refuge and "be hid in the day of the Lord's anger!"

The promise that the meek shall inherit the earth does not refer to the world in its present state, but to that glorious new earth wherein dwells righteousness; where sin, pain, and death cannot enter; where gladness and joy shall ever reign.

"Rest comes at length: though life be long and dreary.

The day must dawn, and darksome night be past;

Faith's journeys end in welcome to the weary,

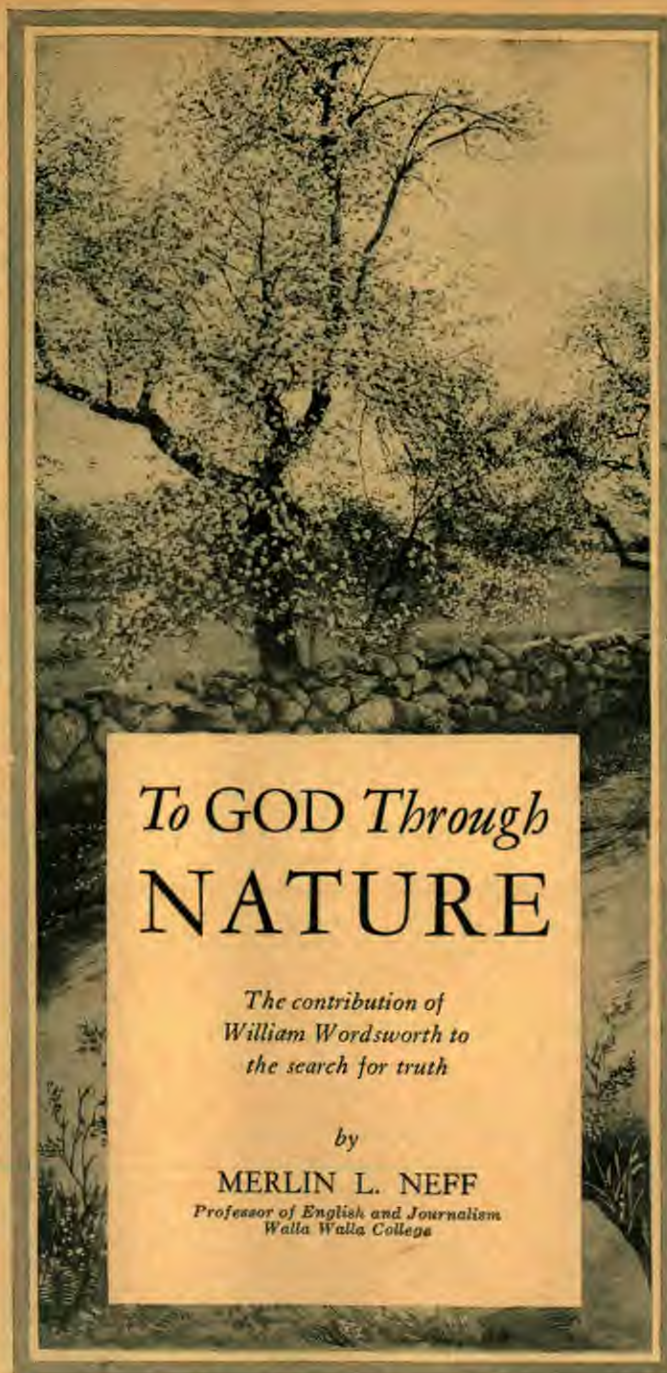
And heaven, the heart's true home, will come at last."

BREAKING away from a life amid natural surroundings, twentieth-century America has rushed into the cities, until more than half the population of the nation is crowded into the metropolitan areas. Man has turned to his own inventions, and in this way has lost sight of the miracle that is continually manifest in God's handiwork. It was not the original plan of the Creator for humanity to live in man-made Babels; Adam and Eve were placed in a garden, where they might be in constant touch with the living works of God.

The nineteenth century saw the rise of the factory system and the industrial revolution in England. Thousands of families left their humble cottages in the country for the cities, where every member of the family, from six to sixty years of age, toiled fourteen hours a day in the mills. Is it any wonder that spiritual values were largely crushed out of human beings who slaved under such a system? Beauty was destroyed for women and men stagnating in the slums. A similar indictment may be brought against some of the results of the machine age in the United States. When thousands of men are working in a factory, when women and children live in the dingy sections of a factory town, there is little that is beautiful or inspiring in life for them.

