

SIGNS OF THE TIMES

FOUNDED 1874

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL



INTERNATIONAL



RUSSIA AND LIBERTY

LAST week we noted how, in many ways, Russia has provided the world with the surprise of the century. But still further revelations have come since then.

Somebody in Washington has discovered—somewhat late in the day, one would think—that the principle of religious liberty is actually inscribed in the constitution of the Union of Soviet Socialist Republics. Clause 124 of this document reads as follows: “To ensure to citizens freedom of conscience, the church in the U.S.S.R. is separated from the state, and the school from the church. Freedom to perform religious rites and

U. S. Army maneuvers are becoming more and more realistic. Here a low-flying plane is met by the “fire” of an anti-aircraft battery operated by West Point cadets.

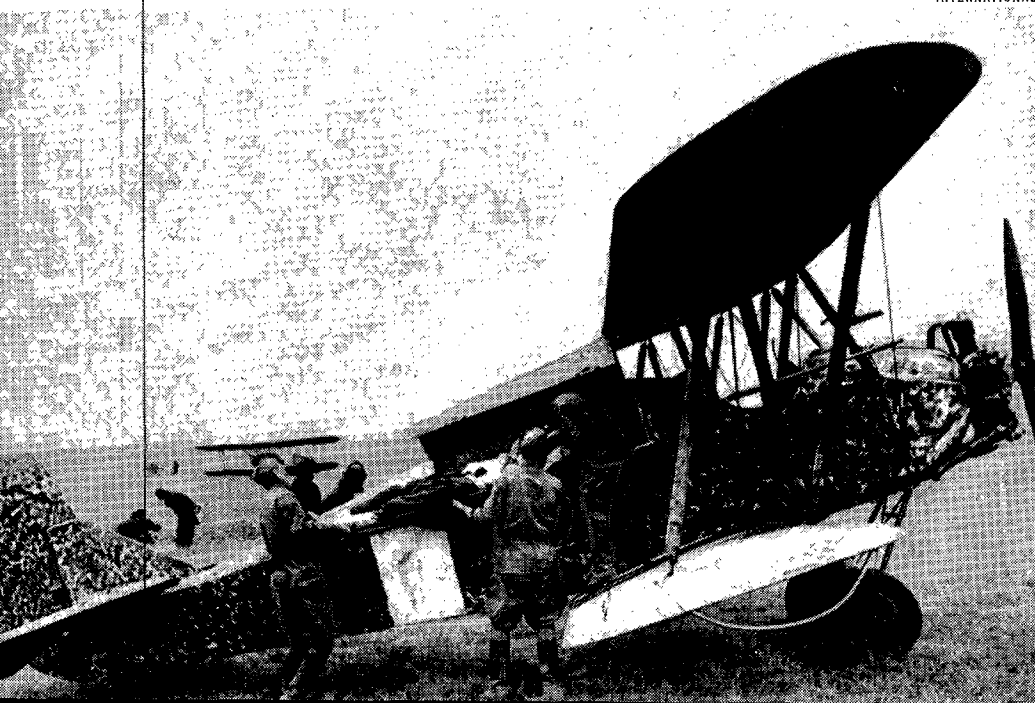
the freedom of antireligious propaganda is recognized for all citizens.”

Why this important fact has only now been made known to the world is a matter for conjecture; but it is none the less refreshing for that. Moreover, if this clause has been in the Russian Constitution since 1936 without the American public's knowing anything about it, there may be more surprises in store for us when the whole truth comes out concerning the application of this principle in that supposedly religionless land.

Building on this surprising discovery, President Roosevelt gave instructions to W. Averell Harriman, head of the American mission in Moscow, to take up with the Soviet leaders the whole ques-

Well camouflaged Russian ambulance plane carrying wounded back from the front to base hospitals.

INTERNATIONAL



the flight of TIME

A
SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

tion of religious freedom in Russia, no doubt with the idea in mind that American help in the present emergency would be materially affected by the Russian attitude on this important point.

Replying on behalf of the Russian government, Solomon A. Lozovsky stated: “The Soviet people learned with great interest the contents of Mr. Roosevelt's statement to the press conference on the freedom of worship in the U.S.S.R. The President correctly pointed out the basic principles of the construction of the U.S.S.R. on the freedom of worship of Soviet citizens.

