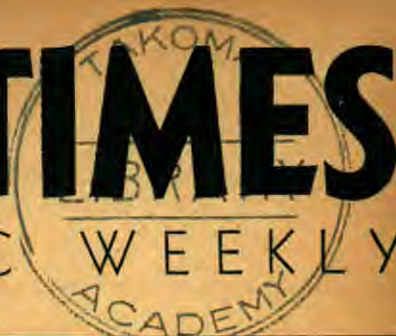


# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



U. S. NAVY, INTERNATIONAL





INTERNATIONAL



## CALL TO ACTION

SO HIGH are the stakes in the present international conflict, so fearful the consequences of defeat, that the leaders on both sides are urging their countrymen to exert themselves to the utmost limit of their strength and endurance. They are calling without hesitation for unmeasured sacrifices, of money, of time, even of life itself; and people by millions are responding with enthusiasm.

When Mr. Winston Churchill took over the helm of Britain's buffeted ship of state, he said to his associates in the government: "I have nothing to offer but blood, toil, tears, and sweat." And to

*Airmen in training at Randolph Field, Texas, each with parachute strapped to his back. Seven thousand such pilots are to be trained annually.*

Parliament he added: "At this time I feel entitled to claim the aid of all, and I say, 'Come then, let us go forward together with our united strength.'"

None drew back. None said the price was too great. None asked to be excused.

"This is no picnic," said Sir Warren Fisher the other day. "We must put every ounce of ourselves into it without stint, without thought of ourselves. . . . Complaisance and self-satisfaction and self-importance are rank treason."

If such is the spirit manifested in countries that strive for national deliverance, how much more should it be revealed among those who profess to belong to the church of God, with its still

*After the "Battle of France" had ended. Heaps of French rifles piled up in the streets of a conquered city.*



INTERNATIONAL

## the flight of TIME

A SURVEY OF  
WORLD  
EVENTS

by the  
EDITOR

nobler task of bringing the salvation of God to all mankind!

Indeed, if we are living in earth's crisis hour, if we are in the midst of the closing scenes of human history, if the long controversy between good and evil is now reaching its climax, if Christ's second advent is so near that it is "even at the doors," then surely all who claim to be His followers should be exerting themselves with a zeal, a devotion, and a spirit of sacrifice such as they have never exhibited hitherto.

Certainly this is no time for the church to lie back in cushioned ease, to forget its mighty mission, and to hide its light under a bushel. This hour of humanity's greatest need is the hour of the church's greatest opportunity.

From the attitude of some congregations one might conclude that they consider the work of the church completed; that there is nothing more to be done but fold their hands, shut their eyes, and wait for the Lord to come.

For such were the words of Paul especially written: "Now it is high time to awake out of sleep." Romans 13:11.

SIGNS of the TIMES



Now, in this greatest moment of time, the church should move into action, and prove itself the mighty spiritual force God planned it to be.

"The church should attack," said Dr. Albert Peel, Congregational leader, recently. "It should throw every man and every ounce of energy into the fray."

Then he added these invigorating words: "If no Christian would go to bed at night until he was as tired as the men in Flanders, as the navy on its ceaseless watch, as the airmen ready to rise at any moment into the sky to meet the enemy and death—then the world would take note of the religion we profess. When all Christians by their patience and by their pluck, by their courage and by their cheerfulness, by their steadfast endurance and ceaseless service, are engaged in 'warfare splendid and divine,' the church is on the attack."

"The church must cease its constant compromise with the world, gaining the world at the cost of its own soul. . . . The church must clear its decks for action."

It is an inspiring challenge, inviting a like response from every Christian heart.

"In these cataclysmic times," said another writer recently, "the call is for unsparing personal effort and sacrifice, willingly, nay gladly given."

Let us give it while we can. And when our divine Leader says to us, "Come then, let us go forward together with our united strength," let us follow Him eagerly and faithfully till the battle is over and the victory won.



COMING TO PASS

ENTERING a large store in a well-known Californian city the other day, we were greeted by the manager, who exclaimed: "Everything you have been saying in the *Signs* is coming to pass."

Here was a businessman, quite unknown to us, who had been reading the *Signs of the Times* for years, and watching for the fulfillment of the prophecies with which it deals. Now, in these troublous times, he sees them coming to pass. And he is right. They are.

No special credit is due to the *Signs* itself, however. Our source of information on these great themes is open to all in the great prophetic outline of history found in the Bible.

Nevertheless we are grateful to God that He has not permitted our words to "fall to the ground." Since 1874 the *Signs of the Times* has staked its reputation upon the clear teachings of the Scriptures, and it is a source of satisfaction to realize that at last a large and growing number of people are admitting

#### Our Cover Picture

This week our cover shows a squadron of planes from U. S. S. "Enterprise" in formation flight, a wonderful example of the precision obtained by the new aerial navy.



that the paper has been right all along.

Perhaps this accounts for the recent encouraging increase in regular readers. The list has gone up 13,000 during the past six months, and is still rising, while printing orders around 100,000 are becoming commonplace.

Illustrative of this increasing interest and confidence in the *Signs* is this story that comes from Georgia:

One of our representatives was visiting a prominent businessman in Atlanta, and the two fell to discussing the religious trends of the times. Presently the official, opening a drawer in his desk, exclaimed: "Well, this is my religion."

In the drawer was a pile of back numbers of the *Signs*.



TULIPS OR TURNIPS

IT WAS reported in the San Francisco *Chronicle* the other day that the people of Holland have been ordered to restrict their flower-growing propensities, and use their land for more profitable crops. What with invasion, blockade, and counterblockade, and the consequent widespread dislocation of trade, food is growing scarce; so the Dutch

*The historic session of the French Senate in Vichy, when the new Fascist Constitution was adopted, bringing the Republic to an end 152 years after the great Revolution and the storming of the Bastille. Laval is seen addressing the Chamber.*

INTERNATIONAL



must needs turn their attention from tulips to turnips.

Just how far-reaching is the order probably no one outside of Holland knows; but the fact that it has gone forth at all is an illuminating commentary on our times. It is indicative of the ascendancy of the material over the spiritual.

The tulips of Holland are not only part of a national industry; they are a fragrant, inspiring memory in the minds of millions the world over. All who have seen the vast fields of multi-colored blossoms can never forget the spacious magnificence of these carpets of glory.

Dutch tulips have been ministering for many years to the soul of man. Their gorgeous colorings have wrenched his mind from earthborn thoughts, and led it gayly heavenward, whispering peace for the present and hope of better things for days ahead.

But we have come on hard and rigorous days. The soft beauty of tulips must give place to the stern practicalness of turnips.

Turnips, of course, have their place. They are edible. They minister to man's physical needs, and to those of the lowly cattle. In a time of famine they become worth more than gold or platinum. But only a soul completely dead to all spiritual impulses could exalt them above tulips.

In the reported decree from Holland we are given perhaps just a glimpse of the night now falling over Europe.

It must be an evil hour indeed when men are forced from flowers to roots, from tulips to turnips.

Even in this minor incident, we can perhaps perceive another straw in the wind, another sign of our times.