There arose in the early nineteenth century a poet who cried out against the curse of the cities. He pleaded for men to turn from the vice, the filth, and the congestion of the urban life, and go back to nature, where they could find the love of God manifest.

William Wordsworth grew to manhood in the Lake Country of England. There, among the green hills and shimmering lakes, he first experienced nature's glory. "I loved," he said, "what'er I saw; nor lightly loved, but most intensely." When he was seventeen years old, he attained a strong consciousness of God's power in the common beauty of nature, which never left him.



To GOD Through NATURE

*The contribution of
William Wordsworth to
the search for truth*

by

MERLIN L. NEFF

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As he saw the sinful course of man, he became more keenly aware of the purity of God in all the eternal hills and noble rivers. He later wrote:

"Gently did my soul
Put off her veil, and, self-transmuted, stood
Naked as in the presence of her God."

Along with his reverence for God and his love for nature, Wordsworth had a sincere respect for his fellow men. In a day when there was little welfare work for the poor and needy, in an age when the sick man and the criminal were treated little better than beasts, this poet cried out for compassion and mercy for all men.

Wordsworth was educated at Cambridge University, and then traveled in France. While on the Continent, he caught the spirit of liberty that was sweeping the French nation. But the philosophy of radicalism controlled the age, and it brought tragedy to the na-

tion, and war between France and England. The young man, not yet firm in his reasoning, returned to England in despair and disillusionment. He had attempted to build his philosophy of life on human speculation. Soon his brother was lost at sea, and this added tragedy to his bitter mood.

In his struggle between faith and despair, he was aided by his sister, Dorothy. She took him into the country, and there, with the Bible and nature, the poet regained a firm hold upon God.

Wordsworth fought against the skepticism and doubt that had come to his mind from false knowledge, and he came forth from his search for God with an enduring faith in Christianity. Of him Samuel T. Coleridge wrote: "I have now known him a year and six months, and my admiration, I might say, my awe, of his intellectual powers has increased even to this hour, and (what is of more importance) he is a tried good man. . . . He loves and venerates Christ and Christianity."

The poet expressed his faith in God and dedicated his life to spiritual advancement in these words:

"I myself commend
Unto Thy guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth Thy
bondman let me live!"

As he loved God, so he also reached out in love for every man. The humblest child, the poorest widow, the idiot boy, were all worthy of his compassion. Stopford Brooke writes: "He was the first who isolated life after life in tender and homely narrative, and made us feel that God was with simple men and women; that in their lives were profound lessons; that the same equal heart beat in the palace and the hamlet hidden in the hills; that all men were brothers in the charities which soothe and bless, in the moral duties which God demands,

in the feelings which nature awakens in their hearts; that a spirit of independence and stern liberty is the birthright and the passion of the poorest shepherd, as well as of the patriots who fill the pages of history." A tribute is this, indeed, to a poet who was a mighty spiritual influence in his generation.

Wordsworth's message against materialism is needed even more today than when he wrote it. From his beautiful sonnet I quote these lines, which express the need for a reevaluation of life from cities, machines, and crass material needs to spiritual beauty, love for God, and a reverence for His created works:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not."

God's love as reflected in nature so moved Wordsworth that some of his critics have said that he was a pantheist. This statement must be false, however, for Wordsworth denied the accusation in his lifetime, and endeavored to change all lines of his poetry that might cause anyone to worship nature instead of the Creator. He sincerely believed that "the heavens declare the glory of God," and he was sensitive to every touch of beauty God made for man to enjoy.

The message of the book of nature has been marred by sin; but we can still trace His love, His mercy, and His beauty in the flowers and grass, in the song of birds, in the rainbow, and in the sunset. One who was a firm believer in the Creator of all things made these statements upon this relation of God and nature to men: "Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. Of himself he cannot interpret nature without placing it above God."—*Ellen G. White.*

We must have spiritual insight rightly to appreciate the creative works of our heavenly Father. We need to go forth oftener in the pathways of nature to find the objects of God's love. "The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God."