“In the Soviet Union the church is separate from the state. This means the state gives no advantage to this or that religion, and does not support mosques, churches, or synagogues or others.

“Citizens adhering to a certain religion maintain their religious institutions at their own expense.

“There is freedom of worship in the U.S.S.R. This means that any Soviet citizens may adhere to any religion, which is a matter for the conscience of each citizen.

“There is the old Greek Orthodox Church in the U.S.S.R., and also a new Greek Orthodox Church, the Armenian Church, the Moloch Church, Dukhobors, Moslems, Evangelists, Baptists,

SIGNS of the TIMES

Seventh-day Adventists, Jews, Roman Catholics, Lutherans, Buddhists, etc.

"Religion is the private affair of the Soviet citizen wherein the state does not interfere, and considers it unnecessary to interfere."

If this statement may be taken at its face value, there does not appear to be much difference between the Russian and American viewpoints on this matter. This being the case we may well hope and expect that in the near future, and possibly as a direct result of this war, there may come a revival of true Christianity through the vast territories of the U.S.S.R. that shall again surprise the world.

The Russian people, by nature, are religiously inclined, and for the most part they have only seen Christianity as it has been misrepresented by apostate churches. If now the pure gospel of Christ could be preached among them in all its majestic simplicity the response might be the most thrilling that the centuries have seen.

Such a development is by no means outside the range of possibility. How true it is that "God moves in a mysterious way His wonders to perform."



ONE of the most remarkable phenomena of these tempestuous times is the continued existence of the world's smallest kingdom on the banks of the Tiber. Though enveloped by the flames of a world conflagration, its ancient ramparts strangely insulate it from all apparent harm.

Nation after nation has gone down before the overwhelming power of the new conqueror of Europe, and their resources have been seized as the fair prize of victorious war; but for some mysterious reason this little helpless kingdom, richest of them all, its musty vaults crammed with gold, silver, and precious stones, remains untouched.

In recent years ruler after ruler has been deposed, or forced to flee from his capital, but the king of the Vatican continues on his throne with astonishing poise and confidence.

Not the least amazing feature of this phenomenon is the increasing influence of this tiny kingdom in all the world. Our cover picture this week illustrates this fact in a most startling way, for here we see the Roman mass actually being celebrated outside the very Parliament Buildings of Canada.

In the United States the growth of Vatican influence is becoming more and more obvious. Well-known weeklies, like the *Saturday Evening Post*, feel the

Our Cover

This extraordinary picture shows part of the crowd that assembled recently outside the Parliament Buildings in Ottawa, Canada, to witness the celebration of the Roman Catholic mass under the Peace Tower. The ceremony—first of its kind in history—was by special permission of the Canadian government.

necessity of giving prominence to Rome's distinguished agents in this country. Nationally known newspapers are driven to devote ever wider attention to its activities. The radio carries more and more of its propaganda into the homes of the people.

Even the President of this predominantly Protestant country now considers it necessary to have a "personal representative" at the papal court and to employ him to convey "secret messages" to the foreign potentate who rules there.

What is behind all this? What does it mean?

H. G. Wells, the famous novelist and historian, suggested some time ago that the pope was trying "to steal the war." No doubt he is. It would be more surprising if he were not. Naturally, as the supreme leader of the greatest religious-political organization in the world, he is seeking to turn the present international upheaval to the advantage of his own organization. But there is something else in all this of the highest importance to every living soul.

The strange continuance of the Vatican kingdom in the midst of the present unparalleled European holocaust, and the remarkable increase of its influence despite all Protestant, pagan, and atheist opposition, finds its explanation in an ancient Biblical prophecy.

In the thirteenth chapter of Revelation is to be found a most remarkable description of the growth of the papacy upon

the ruins of the pagan Roman Empire. Its characteristics are there so clearly set forth as to be unmistakable. But then, speaking of this power—represented symbolically as a beast with seven heads—the prophet states: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3.

Was such a wound ever inflicted upon the papacy? It was. At the close of the eighteenth century, following the revolution in France, a French army entered Rome and took the pope prisoner. After the pope's death in exile, as a Catholic historian admits, "All Europe thought that, with the pope, the papacy was dead."