I MUST confess I felt perplexed, even a little cast down.

"It's all right for those teachers to talk!" I heard one harassed mother say.

But "those teachers" were harassed too, and, after all, they had only done their duty.

We had all been summoned to school, we mothers, and there the headmistress and her staff had presented before us "our last chance."

The Government didn't feel that it could compel us to send our children away; nevertheless their evacuation was no less imperative. "If you don't register now," they had told us, "you won't have any further opportunity." And they had urged upon us the awful responsibility of subjecting our children to the horrors of air raids. They had portrayed graphically the retrogression that would set in as they "ran the streets." On behalf of the Government, faithfully they had done their duty.

"Air raids at any moment—schools closed—country, safety, flowers, and trees—your responsibility."

Some of us had already tried it. One little woman was eloquent. No, we would take the responsibility. We had to admit, however, that the burden of it lay heavily.

And I, I thought a little wistfully of a white-walled house set among the palm trees in far-away Africa, and of bright, black faces and willing, helpful hands. I did at least have time to teach the children there; but for their very sakes we had left it all.

To come to this!

To say the least, it seemed ironic. The distant drone of an airplane seemed suddenly increasingly ominous.

Our neighbor had his curtains down, and was cleaning the windows.

"Spring cleaning?" I said.

"Trying to," he said; "but one hasn't the heart to do very much these days."

He is an old man, and peace loving; his home, meticulously kept, is the center of all his thought.

"It's terrible," he said, "isn't it?"

I am ashamed to admit it, but I, too, was feeling a little without heart, and I agreed.

Not that it isn't terrible, of course.

It is terrible that a two-year-old, as innocent as the flowers that bloom, should have to carry her "mas-mask," as she calls her gas mask, wherever she goes; what a symbol of an age! That men could be so base and sink so low as to gloat over suffering and destruction.

But, even so, it isn't the time to be without heart, friend o' mine.

The children prayed tonight, as they pray every night:



Among the devices to protect life in war-beset Europe is this gas-tight bag into which the mother draws air for herself and child.

INTERNATIONAL

## LIFT UP YOUR HEADS!

*A Stirring Message Out of  
Much-Bombed Britain*

by MARY J. VINE

"We wish You'd come this very night,  
With trumpet call and angels bright;  
But keep us safe until You do,  
For we do want to go with You."

Haven't you prayed this very prayer many a time? Well, here are the very tokens we've been waiting for. He's coming! He's almost here!

"When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There came a new baby over the road just a day or two ago, and the last torture-some hours seemed unwontedly prolonged. But how welcome they were! There was pain; but she who bore it almost leaped to meet it, as it were, so glad and so grateful was she that she could see the end.

Let us be glad and grateful also. It may be indeed that we shall lose something; and, as we look around, perhaps we do feel a bit regretful. They're such comfy armchairs, these; and those blessed books, they've grown very precious. It seems a shame that we may lose them. It's not such a fine place, this home; but it's ours, and we've been very happy in it. There's a prayer up in the hall,

"Blesse ye four corners of this house,  
And be ye lintel blest,  
And blesse ye hearthe and blesse ye bord,  
And blesse eche place of rest.  
And blesse ye doore that opens wyde  
To strangers as to kin,  
And blesse eche crystal windowpane  
That lets ye sunlight in.  
And blesse ye rooffe tree overhede,  
And everie studye wall,  
Ye peace of God, ye peace of man,  
Ye peace of love in all."

It's a grand prayer; and the good Lord has answered it abundantly, bless His dear name.

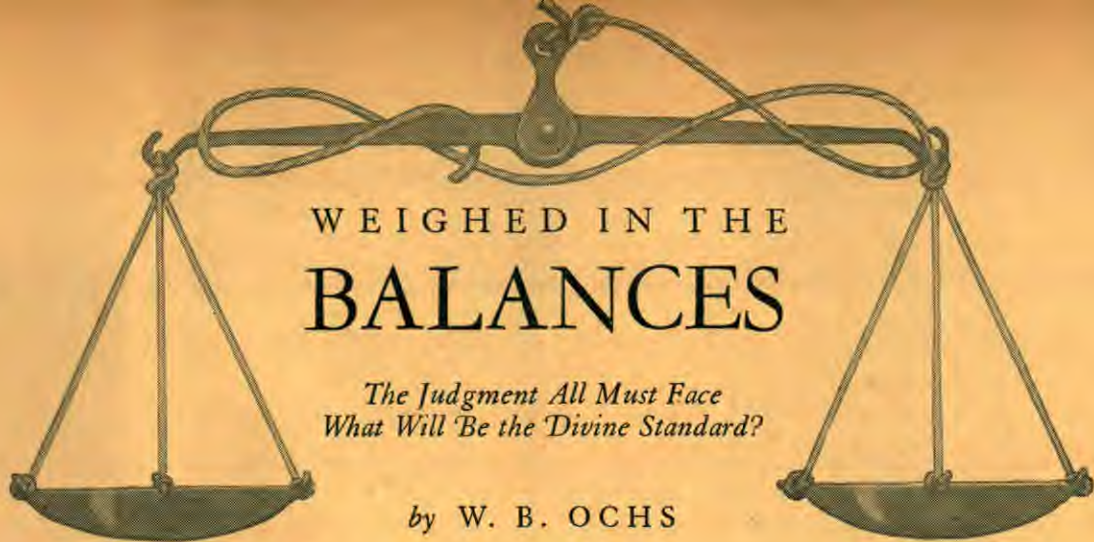
But what of it? He gave it to us, true, but only as a makeshift, to serve just for a while. Never at any time did He intend that we should rest satisfied with it, so incredibly poor it is compared with what He has gone to prepare. "Eye hath not seen," Paul says, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Let us do as He says, then. Look up! Rejoice!

"Wherever in His providence God has placed you, He will keep you," says Ellen Gould White.

(Continued on page 11)





# WEIGHED IN THE BALANCES

*The Judgment All Must Face  
What Will Be the Divine Standard?*

by W. B. OCHS

ONE of the words that were written on the wall in Babylon at the time of the feast of Belshazzar was "tekēl." Daniel gave the interpretation of this word as "Thou art weighed in the balances, and art found wanting." Daniel 5:27.

These words were spoken direct to Belshazzar, the king of Babylon. It came to him at a time when he felt safe and secure, for he was in a city which was surrounded by walls 350 feet high and 87 feet wide. He felt nothing could break through these walls; hence the thought of security. They were spoken also at a time when the king was very careless. He knew about God's dealing with Nebuchadnezzar, his grandfather, for the record says, "Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Verse 22. Furthermore this word "tekēl" came to him at a time when he did not expect it—he was wholly unprepared. Before he knew it, the Medes and the Persians came marching right under the walls of the very palace where he was feasting. "In that night was Belshazzar the king of the Chaldeans slain." Verse 30.

Although the word "tekēl" was spoken more than two thousand years ago, it brings to us today the thought of a judgment, for truly it was a judgment for Belshazzar and his kingdom. The handwriting spelled the doom not only for the king, but for the kingdom.