Wordsworth, as poet and teacher, desired for all men to find God in the Scriptures and in the handiwork of nature. In thankfulness he wrote:

"This I speak
In gratitude to God, who feeds our hearts
For His own service; knoweth us, loveth us,
When we are unregarded by the world."

He praised God for the new birth, which regenerated the sinful heart. If he should swerve from the path of righteousness he prayed God:

"Oh, let Thy grace remind me of the light
Full early lost, and fruitlessly deplored;
Which, at this moment, on my waking sight
Appears to shine, by miracle restored;
My soul, though yet confined to earth,
Rejoices in a second birth!"

As a Christian, Wordsworth was a happy man. He rejoiced in the love of God as he saw nature sing His praises. He saw the lark,

"With a soul as strong as a mountain river
Pouring out praise to the Almighty Giver."

The spiritual lessons he looked for in nature were a constant source of strength for his Christian life. He saw the sea at peace, and he longed to have God's peace that passes understanding. In meditative hours he knew "the self-sufficing power of solitude." With humble thoughts, he would walk alone as did Abraham of old "under the quiet stars." Again he said, "To me, the meanest flower that blows can give thoughts that do often lie too deep for tears." In such times he turned to the heavenly Father, "the Giver of all joy," and thanked Him "religiously in silent blessedness."

Is there not in the simple philosophy so richly expressed the message that is needed in a complex and troubled modern world? Even as Jesus Christ took His disciples aside to rest and to seek spiritual refreshment, so we must seek for God in the meditative moments of life. Where can we leave behind our cares more completely than in the woods, in the valleys hemmed in by majestic mountains, or beside the torrents pouring over the rocks? Truly "the world is too much with us," and we must break its hypnotic spell.

As the poet grew old, his calm deepened, and he was in "the silent thoughts

that search for steadfast light." Nor was he without joy in the peace that he experienced; there was no stagnant water in the lake of his heart. He was, like Paul, resolute in his fight of faith, and as an old man he prayed; and thus he speaks of the answer:

"I bent before Thy gracious throne,
And asked for peace on suppliant knee,
And peace was given, nor peace alone,
But faith sublimed to ecstasy."

The secret of that peace and faith was found in the life Wordsworth lived in communion with God and meditation in nature. The poet's message is an enduring one, a voice particularly apropos for our day. Nature eternal, vast, and filled with miracles beyond the ken of finite man, continues to declare the glory of God. This poet saw the message of a loving Father written in the living objects of God's creation, and he urged every man to lay aside the frivolities, the cares, the problems, of life, to find spiritual comfort and strength in beholding the power and love of God.

No "Secret Rapture"

(Continued from page 7)

deceptive powers. The holy city, which has descended to earth from heaven (Revelation 21:2), is surrounded by the countless millions of the lost, who are led by Satan to believe that they can capture the city. Then comes the final act in the awful drama, when God rains fire down from heaven, bringing to an eternal end the wicked of all ages.

With them, the great enemy of mankind will be destroyed. Malachi 4:1-3; Hebrews 2:14; Ezekiel 28:12-19. Then will begin the eternal reign of Christ, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27. May it be our happy privilege to be with the redeemed in that glorious day.



COMING NEXT WEEK

in addition to the regular features:

Could Unknown Soldiers Speak!	A. S. Maxwell
Are the Jews God's People?	Henry F. Brown
"For Signs and for Seasons"	H. W. Clark
Wedding Preparations	Idamae Melendy
Where Are the Dead?	S. George Hyde
The Fruit of the Spirit Is—Temperance	Leonora Lacey Warriner
Faith and Doubt	Merlin L. Neff
God's Purpose in the Sabbath	R. Allan Anderson
God's Garden	Inez Brasier

Half Hours WITH THE BIBLE

CONDUCTED BY

R. Allan Anderson

No. 6. The Judgment All Must Face

1. How many must meet the test of the judgment?

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Ecclesiastes 3:17.

"We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

2. What three separate phases enter into God's judgment?

a. The investigation of the evidence. Ecclesiastes 12:14.

b. The pronouncement of the sentence. Revelation 22:11.

c. The execution of the sentence of judgment. Jude 14, 15.

3. How does Daniel describe heaven's scene of investigation?

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10.

NOTE: "The Ancient of Days" presides in this august assembly while the Son of man—the Judge—confesses before the Father those whose names are retained in the book of life. Revelation 3:5; Matthew 10:32, 33.