But though sorely stricken, the papacy was not totally eradicated; and through the years that have elapsed since then, against almost insuperable obstacles, and the most strenuous opposition, this power has slowly but surely regained more and more of its lost influence and prestige.

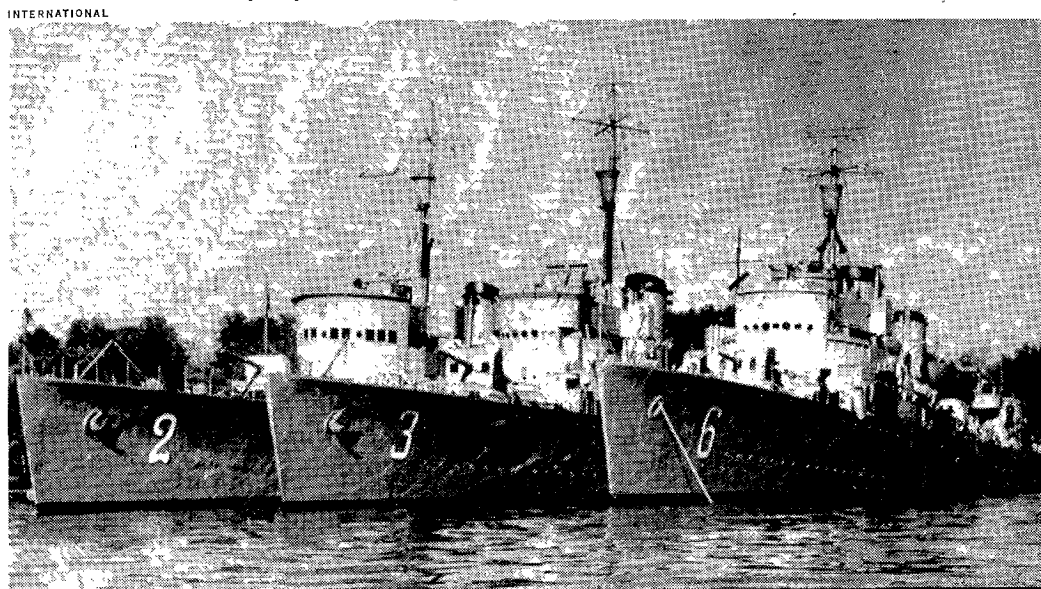
The papacy did not die in 1798 for the simple reason that prophecy had decreed that it should live to play a notable part in the closing drama of world history. Indeed it is definitely stated in the book of Revelation that this power shall continue until the very end of time. Says the prophet: "And the beast was taken, and with him the false prophet . . . These both were cast *alive* into a lake of fire burning with brimstone." Revelation 19:19, 20.

Because of the plausible propaganda that suggests that there is nothing in the modern papacy to resemble the beast of Revelation, that it has long since shed its old-time intolerance, some of our readers may possibly doubt the correctness of this interpretation of the prophecy. But let them read history—and wait and see.

The wounded beast lives on for some fell purpose. What that purpose is will shortly be revealed with startling clarity.

In the meantime, Watch Rome.

These three destroyers, belonging to neutral Sweden, were recently destroyed by a mystery blast while lying at anchor near Stockholm.





As the thought of home and rest at close of day cheers the weary toiler, so does the promise of a home "where changes never come" comfort and sustain the child of God.

THIS WAR-WEARY WORLD

Will Happier Days Return?

by G. W. WELLS

THE most terrifying war of the ages is still surging over the nations. Reports clearly indicate that the scenes of battle are such as have never before been known in all the world's history. Millions of men are fighting and dying, while millions more are asking, "What shall be the end of these things?"

By day and by night, the destruction goes on, while from the lips of millions of innocent victims, wounded and dying, homeless and starving, comes a weary and bitter cry. They are asking, "What are we coming to? Where shall we turn for help? To whom shall we go in such a tragic hour?"

Today men want deliverance from war, from tyranny, from sorrow, and from death. The weight of suffering and terror is so great that they are crying to God for help. And God will hear.

God will answer. He will act. God has not changed. He is "the same yesterday, and today, and forever." Hebrews 13:8. God "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. He says to us: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. . . . I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:18, 19, 22.