That there will be a judgment for all people is taught very definitely in the Bible. There is no way of escape for anyone. Wealth, poverty, education, ignorance, sickness, or health will not excuse us, for all must appear before God. The apostle Paul informs us that "it

is appointed unto men once to die, but after this the judgment." Hebrews 9:27. Again he states, "We shall all stand before the judgment seat of Christ." Romans 14:10. Delving into this subject of the judgment still deeper, he writes, "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.

As in the case of Belshazzar, the word "tekēl"—"Thou art weighed in the balances, and art found wanting"—may come to us when we feel safe and secure, at a time when we are careless and indifferent, or at a time when we are not expecting it, and consequently it will find us wholly unprepared.

God does have a standard or rule that will be used in the judgment, and this

must be the same for all people and for all times. It must be a righteous standard or rule, for a righteous God always judges in righteousness. The psalmist exclaims, "O let the nations be glad and sing for joy: for Thou shalt judge the people righteously." Psalm 67:4. The apostle Paul corroborates the statement by saying, "Because He hath appointed a day, in the which He will judge the world in righteousness." Acts 17:31.

But you ask, What is this rule which God will use in the judgment, or what will be the standard by which everyone is measured? There is but one answer: It must be the law of God, the Ten Commandments, for we read, "All Thy commandments are righteousness." Psalm 119:172. If God judges in righteousness, and all His commandments are righteousness, then they must constitute the

standard by which man is judged. This is not a teaching only of the Old Testament, but we read in James 2, beginning with the 8th verse, the following, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

The question naturally arises, Why must the Ten Commandment law be the rule by which everyone will be measured? Let us notice

(Continued on page 13)

*The flaming message of judgment appears upon the wall of Belshazzar's palace.*





# Forgiveness

*Supreme Evidence of  
the Christian Spirit*

by G. W. WELLS



*Our sins against God,  
when compared with  
men's offenses against  
us, are, according to the  
parable in Matthew 18:  
2-35, nearly one million  
to one. If He can for-  
give, should not we?*

IT IS NOT necessary to break the lenses of a telescope or to coat them over with paint in order to prevent our seeing through them. Just breathe upon them, and the moisture of the breath will shut out all the stars. Neither is it necessary for us to commit great crimes to hide the light of God's countenance, to shut away the joy of forgiveness and the salvation of God; the unforgiving spirit will do it just as well. A bitter feeling in the heart, love of our own opinion, rebellion and disobedience in the small things of life, will likewise exclude the light and leave the soul in darkness. Take a well-polished shield and cast a spear at it; the spear will leave a great dent in the shield. But prick the shield with a thousand little needle shafts, and they will take the polish from it far more than did the piercing by the spear.

It is not only, then, the great sins that take the freshness and joy from our consciences and make us powerless in prayer; the numberless petty faults we are all the time exhibiting and the spirit of unwillingness to forgive others, which is so frequently manifest, will just as effectually shut away the pardon and joy that God would have us experience.

To have the light of God shining in our hearts, to be released from our spiritual indebtedness, and to stand before the great God of the universe free from con-

demnation should be the highest hope and ambition of everyone. We must bear in mind, however, that there are certain conditions to be met. God declares: "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. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

"God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God's love has been expressed in His justice no less than in His mercy. The groundwork of all forgiveness is found in the unmerited love and mercy of God; by our attitude toward others we reveal how much we have made that love our own.

God has clearly revealed in His word the position we must occupy if we expect forgiveness. "If God so loved us, we ought also to love one another." 1 John 4:11. "Freely ye have received, freely give." Matthew 10:8. The gracious Lord loves us and bears with us, even when we are ungrateful to Him, forgetful of His mercies, sometimes wickedly unbelieving and untrue. But consider how relentless and unkind we are at times toward one another, and how pitiless when we should love as Christ has loved us! What a mighty change, then, must come over our hearts if we are to meet

the divine standard so that the light of God's countenance may continually shine upon us!

In the prayer of our Lord, we are taught to say, "Forgive us our debts, as we forgive our debtors," and "when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Matthew 6:12; Mark 11:25. He who is unmerciful, unkind, and unforgiving toward others shows that he himself is not a partaker of God's great love and pardoning grace.

The hardhearted rabbis limited the exercise of Christian forgiveness to three offenses. Peter thought to extend forgiveness to a more complete number; so he came to the Master and said: "How oft shall my brother sin against me, and I forgive him? till seven times?" In the reply given, we observe that we are not to grow weary of forgiving; for Jesus said, "I say not unto thee, Until seven times: but, Until seventy times seven." Matthew 18:21, 22. From this divine statement we understand that we can receive forgiveness from God only as we forgive others.

The story is told of a man who was attacked by another thinking to kill him. The face of the injured man was badly scarred for the rest of his life. He cherished no enmity, however, against the person who had made the attack, and later sought to have him pardoned. Then he asked the privilege of taking the pardon down to the penitentiary himself. But the criminal, as he took the pardon in his hand, said: "I want something more than pardon, sir: I want friendship."

"What kind of friendship do you want?" asked the other.

The prisoner replied: "I can do without anybody else's friendship but that of the man I injured."



The man with the scars on his face made the pardoned prisoner happy by assuring him of both forgiveness and friendship.

And that is exactly what our wounded Christ offers us. O the wonders of Christ's love and forbearance! The promise is, "He will abundantly pardon." He would not have us ever overlook our obligation to deal justly and to love mercy in our association with our fellow men, and the admonition is: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Ephesians 4:32, R.V.

Through the merits of Jesus, there is ample provision made to cover every known and confessed sin. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together; declare thou, that thou mayest be justified." Isaiah 43:25, 26.

Let us rejoice that God's forgiveness is not merely a judicial act by which He sets us free from condemnation. He not only forgives us our sins; He also blots them out, and His outflowing and redeeming love reclaims us from sin, transforming the heart and beautifying the life.

The one thing needful for us in order that we may receive and impart the forgiving love of God is to know and to believe the love that He has for us. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7:18.

The teaching of Christ makes clear the fact that we can receive forgiveness from God only as we forgive others. He says: "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:14, 15. He who is unforgiving cuts off the very channel through which alone he can receive mercy and forgiveness from God.

How many there are today who manifest an unforgiving spirit and give place in their hearts to pharisaical hardness! They seek to build themselves up in self-righteousness. Such individuals can have no true sense of their indebtedness to God, nor realize the enormity of their own sins. As a result, their hearts are not softened or humbled; and, on account of selfish pride and unbelief, they grow exacting and unforgiving of others, though their own sins against God, when compared with their brothers' offenses against them, as stated in the par-

(Continued on page 14)

# Youth's Problems

## 7. The PROBLEM OF VOCATION

WHY AM I here? Where is my place? These are questions that trouble the minds of many young people today. The answers lie largely in facing the right direction, following the right counsel, and doing the right thing.

Every man born into this world is a man of destiny. God has destined him to live, to work, and to succeed. This may not mean wealth or popularity; but in every case it can mean a life of victory in the noblest sense of the term.