"He who has given the light, He who has followed the soul with tenderest entreaty, seeking to win it from sin to holiness, is in one its advocate and judge."—*"The Desire of Ages,"* page 210.

"Christ has been made our judge. The Father is not the judge. The angels are not. He who took humanity upon Himself . . . is to judge us. He only can be our judge.

. . . Christ took humanity that He might be our judge."—Mrs. E. G. White.

4. How much of our lives will be revealed in the judgment?

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14.

"Every one of us shall give account of himself to God." Romans 14:12.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36.

"Nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad." Luke 8:17.

5. By what law will humanity be judged?

"So speak ye, and so do, as they that shall be judged by the law of liberty." "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.

The Certainty of the Judgment

6. What event proclaims the certainty and time of the judgment?

"He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

7. Which prophet foretold the actual time of Christ's baptism and His death?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and

to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel 9:24-27.

8. When did the prophecy of the seventy weeks concerning the Jews begin and end?

NOTE: The restoration decree was given by Artaxerxes 457 B. C. Sixty-nine prophetic weeks terminate in 27 A. D. In that year Christ was baptized. Matthew 3:13, 16. His death, three and a half years later, occurred "in the midst" of the seventieth week. The remaining three and a half years was a special opportunity given to the Jews. See Acts 1:8; 13:46. It ended in 34 A. D. Acts 8:1, 4, 5.

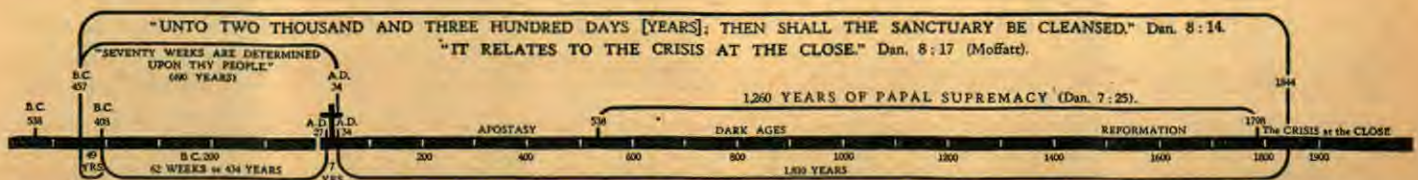
This prophecy is "the seal" of the greater vision and prophecy of the eighth chapter, and was given to Daniel to make him understand the prophecy concerning the 2300 days. See Daniel 8:26, 27; 9:21, 23.

9. At the expiration of the 2300 days, or years, what was to take place?

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

NOTE: The cleansing of the earthly sanctuary each year was actually a work of judgment. Hebrews 9:7. On the Day of Atonement those in Israel who had neglected to confess their sins were "cut off." Leviticus 23:28, 29. (See questions 9 and 10 in the preceding lesson.)

Quoting Rabbi Isadore Myer, we note that even the Jews today associate the Day of Atonement with the judgment: "While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator. . . . He is also summoned by the voice of the same trumpet, or 'Shofar,' to scrutinize retrospectively his actions of the past year, while he stands tremblingly before the all-seeing eye of Eternal Justice sitting on the throne of judgment."



10. How do the Scriptures describe Christ's work of judgment?

"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: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; 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. And as it is appointed unto men once to die, but after this the judgment." Hebrews 9: 23-27.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

The Proclamation of the Judgment

11. What mighty prophetic announcement heralded heaven's judgment hour?

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth." "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Revelation 10: 1, 2, 5, 6.

12. How were these and other scriptures interpreted by thousands of prophetic students in many countries prior to 1844?

ANSWER: Concluding that the expression "cleansing of the sanctuary" meant the cleansing of the earth by fire at the second advent of Christ, many believed that the Lord would return in glory in 1844. The "great disappointment," when the Lord did not come, led to a more diligent search of the Scripture, and the consequent understanding of the great truths of the sanctuary and the Sabbath—vital phases of the advent message today.

13. How does John describe the church's disappointment and the subsequent proclamation of the three angels' messages?

"The voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And

I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:8-11.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:6-10.