On His first visit to this world Christ assured His followers, "I will come again." He also emphatically declared through the prophet: "Behold, I come

quickly; and My reward is with Me, to give every man according as his work shall be." John 14:3; Revelation 22:12. In the awful yet glorious hour of His coming He will not only deliver and give reward to the righteous, but He will "destroy them which destroy the earth." Revelation 11:18. Thus will the cry of His believing children be heard and answered; war, bitterness, hate, cruelty, and sorrow will then forever be banished.

The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. The prophetic forecast makes clear that worse scenes lie before us, and will appear before the final curtain falls, for the devil is at work "having great wrath." He knows he has "but a short time." Revelation 12:12. The time for Satan to work is limited. God Himself has set the time. Our God is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin," but He "will by no means clear the guilty." Exodus 34:6, 7. Some day the cup of iniquity will be full. At the hour known only to God, the rich promise of Christ will be fully realized, and He "will come again." His coming will bring all wickedness to a close. He will make "wars to cease unto the end of the earth." He will then "sweep away

(Continued on page 14)

JESUS and MEN

First of Three Unusual Articles

1. *Jesus and Men*
2. *Jesus and Women*
3. *Jesus and Children*

by H. G. WOODWARD

THE effeminate Christ pictured so often in early art is the work of the medieval artists. The result has been that, to some, He is visualized as a meek, retiring weakling, whose virtues are chiefly of a negative quality. While it is true that He was "meek and lowly in heart" (Matthew 11:29), and it was prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the street" (Isaiah 42:2), He nevertheless stands out as the most dynamic and courageous man of history.

Jesus had all those qualities which are, and ever have been, admired by the best of men. He was a manly man, and made an appeal to all that is best in man.

Of Him it has been said: "While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed."

Unlike so many of the superior men of history, He did not shun the company of those beneath Him mentally and socially. He had a supreme love for mankind, and sought association with those in the humbler walks of life. He chose for Himself the title of Son of man.

A study of the life of Christ reveals a profound understanding of mankind. John makes this clear in his Gospel. Says he: "Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:23-25. What a marvel is this, that, though Jesus was able to read the inmost thoughts of all with whom He came in contact, He refused to be diverted from the great task He had come to accomplish!

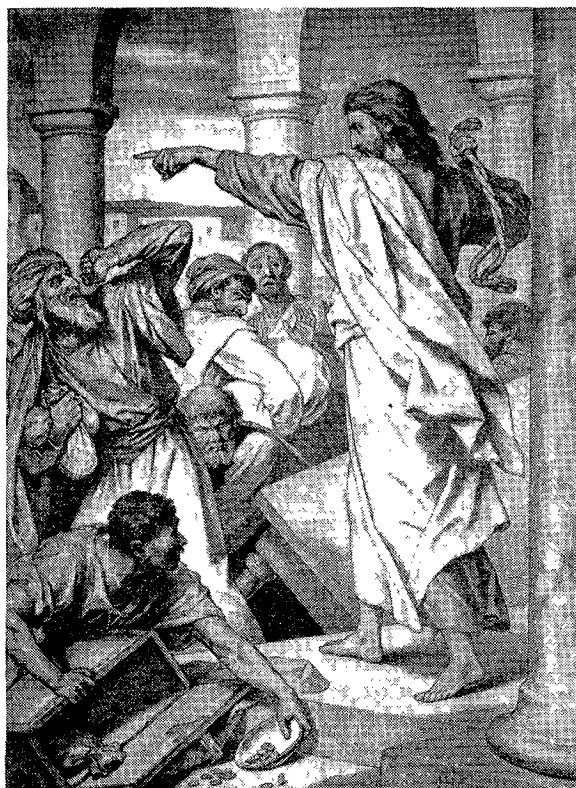
"He was a stranger on the earth, and an alien to its ways," says W. M. Clow, in his *Cross in Christian Experience*. "Everything the pure eyes of Jesus saw was tainted with sin. He walked through the

streets of a city as a physician walks down the wards of a hospital. . . . He looked into the heart of scribe and Pharisee, and, knowing what was in man, He dared not trust one of them."