The life of Christ stands as a supreme challenge to every earnest, sincere Christian youth. He came to be about His Father's business. He walked daily in harmony with the divine plan. Before Pilate, when cross-examined regarding His mission, He answered: "To this end was I born, and for this cause came I into the world;" and when He died, He said: "It is finished." John 18:37; 19:30. What a beautiful beginning! What a holy mission! What a blessed consummation! Such is God's plan for every soul brought into this world.

In solving this problem of vocation the Christian stands on vantage ground. Since God made man, He alone can guide him to success; indeed no man can find his true place without God.

There is a place designated for each one of us, where we are to live and labor. There are, however, some prerequisites essential to the finding and the holding of a position:

1. *A thorough conversion.* Conversion changed Jacob into Israel and Saul into Paul. Both found their places, and became a success.

2. *Wholehearted surrender to the will of God.* "What wilt Thou have me to do?"

3. *A thorough preparation.* "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

4. *A willingness to work.* "Whatever thy hand findeth to do, do it with thy might."

When considering some particular job that may be available, one would do well to ask himself the following questions:

1. If I accept it, can I live an upright and honest life? Are shady methods employed? Can a Christian engage in it?

2. Who will be my associates? Will the social environment be a drag on my soul and make it difficult to live right?



There are some vocations that are not meant for Christians, and, if followed, will lead to sure failure and loss. Converted youth will be careful to avoid them.

Working at a vocation is more than making a living; it is building a life. It is not only having something to do, but shaping eternal destiny. Reputation and character are at stake in the kind of work engaged in and the way it is done.

Many young people are far too anxious to find a big job right from the start. They are too prone to tackle jobs beyond their years of training and experience, and get restless when promotion to larger responsibilities is a bit delayed. Like the disciples of old, they keep their eyes on the chair in the front office rather than on the preparation of life and character necessary to stand the pressure and the tests of true leadership.

There is nothing insignificant in God's sight. Every job is a big job when it is necessary in His program. It is not so much where one serves as how he serves that counts in the end. Character stands far above career. A good man cannot be held down. When his heart is right and his talents warrant it and his service is satisfactory, he will be led out of the places of obscurity, out of the land of the unknown, and be placed where he belongs. As David, Gideon, Nehemiah, and Timothy, busy, sincere, and loyal while pursuing a common calling, were led forth to their appointed work, so we, too, shall be given larger things to do when our time comes and when God's cause demands our talents and service.







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"The spacious firmament on high,  
With all the blue, ethereal sky,  
And spangled heav'ns, a shining frame,  
Their great Original proclaim:  
Th' unwearied sun, from day to day  
Does his Creator's pow'r display,  
And publishes to ev'ry land  
The work of an almighty hand.

"What tho' in solemn silence, all  
Move round the dark terrestrial ball?  
What tho' no real voice nor sound  
Amid their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
'The hand that made us is divine.' "

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MODERN astronomy had its real beginning with the development of the telescope in the early part of the seventeenth century by Galileo Galilei. This scientist was born in Pisa, Italy, February 15, 1564. At the age of seventeen the vibrations of the cathedral lamp led him to investigate the laws of oscillation, resulting in the invention of the pendulum. He either invented the thermometer or improved it; but his great work was that of perfecting the telescope. In 1609 he visited Venice, where he heard of a Dutch spectacle maker who had invented an instrument

that would magnify distant objects. He purchased some of the glasses, and began to experiment with them. He found to his delight that by placing one of these magnifying glasses in each end of a leaden pipe, distant objects were magnified three times their size as viewed by the unaided eye. His second telescope magnified objects eight times, and his third, thirty-two.

Through his telescope Galileo was able to note the irregularity of the surface of the moon. He taught his students to measure the height of its mountains by the length of their shadows. The telescope resolved clouds of what were called nebulae into clusters of individual stars. In 1610 Galileo observed imperfectly the rings of Saturn, and the satellites of Jupiter. He discovered that these satellites were revolving around the planet, which brought him to the conclusion that the moon must also be circling the earth and the earth the sun. In the same year he discovered the sun's spots, and from their

regular advance across the sun's surface from east to west he concluded that the sun revolves on its axis. This naturally led him to conclude that all other heavenly bodies, including the earth, must likewise rotate. This fact, however, was revealed in the Scriptures more than three thousand years ago, as was shown in our previous article.

#### *Galileo Persecuted*

In 1616, Galileo was ordered to Rome to answer for his astronomical views and teachings because the Roman Catholic clergy claimed that they were undermining faith in the Scriptures and the teachings of the church. In the face of the Inquisition and its tortures, with which he was threatened, Galileo promised to remain silent regarding his astronomical beliefs. In 1632, with the permission of the pope, Galileo published a dialogue expounding the Copernican theory as against the Ptolemaic theory. But this brought upon him the fury of the Jesuits, and a group of cardinals and monks, aided by some jealous mathematicians, examined his book and declared it erroneous and highly dangerous. In 1633, Galileo was again summoned to Rome, where he was condemned as guilty of heresy. He again weakened before his tormentors, and upon his knees renounced the truths he believed and had maintained. He was imprisoned and then banished. He died a virtual prisoner, on January 8, 1642, the very year Isaac Newton was born. Galileo would be held in higher esteem if he had died a martyr to his beliefs; nevertheless his discoveries ushered in the dawn of modern scientific astronomy.

#### *Development of the Telescope*

The human eye is the unit by which the magnifying power of the telescope is measured. The three telescopes made by Galileo magnified the eyesight three, eight, and thirty-two times respectively. The telescope at Mount Wilson Observatory in Southern California has a mirror

*It was the development of the telescope by Galileo three hundred years ago that began to open to man the vast universe.*



# The ST CON BIL



# RS RM the LE

*Amazing Discoveries Made by  
Modern Telescope*

*Runaway Sun Mentioned by Job*

by TAYLOR G. BUNCH

100 inches in diameter, which collects about 160,000 times as much light as does the unaided eye. While good eyes can see the light of a candle several blocks away on a dark night, this mighty telescope could see it 5,000 miles away. While to the naked eye a star of the sixth magnitude looks more dim than the light of a candle across the street on a foggy night, the powerful eye of the Mount Wilson telescope could detect an arc light on the moon. This 100-inch mirror is thirteen inches thick, and weighs nearly five tons.

But a larger telescope has been built with a 200-inch supertelescope mirror with four times the power of the Mount Wilson telescope. This 200-inch reflecting telescope has a tube sixty feet long and 17 feet in diameter. The total weight of the instrument will be 500 tons. The mirror itself consists of a layer of clear fused quartz three feet thick and weighs thirty tons. This telescope magnifies the eyesight more than 360,000 times. This Cyclopean eye will make visible stars of the twentieth magnitude, and will magnify such objects as the moon and planets 10,000 times, and thus bring them apparently 10,000 times closer than they really are. The moon is 240,000 miles away from the earth, and the new telescope brings its surface to an apparent range of 25 miles, so that "it would be quite possible to distinguish large buildings," and "two luminous points on the moon, only thirty feet apart, would be separately discernible." Astronomer Garrett P. Serviss says if this instrument could be raised by a dirigible eight miles above the earth, it would bring objects on the moon within eight miles of the human eye. This new telescope will penetrate 1,000,000,000 light years into the heavens, compared with 300,000,000 through the

*Astronomers have been led to believe that the center of the universe is in the direction of the Pleiades.*

100-inch one. These great telescopes are revolutionizing astronomical science so that many theories based on the evolutionary hypothesis are being abandoned and the science of astronomy is "confirming more and more strongly the truths contained in the Sacred Scriptures."