14. What should be our attitude in view of Christ's fast-closing ministry of reconciliation and judgment?

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Ephesians 5: 15, 16.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Joel 2:12-14.

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Bewildering Progress

(Continued from page 9)

If ever there was a golden age in history, ours is the one. But why?

Even if we were to account for it by saying that men have brighter minds now, we should be hard put to give cause why their minds are brighter. The truth is, the average mind and skill of man today are not as keen and exact as those of two thousand years ago. This can be shown by comparisons between the philosophy, logic, literature, and art of the far past and those of our own day. In fact, some arts of the past, such as the tempering of copper, were lost, and have never been fully recovered. It has been said that no intellect has ever surpassed that of Plato.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. So we shall look to the prophecies of the word of God, the Holy Bible, for an answer to our problem.

Of the scores of forecasts in God's word, not one has ever failed, or will fail, in fulfillment. Hence we are justified in searching its pages for an answer to what we see about us. What does it tell us concerning this bewildering progress? What has it to say of the future?

Here is the answer: In the book of Daniel we read these illuminating words: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The surprises that have come as a result of the modern increase of knowledge are therefore a flaming sign to the whole world that we are now living in "the time of the end."

Other Biblical forecasts corroborate this prediction, warning us that suddenly the glorious golden age will be terminated by "a time of trouble, such as never was," followed by the reappearance of Jesus Christ in power and glory.

We are now in "the time of the end." Today the Lord is near, "even at the doors." Are we ready to meet Him?

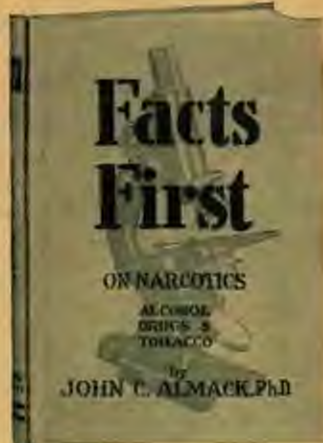


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TWO-MINUTE MESSAGE

THE crystalline purity of the early church is vividly pictured in the Bible: "I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Revelation 6:2.

Such was the condition of the church in the century following the death of Christ. It went forth victoriously "conquering, and to conquer." The white horse was symbolic of the purity of the apostolic church, as yet unsullied by paganism and politics.

The bow carried by the rider was symbolic of the word of God, speeding the arrows of truth to sinful hearts.

Even at peril of their lives, the apostles exhorted the populace to follow Christ in order to gain the crown of victory. Though often subjected to the most horrible torture and martyrdom, they remained "faithful unto death." Revelation 2:10.

To an onlooker in those days, the cause of the handful of disciples must have seemed hopeless indeed. They were hounded like wild beasts, beaten, thrown into boiling oil, banished, stoned, beheaded, crucified, even dragged to pieces in the streets, yet through all this suffering they achieved marked success. They were obedient to the heavenly vision. Acts 26:19.

From the first these humble men of God proclaimed their message with "holy boldness." Even when apprehended by the authorities, who demanded that they cease promulgating their doctrines throughout Jerusalem, they firmly replied: "We ought to obey God rather than men." Acts 5:29. Such dependence on the Lord was bound to bear fruit. Multitudes were added to the church. Verse 14.

Worldly gain meant little to these godly people. Their joy was the study of the Scriptures. They committed to memory many of its passages, and zealously disseminated its teachings.

H. G. Wells, in his "Outline of History," speaking of the early Christians, says: "They carried much of the spirit of Jesus; and though everywhere they aroused bitter enmity and active counterpropaganda, the very charges made against them witness to the general goodness of their lives."

Paul characterized their faithfulness, asking: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:35-39.

Such statements reveal how fully the hearts of the leaders of that church were aglow with the love of Christ. Oh, for more of this same spirit today! Christians whose hearts are set to live in harmony with "the commandments of God, and the faith of Jesus" are the true successors of the early apostolic church. Their lives will be permeated with the enthusiasm of Paul as they spread the tidings of a soon-coming Saviour: "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me." 2 Corinthians 2:14, Moffatt's translation.

What a glorious picture of the true disciple—the "perfume" of the knowledge of Christ being everywhere diffused by him, resulting in a "constant pageant of triumph." Thus may the church of Christ once more go forth "conquering, and to conquer."