He knew men. He understood men. He saw the moral corruption in them. He was able to see right into the souls of His disciples, and there saw jealousy, unholy ambition, pride, and cowardice. He knew what was in man; but nothing could divert Him from His mission to save him. And He never lost faith in the ultimate triumph of the message of salvation He had come to deliver.

In His contact with man, Jesus was altogether fearless. He astonished even the disciples by the utterances He sometimes made. "The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee. And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-

Christ feared nothing but sin; His work was to cleanse the human heart of its every defilement.



day and tomorrow, and the third day I shall be perfected." Luke 13:31, 32.

Christ was not afraid of men. Even when He was on trial for His life, He refused to be servile to His judge, "inasmuch that the governor marveled greatly." Matthew 27:14.

Though He knew the frailty and weakness of humanity, there has never been one who set so high a value on man as did He. He lived in an age when life was cheap. In Rome, in the time of Christ, slaves were so plentiful they were hardly worth purchasing. In classic Athens, while Demosthenes was making his eloquent orations, a man could be purchased for half the price of an ordinary horse. Keith tells us that after the fall of Jerusalem men were so cheap, and the market so glutted, purchasers could not be found. They were therefore killed off.

In Fiji, as late as 1845, a slave could be purchased for the price of a gun; and in Zanzibar, the old headquarters of the African slave trade, could be seen, not so long ago, the bloodstained spot where slaves who had outgrown their usefulness were destroyed. Things had little improved from the time of the Hittite kingdom, when a man's life was of no more value than two beehives. Of that time we read in the Hittite code: "If anyone steals two hives, . . . he was caused to be stung to death by bees."

But Jesus set a value upon man. Of Him it had been recorded five hundred years before His birth: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12.

It was because Christ was able to evaluate the true worth of a man that He was willing to pay so high a price for his redemption. Depraved and degraded though man might be, Christ saw in everyone some traces of His Father's original creation. The most abandoned of mankind He knew was worth saving.

Knowing as He did the wretchedness and the misery into which man had fallen, and the darkness that had settled down upon the earth, how great is the marvel that the Son of God could tolerate association with man! Surrounded by the angelic hosts, and enjoying the continual presence of His heavenly Father, how was it possible for Him to come to this world and mingle with fallen man!

I have visited the homes of Bethany; I have passed through the streets of Nazareth; I have jostled with the crowds in Jerusalem; and I have stood among the fishermen on the shores of Galilee. The people were no cleaner in the day

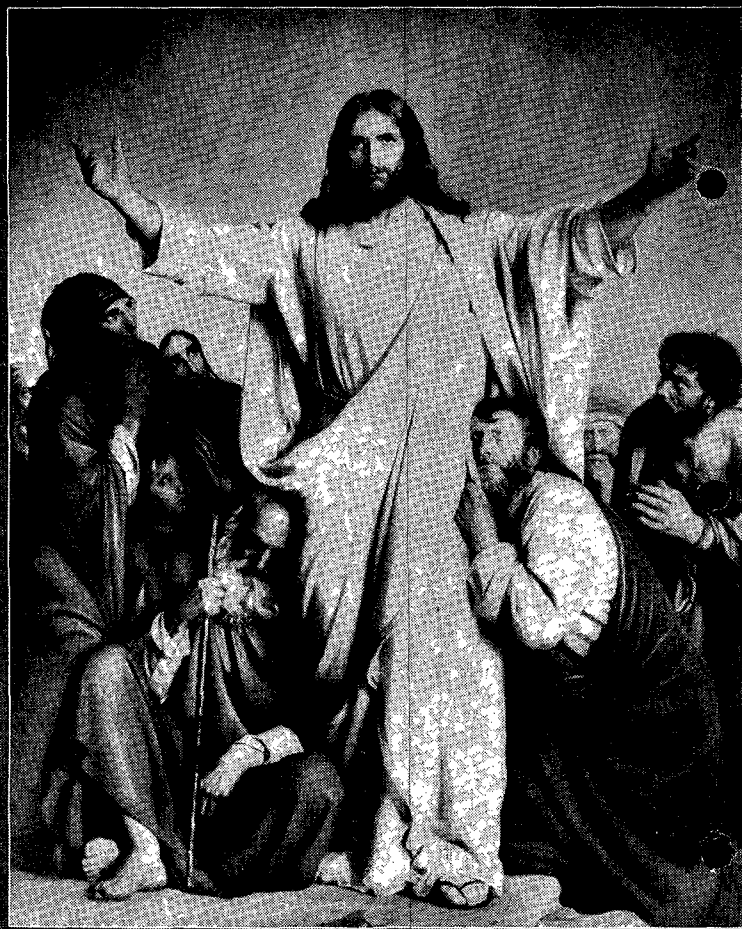
(Continued on page 14)