## *Revelations of Telescope*

While the astronomical revelations of the modern telescope are indeed wonderful, more marvelous still is the fact that many of them were revealed through God's prophets and placed in the Scriptures from 2,500 to 3,500 years ago, when the wisest of the ancients were totally ignorant of them. One of the greatest of all modern discoveries made possible by the telescope is that all heavenly bodies travel in circuits; and yet this scientific fact was stated by the psalmist 3,000 years ago. We are told that the sun "is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Psalm 19:4-6. We now know that the sun is racing through the heavens at the rate of twelve miles a second, making a circuit of untold billions of miles around a great center in the galaxy known as "The Milky Way." That all heavenly bodies travel in circuits around larger bodies is one of the revela-

tions of modern astronomy. Copernicus, the great Polish astronomer, known as "the father of astronomy," was the first to advance the theory that the earth revolves around the sun. This was in the sixteenth century. The proof of the truthfulness of this theory was furnished by Galileo in the early part of the seventeenth century.

The movements of the stars are clearly indicated by one of the questions the Lord asked Job 3,500 years ago: "Canst thou guide Arcturus with his sons?" Job 38:32. Our sun travels in its circuit at the rate of 12 miles a second, 720 miles a minute, or 60,000 miles an hour. This seems very fast, but when we compare the speed of the sun with that of Arcturus, the sun is moving very slowly. Arcturus is now known as "the runaway sun" because of its speed. It travels at the enormous rate of 257 miles a second, 15,500 miles a minute, and 900,000 miles an hour. This is a speed 21 times that of the sun, with a momentum 40,000 times greater. The ancients called all heavenly bodies except the planets and satellites "fixed stars" because they thought they were stationary. Such a question as the Lord asked Job indicated that the questioner not only knew that the mighty Arcturus was moving through space, but that it was moving faster than the other stars.

Scientists never knew until quite re-

(Continued on page 14)





## SECOND COMING

★ *An Essential Climax to Christian Teaching*★ *Its Supreme Importance to the Church and to the World*

by ALLEN WALKER

EVERY promise God has made to man with reference to the future life depends upon one thing—the second coming of Christ. In fact, life has no meaning, no importance, nor is there any possibility of a future existence after death unless Jesus comes “the second time.”

Before Jesus left this earth He said to His disciples: “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 14:2, 3.

It is evident that these mansions will not be inhabited by the saints as soon as they die. The promise is: “I will come again, and receive you unto Myself.” If Jesus never comes again, these mansions will remain empty and unoccupied. They will never be ours to enjoy unless Jesus keeps His promise to return.

Unless Jesus comes the second time, His people will never see Him or be with Him again. On the night of His betrayal He prayed: “Father, I will that they also, whom Thou hast given Me, be with Me where I am.” John 17:24. But this prayer will never be answered if He does not come again.

Paul testified that at Christ’s second coming “we which are alive and remain shall be caught up together with them [those who will be raised from the dead] in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:17.

The facts stated in these last three verses are clear. If the promises, “I will come again” and “the Lord Himself shall descend from heaven,” are not fulfilled, the Christian’s expectation of seeing his Saviour again and being “ever with the Lord” will remain unfulfilled.

The dead will sleep an eternal sleep unless Jesus comes again. His promise is: “The dead shall hear the voice of the Son of God: and they that hear shall live.” John 5:25. Again: “He that believeth in Me, though he were dead, yet shall he live.” John 11:25. If the second coming of Christ never takes place, the

“voice of the Son of God” will not be heard, and there will never be a resurrection; the dead will sleep a perpetual sleep. The evidence is clear. “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.” 1 Thessalonians 4:16. The hearing of His “voice” and the resurrection of the dead depend on the second coming of our Lord.

To one who believes that the dead do not die, but that they go immediately to be with the Lord, there is really no importance or necessity attached to the second coming of Christ, so far as the future life is concerned.

The apostle Paul cherished the second



## NOTE

BECAUSE of the serious world situation many are turning once more to the Bible for light and comfort, diligently studying its prophecies and wondering whether or not the Saviour’s promise to return is about to be fulfilled. Mr. Allen Walker, in the series of articles beginning on this page, will consider this whole important subject, carefully setting forth the simple truth concerning the events clustering about Christ’s second advent, and dealing frankly with such unsound and un-Biblical teachings as the secret rapture theory and the supposed return and conversion of literal Israel. This is a series you will want to follow to the end.—EDITOR.

coming of Christ as “that blessed hope.” Titus 2:13. The future for him was entirely blank and hopeless except through Christ’s “glorious appearing.” He saw no grounds for hoping to be with Christ, or for reward for service, or for immortality, apart from the second coming. When the time came for him “to be offered,” he anticipated no immediate reward of any kind except rest in sleep from his hardships until the resurrection day. He died with his mind and hope fixed upon Christ’s appearing. He spoke very plainly, saying: “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.” 2 Timothy 4:6-8.

It was “at that day,” the day of Christ’s “appearing,” that the “crown of righteousness” was to be given to Paul. Rewards are promised to the persecuted (Matthew 5:12), to the laborer in the Lord’s vineyard (1 Timothy 5:18), as well as to all the faithful. “The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matthew 16:27. “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. These verses state that the time of reward is not at death, but at the second advent of Jesus Christ.

We now come to the greatest of all hopes—the hope of immortality. The longing for immortality—a life immune to death—has burned in the hearts of all the human race from Adam until now. But the Bible makes no provision for immortality apart from the second coming of Christ.

In Romans 2:7 we are admonished “by patient continuance in well-doing” to “seek for glory and honor and immortality.” Man at present is mortal. He is called so in Job 4:17: “Shall mortal man be more just than God?” But the time is coming when “this mortal must put on



immortality" and "then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:53, 54.

When will the saints "put on immortality"? Is it at death? Paul informs us that this hope of immortality will be realized at the second coming. His words are: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." 1 Corinthians 15:52, 53.

The atonement and the shedding of Jesus' blood for sin mean nothing to the human race unless Jesus comes again. All the seed sowing of the ages, the preaching of the gospel in all the world, has only been wasted time and energy unless the Lord comes again. "The harvest is the end of the world" (Matthew 13:39), and when the harvest is reaped, "then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:43. In Revelation 14:14-16 Christ is represented as the great Harvester. "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." It is at this time that the "wheat will be gathered into His garner."

The celebration of the Lord's Supper has no meaning unless Jesus comes again, for He said: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*." 1 Corinthians 11:26. An intelligent participation in the Lord's Supper proclaims the believer's faith in the promised return of his Lord.

On the night of the Lord's betrayal He said to His disciples: "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Upon hearing this, "Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13:33, 36. Years later when Peter wrote his epistle, he understood clearly that the reward would be at the second coming. His words are: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. So we see unless someday "the Chief Shepherd shall appear," Jesus has said an eternal farewell to the disciples whom He loved so well.