Bearing Our GRIEFS

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4.

by

CHARLES G.
BELLAH



GRAMSTORFF

Jesus' great heart of love is pained when His children suffer.

A MISSIONARY went to the South Seas, to what is known as Leper Island. All the natives in the surrounding islands who became infected with the loathsome and dreaded disease of leprosy were banished to this colony, where they would in time miserably perish. The missionary, out of love and pity, went to live among them in this plague spot. He was not a leper, but was willing to share the lot of the poor sufferers that he might win them to Christ.

That, in some respects, is what our blessed Saviour did for us. But He did infinitely more. He willingly came to this lost world, which had been quarantined because of the terrible malady of evil. And while He "did no sin, neither was guile found in His mouth" (1 Peter 2:22), yet He was made "to be sin for us, who knew no sin" (2 Corinthians 5:21). In infinite love and pity, Divinity took humanity, lived man's life, bore his sins and sicknesses, and finally surrendered His life.

With what positiveness and certainty verse 4 begins! "Surely." That is, without doubt or dispute. If there is anything in all the world about which there is absolutely no question, it is the fact of Jesus' bearing away in His own life the ailments of humanity. He stooped in tender pity to lift the burden, and to

become a fellow wayfarer in the sorrowful pilgrimage to which man had doomed himself by sin. "Emmanuel, which being interpreted is, God with us." Matthew 1:23. Yes, He is always with us, sharing and bearing the load that presses so heavily upon the hearts of men.

"He hath borne our griefs, and carried our sorrows." He lifted our griefs and sorrows, and carried them away. It was a heavy load, and there was a long way to go; yet He never tired of it. It is no wonder that He was a man of sorrows, with all the burdens of humanity upon Him. And surely they were *our* griefs and sorrows that He so bravely bore away.

While it is true that many burdens pressed upon Him that could not press upon us, it is also true that many burdens rested upon Him that we would have had to bear had He not voluntarily taken them upon Himself. Thank God, the burden of unshared griefs and sorrows and the fear of death need not rest upon any, for Jesus tasted death for every man.

Many seem to have difficulty about the vicarious suffering of Jesus; but much of the suffering in the world is after this nature. Whoever watches by the sickbed, and remains in a cramped position so as not to disturb the patient's

snatches of slumber, or suffers to assuage another's grief, is suffering vicariously. The loving mother, who bears a thousand discomforts to shield her child from them, is doing the same. It is also true of the brave soldier who takes to himself the blow which otherwise would have prostrated his chief. If I take the load that is crushing another's back, and put it on my own, my back will soon ache by the transfer.

Why should the innocent suffer for the guilty? As He is a pitiful, compassionate Saviour, it is exactly what we might expect Him to do. His union with our nature was personal, therefore He is "touched with the feeling of our infirmities." Hebrews 4:15. And to be touched means to be fitted to sympathize. He bears our griefs and sorrows *for* us, and He bears them *with* us. The blessings He bestows upon us, in place of the burdens He takes from us, are all hallmarked by His own precious blood.

Isaiah mentions "griefs" and "sorrows," but Matthew tells of "infirmities" and "sicknesses." Matthew 8:17. Much of Christ's time while upon earth was spent in healing bodily infirmities. "Jesus went about all Galilee," says the disciple, "teaching in their synagogues, . . . and healing all manner of sickness and all manner of disease among the people." Matthew 4:23.

Jesus so identified Himself with sufferers by His sympathy that He bore, and bore away, the diseases as well as the sins of men. Did it not mean this when He stood beside the man who was deaf and had an impediment in his speech, and said: "Ephphatha, that is, Be opened"? Mark 7:34. Before speaking the word, it is said that "He sighed." It was a human, brotherly sigh, for He brought Himself to feel the burden He would roll away. Thus His cures were not merely the passionless act of miracle working, but acts that were not without cost to Himself.

As He stood by the grave of Lazarus and saw Mary and the Jews weeping, it is stated that "He groaned in the spirit, and was troubled." John 11:33. Why was this, unless it was that He was indeed bearing men's griefs, and carrying their sorrows? Then again, in verse 38, we are told that "Jesus therefore again groaning in Himself cometh to the grave." His groans and tears were not because Lazarus was dead, for He had come to raise him to life again. He wept in sympathy for those who wept, because He saw in Lazarus the whole black load of sorrow that He had come to bear away.

A great plague one time invaded Marseilles. After consultation, the doctors decided that a corpse must be dissected, or they would never know how to stop the plague. Dr. Guyon volunteered to do this work. He made his will, prepared for death, went into the hospital, dissected the body, and died within twelve hours. But in those few hours he found a way to stop the plague. This illustrates what Jesus has done for us. He looked down from heaven, and saw a plague-stricken race. Sin must be dissected. So He made His will, giving all to His people. He came down into the reeking hospital of earth, and, under our plague, died in the act of bearing our griefs and carrying our sorrows. But, thank God, He found a remedy!

Willie Rugh was a crippled Chicago newsboy living in the suburbs of Gary. He volunteered to have his lame leg amputated, that the skin from it might be used in grafting onto the burned body of Ethel Smith, a girl whom he hardly knew. After the operation, he seemed to do well for a time. Then pneumonia set in, and he rapidly became worse. When the doctor finally told him that he could not recover, he smiled and said faintly: "I'm glad I done it. Tell her for me that I hope she gets well quick." Then, turning his face away, he added: "I guess I'm some good after all."

The prophet says that after Christ had borne our griefs and carried our sorrows, "we did esteem Him stricken, smitten of God, and afflicted." It is true He was stricken and smitten of God,

but it was for our sins, and not for His own. "His visage was so marred more than any man, and His form more than the sons of men." Isaiah 52:14. But His sufferings bore no relation whatever to any guilt of His; He suffered only as the representative, or substitute, for others.

The Jews who had Jesus put to death believed that He was indeed "smitten of God." They had smitten Him with the tongue all along; and now they thought that He was under the curse of God in a special sense. Instead of understanding that He was bearing the sins of others in a mediatorial capacity, they imagined that He was suffering at God's hands for His own sins.

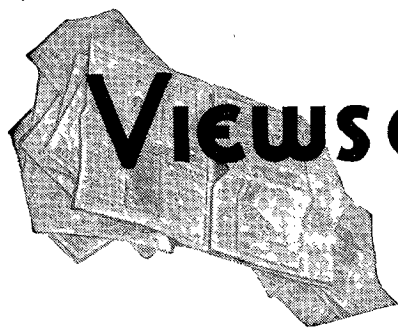
This verse 4 of Isaiah 53 is beautifully illustrated in the story of a little girl. She and her younger brother and sister had wandered from home in a dreary region of New Brunswick, Canada. The sun had already sunk in the west, and the gloom of night was rapidly spreading over the surrounding country. Certain that they could not get home, Mary, only six years old, quietly placed the

two little ones in a sheltered nook on the beach; then, fearing that they would freeze to death in the cold, she stripped off most of her own clothing to protect them.

She then started to gather some dry seaweed, and whatever else she could find with which to cover them. Having in this way tenderly worked for some time, she at last fell down, exhausted with the cold, herself half bare to the chill of night.

That evening the father and mother sat up late, wondering at the children's long absence. At length they aroused their neighbors with anxious inquiries. All that night they searched for the children. Early the next morning they found the two youngest under the seaweed, somewhat numb with the cold, but fast asleep. But lying near them was little Mary, quite dead, on the pile of seaweed which she had not had strength to drag into the nook.

God help us to love the One who died in the act of bearing our griefs and sorrows.



VIEWS ON THE NEWS

COMMENTS ON THE CRISIS

Collected and Contributed by
W. L. EMMERSON

CITIES TO COME Discussing the changes in architecture which the menace of aerial bombing is likely to effect in the cities of the future, the *New York Times* suggests that underground refuges will be necessary for most of the population, utilities will be in the bowels of the earth, and air conditioning may entirely replace windows.