To sum up: If the second coming of Christ never takes place, there will be empty, uninhabited mansions; the disciples, and all others who saw Jesus, have seen Him for the last time; they will

never be with Him where He is; the dead will sleep an eternal sleep; there will be no future life; immortality is a vain hope; crowns "laid up" will never be worn; the Lord's Supper and the atonement mean nothing; there will be no final harvest, and no such thing as a reward of the righteous. In view of all this, we can better understand why man's future destiny hangs on the second coming, and why Paul spoke of that event as "that blessed hope."

## Lift Up Your Heads!

(Continued from page 4)

Not for us then the fears, not ours the dread.



*"Take my hands  
And let them move  
At the impulse  
Of Thy love."*

UNTIL I began to analyze this consecration hymn, I never gave special thought to my hands, except to keep them clean; although I will confess that always a bit of pride has lurked in my heart that my hands were small and shapely. But as for giving them to the Saviour apart from myself, that never entered my mind.

This morning, however, I am viewing them in an altogether new light, and I question: Does the Lord want our hands; has He any use for them? I am confident that He does want them. With this thought in my mind, it seems to me that hands that are supposed to be given to Him are oftentimes engaged in a queer kind of business.

I cannot imagine a cigarette or a glass of whisky or a liquor cocktail or a pack of cards in the hands of the Lord, can you? And yet, sad to say, hands that are attached to many professing Christians are contaminated with such things, and worse.

Suppose you stop for a moment and seriously consider to whom your hands belong. They cannot serve two masters; and it is *what they do* that decides their ownership.

There are hands that fear neither the law of God nor man; hands that commit shocking, atrocious deeds. There are hands that respect the law, yet oppress,

"Ye that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise

The dawn of ampler life,  
Rejoice, whatever anguish rend the heart,  
That God has given you the priceless dower

To live in these great times and have *your* part

In Freedom's crowning hour."

Not many days, and we shall stand exalted where never again can the forces of evil do us harm; and then what triumph will be ours, and how infinitely we shall appreciate this, our last earthly privilege! We—you and I—saw the powers of darkness take their flight. We—you and I—saw the morning break.

Let us be bravehearted—every one.

## MY HANDS for GOD

by MARTHA E. WARNER

crowd, and hold down the unfortunate. Grasping hands that wave a mortgage note over a widow's head. Dishonest hands that steal, openly or stealthily. Cruel hands that hurt and kill.

There are hands that hold a pen or a pencil or peck at the keys of a typewriter, writing letters containing unkind, sarcastic words or bits of malicious gossip. There are hands that slam doors in their effort to swear—politely. Impatient hands jerk and shake the children. For hands such as these, God has no use. We may sing heartily and lustily, "Take my hands," but the Lord will not take them. He cannot use them.

The kind of hands God wants and uses are hands that are busy doing a kindness for someone, hands that are never too busy to stop to help a child, to mend a toy, to put the tail on a kite, or to stroke a bump.

Hands that are faithful, gentle, and loving in the care of the sick and the aged; skillful hands that perform so efficiently the manual duties that fall to the lot of the homemaker; strong hands to hold and steady a soul when his little world is rocking perilously; hands that are honest in business—hands such as these the Lord will take and keep and use.

My hands. Your hands. Let us give them into the Lord's keeping, and so from the heart truthfully sing,

*"Take my hands and let them move  
At the impulse of Thy love."*



# HEAVEN

# ON EARTH!

WHERE SHALL WE  
SPEND ETERNITY?

by

CARLYLE B. HAYNES

ALL THE talk we have heard about the eternal home of the saved being somewhere beyond the stars is just so much imagination. Our home is here on earth, and it always will be.

The word of God declares, "The earth hath He [the Lord] given to the children of men." Psalm 115:16.

He has never given us heaven. He has never even promised that He will give it to us.

There is no promise, prophecy, or slightest intimation in Scripture that God's people will spend eternity in heaven.

The earth was made for man. It was meant to be his forever. It will belong to redeemed humanity forever.

Why should it be thought a thing incredible that this earth, where we began life, where we have lived, where we shall die and be buried, is to be our eternal home? What is there strange about that?

When God made the earth, His purpose in making it was that it should be the eternal home of His human children. He has not abandoned that purpose. He has not altered it. He will yet have His way.

The earth abides forever. Conditions on it will be changed, even its form will be changed, but it will be the same earth.

The form and conditions of the earth have been constantly subject to change from the time when it was first made. They are not now what they once were. They are not now what they will be.

Original conditions, primitive arrangements, do not now exist. Adam lived in another world than the one we know. His world passed away at the time of the Flood. But the same earth abides.

Noah came into new conditions. A new terrestrial order was instituted. It remains to this day. It is soon to be changed. But the same earth abides, and will continue to abide notwithstanding all changes.

Wonderful changes are about to take place in this earth. The world we know, stained by and polluted with sin, will pass away. A new and purified world will take its place.

That new world is our hope. In it we shall find everlasting pleasures and joys forever. But it will still be this earth.

It will have hills and valleys, mountains and rivers, plains and tablelands.

Mankind was ruined by sin. But redemption saves man from sin. And re-

demption applies to the earth as well as to the race upon it.

Redemption does not have for its object the destruction of the material. Its object is to eliminate sin.

It is sin that is the source of all human

woe. It is sin which is the source of all earthly pollution.

Banish sin, and the whole creation will cease to groan. All things will rejoice.

That is what redemption does. It provides a remedy for sin. It banishes sin from the whole universe of God.

Sin is going to be taken out of this earth as a preliminary to its being made over into our eternal home.

We look about over the earth now and see it infested with sin. Even so, we do not want to leave it, sinful as it is. Full of sinful people and staggering under the curse of its Creator, still we want to continue here. I know of no one who really wants to leave the earth. It is home to us. And the homing instinct is deep-seated in the human breast.

There is something in man that draws him back to end his days in the place where he began them.

This earth is our home. We were born here. We shall die here. From this old soil we shall rise to greet our Lord in the day of His second coming.

And here we shall spend eternity.

True, Jesus will take us away to heaven, but He will bring us back to earth.

This world is to be made over, made new, made clean and sweet, made into the eternal home of God's people.

The sin that now infests the earth is going to be removed. It will not always remain. That is a part of the glorious gospel of our Lord.

"Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Psalm 37:9.

"Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." Verse 22.

"The righteous shall inherit the land, and dwell therein forever." Verse 29.

"Forever"! How long is that? Well, how long would you like to live in a perfect earth?

The earth was made for man. Heaven was not. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalm 115:16.

Earth belongs to us. So far as we are given any knowledge through Inspiration, no other home is intended for man throughout the eternal ages than this earth renewed and glorified.

But, some will say, does not the Bible say the earth is going to be burned up,





its elements dissolved, and melted with fervent heat?

Yes, but only to make way for a new heaven and new earth wherein dwelleth righteousness.

In the fires of the last day nothing will be consumed but that which sin has corrupted and defiled.

We are going to be made over ourselves. The resurrection will make us new men and women, but not *other* men and women. We shall be the same persons. A resurrected man is not another man; he is the same man in new conditions and under the power of a new life.

It is the same with the earth. The old will be made new. That is what John wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1.

Isaiah declares that God created the earth "not in vain, He formed it to be inhabited." Isaiah 45:18. But it will not be inhabited under its present conditions or by its present inhabitants. It is not conceivable that the present state of things on earth formed any part of the purpose of God, for His purpose involved its being inhabited by a race of pure, holy, and righteous beings.

He planned for just such a race when He placed our first parents in the Garden of Eden. That race was to fill the earth. It was to live forever. It was ever to remain as pure as when Adam and Eve came from the hands of God. It was to constitute the kingdom of God on earth.

That is not the way it has turned out—yet. But that is the way it will turn out.

The fulfillment of God's original plan for the earth has been delayed by the entrance of sin, but that plan has not been abandoned. Peter describes the home of the saved in the new earth in this way: "An inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4.

Look at this threefold description of the inheritance of God's people.

"Incorruptible." That is different from anything we know. All things decay in this present earth. On all earthly things the word "perishable" can truthfully be written. The grandest home will crumble into the dust. No earthly power can stay the process. We all fade and disappear.

This corruption which characterizes everything of earth began with mankind when Adam sinned. It did not stop there. It reached out and seized upon material things. The whole earth came under the bondage of corruption.

In God's great plan of redemption He has made provision to restore both the fallen persons and the ruined creation.

"Undefiled." Sin now taints everything. There is no bird, no fish, no beast, no growing thing of earth, but sin has touched it and defiled it.

The leprosy of sin is on all creation. Pollution is everywhere; defilement spoils everything. We are all familiar with it.

But it will not always be so. A new earth is about to appear in response to the age-long promise of our God. And it will be "undefiled."

"Fadeth not away." Ever green. Trees, plants, and flowers fade now. The grass becomes brown and dry. The blossoms wither and fall away. The leaves drop to the ground and decay. Everything fades in this world.

The future world will be no barren plain upon which nothing grows. There will be a greater beauty than we can now imagine. And that beauty will last forever. The poet has described it in these beautiful lines:

"There everlasting spring abides  
And never-withering flowers."

Even this present earth has been robbed with a mantle of surpassing loveliness; but "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

## Weighed in the Balances

(Continued from page 5)

briefly three reasons why God must choose the law as His standard in the judgment.

First, it reveals our duty to God and man. To know whether we have fulfilled our duty to our Creator and to our fellow men, we must be measured by that standard which reveals our duty. This is taught very definitely in the following language, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every

work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14. The same thought is expressed in the language of Christ when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

Secondly, it requires the righteousness of Christ. The law that requires this righteousness must be a righteous law, and by that law we must be judged. The law does not and cannot make us righteous; it only reveals sin. It requires the righteousness of Christ, and this we obtain from Christ, who is our righteousness. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4.

Third. Because it reveals the character of God. When the Lord comes the second time, His people that will be saved will be like Him; in other words, they will have developed a character like His. Since the law reveals the character of God, it is only reasonable to believe that that law will be the standard by which mankind will be measured. Notice the following attributes of God's character, which are also revealed in the law:

TRUTH: "Thy law is the truth." Psalm 119:142. "I am the way, the truth, and the life." John 14:6.

RIGHTEOUSNESS: "All Thy commandments are righteousness." Psalm 119:172. "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

HOLINESS: "Wherefore the law is holy, and the commandment holy." Romans 7:12. "And ye shall be holy; for I am holy." Leviticus 11:44.

PERFECTION: "The law of the Lord is perfect." Psalm 19:7. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.



## Coming Next Week

IN ADDITION TO THE  
REGULAR FEATURES:

PAGANISM DOOMED	H. M. Kelley
FORWARD AND UPWARD!	D. E. Reiner
DOES SIN MATTER?	Wesley Amundsen
MY FEET FOR GOD	Martha E. Warner
THE MESSAGE OF THE STARS	Taylor G. Bunch
NO SECRET RAPTURE	Allen Walker
BACK AT SCHOOL	Laura Gray
EVERLASTING SECURITY	Carlyle B. Haynes
LIFE'S GREATEST JOY	N. P. Neilsen



UNCHANGABLENESS: "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5:17, 18. "I am the Lord, I change not." Malachi 3:6.

The very fact that we are all judgment bound, that we must meet the great God of the universe and give account of all our deeds, should cause us to think seriously. When we are placed in the balances of God, that will mean either eternal life or destruction; for once the sentence has been pronounced, there will be no change after that. As a tree falls, so it lies. After that, as John the revelator says, "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.

## Stars Confirm the Bible

(Continued from page 9)

cently that Arcturus is the most rapidly moving star in the heavens. One astronomer declared that its "velocity is so great that the combined attractions of all the other stars can't stop him or swerve him from his course," and another said that it would "take 10,000,000 universes to guide him." In the light of this fact, is not the question of the Lord to Job so long, long ago very significant? Can it be explained on any other basis than that of the divine inspiration of the Scriptures? The question of the Lord indicates that Arcturus moves through the heavens in company with "his sons." Notice it does not say, "his suns," but "his sons," indicating a family of worlds or planets which doubtless surround all the stars that are suns. Our sun has a family of at least nine sons or planets, which travel with him wherever the sun travels. The mighty Arcturus may be surrounded by scores or hundreds of planets.

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" was another of the Lord's questions to the patriarch Job. Job 38:31. The naked eye reveals seven stars in the Pleiades group; but the telescope increases the number to more than 3,000. It is one of the most glorious constellations in the heavens. One astronomer said: "There is something mysterious about this group. It is enveloped in a luminous mist or cosmic fog which hangs around the stars like a great veil, gathering itself into wisps here and there and in some in-

stances, making something like festoons from one star to another." Another has said that the constellation seemed to have "a silver screen background." According to Hafiz, the Persian poet, the Arabians considered the Pleiades the seal and seat of immortality. In all ancient myths and traditions the constellation Pleiades plays an important part, and was ever associated with benignity and blessedness.

In 1846, Maedler, the German astronomer, declared that there is a central point in the universe around which all else revolves in the course of millions of years. His study led him to believe that this center is in the direction of the Pleiades, and he chose Alcyone as the possible central sun. This may be indicated in the question the Lord asked Job, which seems to suggest that in the constellation of the Pleiades is the center of the power and influence that rules the universe. It must be true that all the suns and worlds in the universe are bound to the throne of the Eternal by "the sweet influences" of His unchanging law and immeasurable love. From His throne, Jehovah sends forth His messengers of love and mercy to the billions of worlds that make up His kingdom. One writer speaks of "suns and stars and systems all in their appointed order, circling the throne of Deity."

Prof. Henry Norris Russell, Chairman of the Department of Astronomy and Director of the Princeton University Observatory, in an article in *The Scientific American* of March, 1929, said: "Several investigators have gone through the heavy work of calculation, and all agree that there is evidence of a very slow rotation of the whole system of stars in the opposite direction from that in which the sun and moon circle the heavens. . . . But where is the center around which the rotation takes place? . . . The cumulative weight of all this evidence is such that belief in an actually observable rotation of the galaxy is now very generally accepted."

In the issue of February, 1929, the same author wrote an article entitled "The Hunt for the Hub of the Universe," in which he said: "The exact center is hid-

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J. R. FERREN, Circulation Manager.

den behind one of the dark, obscuring nebulae perhaps only a hundredth part as far away. But the starry mass behind shines around the cloud on all sides, and appears here and there through gaps in it so that we may hope in no long time to have a reliable idea of its extent." Dr. Joseph Seiss said: "We know that the sun turns on its axis as the earth turns, and that it is ever moving on a journey around some transcendently greater center, just as the earth and other planets revolve around it as their center. It takes the earth one year to complete its revolution around the sun, but it takes the sun eighteen millions of years to make its revolution around the center which it obeys."—*The Gospel of the Stars*, page 18.

In 1928, Dr. Harlow Shapley, director of Harvard Observatory, estimated that the rotation of the universe requires 300,000,000 years, and in an article in *The Los Angeles Times Magazine* of September 17, 1933, Dr. Edwin Hubble of the Mount Wilson Observatory is reported as saying that the whole Milky Way system revolves like an enormous wheel, making the revolution in about 150,000,000 years. While estimates still differ as to the time of rotation, the fact of a general rotation of all heavenly bodies and systems has been established by astronomical science millenniums after it was plainly stated in the Book of books. The psalmist said: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psalm 103:19, 20.

## Forgiveness

(Continued from page 7)

able recorded in Matthew 18:21-35, are as ten thousand talents to one hundred pence—nearly one million to one.

In studying the Scriptures on forgiveness as revealed in the Lord's Prayer and in the parable referred to, we should not fall into the mistaken idea of some, and misapply it. We are not to conclude that



God's infinite love and tender forbearance lessens in anywise our obligation to deal justly and to love mercy in our association with our fellow men. Possessing the spirit of forgiveness toward one another does not lessen the claim or abolish just obligations that we may have either to God or to man; but in all our dealings with others we are to treat them as we would like to be treated under similar circumstances.

Those who would follow the Lord are earnestly to endeavor to represent Him in all their dealings with others. We are enjoined: "Let this mind be in you, which was also in Christ Jesus." Philip-  
 pians 2:5. He was full of compassion, courtesy, and divine politeness. He was good and merciful and forgiving. We are to be courteous toward all men, tenderhearted and sympathetic, for this was the character Christ manifested when on earth. The more closely we are united with Him, the more tender and compassionate will be our conduct toward one another.

When Christ abides in the soul, His spirit will be revealed in the life, the words, and the actions. Gentleness and love cherished in the heart will appear in kind deeds, true courtesy, and gracious forgiveness. The light of God's countenance will not be excluded from such individuals, but they will go forward and continue to receive of "His fullness, . . . and grace for grace" (John 1:16); and the promise of Christ is: "Thy Father which seeth in secret Himself shalt reward thee openly" (Matthew 6:4).

We may thank God that in the lives of those who accept the teachings of Christ and follow His example there are achievements that are greater than taking a city, greater than slaying a thousand in a patriotic cause, greater than putting ten thousand to flight.

The true follower of Christ is surrounded with an atmosphere charged with a life-giving current of faith, courage, and hope, and sweet with the fragrance of forgiveness and love. Every person he contacts is consciously or unconsciously affected. By the influence of such people, the lives of thousands may be blessed.

#### Gifts for Missions

In response to our recent appeal for funds to assist in sustaining the world-wide mission operations connected with the *Signs of the Times* the following sums have been received, for which grateful thanks are tendered to the donors:

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for SEPTEMBER 17, 1940



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**I**N A FAR corner of my home state great trees—survivals of the forest primeval—shade the old and beautiful country homes and winding highways. Fastened to one of these trees, which stands in front of a pioneer home, is a yoke, worn thin with many years of toil. No longer does it guide the patient oxen along the furrows in the spring or keep them together in drawing the yellow sheaves, heaped high in the wagon, to the threshing. Mute evidence are they of service, symbols of the prosperity that came from the soil.

This morning, in the quiet hour with the Master, I saw again that worn old yoke as I pondered the words I had just read. My heart thrilled to the deeper meaning in them. "Come to Me, all of you who toil and are burdened, and I will let you rest. Let My yoke be put upon you, and learn from Me, for I am gentle and humble-minded, and your hearts will find rest, for the yoke I offer you is a kindly one, and the load I ask you to bear is light." Matthew 11:28-30, Good-speed.

Yoked with Him in rest and in service! We toil, and are burdened. The way seems hard, and we are weary of it all. We accomplish so little for the kingdom. There is so much to do through the days, and all the time we carry the crushing load of self.

How we need to heed the Master's quiet insistence: "Take My yoke upon you, and learn of Me." Give up your own way of working for Me. Learn My way. Put your will with Mine, your self in the other side of the yoke in wholehearted surrender to My leading. Do not chafe at the way. Do not try to pull the whole load. Do not try to go this way or that, or give up in hopeless thought. Just go along with Me, letting Me lead you. Then the load will be light. There will be perfect trust. There will be victory and rest in the heart life. There will be peace that flows out in power for good as fragrance wafts from the petals of a flower.

"Be glad and eager to throw yourself unreservedly into His loving arms, and to hand over the reins of govern-



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## *With HIM*

by

INEZ BRASIER

ment to Him. Consent to resign, from this time forward, all liberty of choice, and glory in the blessed nearness of union, which makes this enthusiasm of devotedness not only possible, but necessary. . . . Will you think it hard that He reveals to you more of His mind than He does to others, and that He will not allow you to be happy in anything that separates you from Himself? Do you *want* to go where He cannot go with you, or to have pursuits which He cannot share?

"No! no! a thousand times no! You will spring out to meet His lovely will with eager joy. Even His slightest wish will become a binding law to you, that it would fairly break your heart to disobey. You will glory in the very narrowness of the path He marks out for you, and will pity, with an infinite pity, the poor far-off ones who have missed this precious joy. . . . The perfect happiness of perfect obedience will dawn upon your soul, and you will begin to know something of what Jesus meant when He said, 'I *delight* to do Thy will, O My God.'"

This, then, is His thought for you, and for me. It is surrender to Him, taking *His* yoke. It is following His plan for your life—for He has a plan for each life. It is a living service with Him for others.

It is to live with Him, to work with Him.

With Him! Never does He ask us to go alone. And He gives us the easy end of the yoke—"My yoke is easy,"—a kindly one. From the beginning to the end of yoked service there will be inward peace that transforms the life, and outward power that draws others to Him. Heaven will have begun for us. Its beauty and its calm will be about us. Heaven will have begun, too, for the sin-burdened and the heart-weary, because the light of His face shining through us will draw them to Him. They, too, shall know His rest and peace in service.

Yoked with *Him*! Knowing *His* peace and rest in the heart, having *His* power to draw others to Him, sharing *His* joy in the harvest—this is His plan for your life and mine; this is yoked rest and service.