DRY BONES Concluding an article in the *Contemporary Review* on the organization of Europe after the war, Viscount Cecil emphasizes the most vital factor of all for enduring peace. "What I have written," he says, "is concerned only with machinery. It is the mere dry bones of a settlement. Whether it will lead to a lasting peace depends on whether those who work it are inspired by a genuine belief in the principles of freedom, truth, and justice, that is, by the spirit of Christianity."

LOST AUTHORITY Criticizing the complacency of the great organized churches in these crisis days, the Rev. Ralph S. Meadowcroft asserts: "The church has been so complacent, so worldly itself, that it has been difficult to see anything unique in its authority or particularly Christlike in much of its behavior."

PLAIN GOSPEL WANTED Speaking to a group of ministers in South Wales recently, the Rev. G. Robert Jones pleaded, according to the *British Weekly*, for "passionate persuasion" rather than "excessive attention to sermon structure" and for "simple, plain preaching on the great fundamental truths of the New Testament."

FAITH IN UNCERTAIN DAYS "These are uncertain days," declared Dr. Matthews in a recent sermon in London. "We cannot help asking ourselves what is going to happen next. What is going to happen to me, and to those whom I love better than myself? We do not know the answer. But if we believe in God, we do know that, whatever it is, there is a Father in heaven, and not only in heaven, but here with us, who cares for us and will bring for those who love Him good out of evil."

DARKNESS EVERYWHERE "It does seem sometimes," declared Dr. Lynn Harold Hough, dean of Drew University, in a recent sermon in New York, "as we go through these perilous and dark days, as if there has been a kind of blackout of hope and a kind of blackout of moral and spiritual expectation: and there is darkness everywhere."

MAN'S Amaz

WHEN a man is brought back into harmony with God and His law by being made, in fulfillment of the new-covenant promise and plan, a new creature in Christ Jesus, he becomes an heir of the restored kingdom.

Man was originally given dominion over the earth; but he lost it through sin. That dominion is to be restored again through Christ. Micah 4:8. This is part of the plan of salvation. All that was lost will be restored. "The Son of man is come to seek and to save that which was lost." Luke 19:10. The dominion of the earth is part of that which was lost by man through Adam, and it will be restored through Christ and given to those who are made new creatures in Him. The earth will again blossom as the rose.

The heir of the kingdom does not enter at once upon his inheritance. He does not escape the natural death, which all have inherited through Adam; nor does he receive the inheritance at death. His hope is in the resurrection. "Thou shalt be recompensed at the resurrection of the just," said Jesus. Luke 14:14.

The Scriptures set forth very clearly the importance of the resurrection in the plan of human redemption. Paul was a man to whom the hope of eternal life was as real as is this present life, and that ardent hope of his was centered in the resurrection. To him his entire Christian faith and experience was bound up with the resurrection, so much so that when accused by the Jews and brought to trial before Roman rulers for his faith, he could say that the real point at issue was his belief in the resurrection of the dead. This he stated before the Sanhedrin of the Jews, before Felix the governor, and again before King Agrippa. Acts 23:6; 24:14, 15; 26:6-8. We like the note of certainty and triumphant faith in Paul's words as he neared the end of his life. He was certain that the reward of the faithful awaited him. And it was equally clear to him as to the time of receiving that reward. "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8. He expected his crown of life at the resurrection, at the coming of Christ, the Life-giver. He associates together the judgment, the coming of Christ, and the entering upon the inheritance of the kingdom. Verse 1.

We have quite a comprehensive roll call of the worthies of old in the eleventh chapter of Hebrews, from Abel, Enoch, Noah, and Abraham, down to David and Samuel; and of them the record

says: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:39, 40. Singling out one of those faithful men of old, we have this definite statement as to his present condition and whereabouts: "David is not ascended into the heavens." "He is both dead and buried, and his sepulcher is with us unto this day." Acts 2:34, 29. God's plan is just. All rest until the resurrection; then all enter upon the inheritance together. The faithful men of old have not yet entered upon the inheritance promised to them. They are resting in their graves,

waiting for the resurrection, when we shall all receive our rewards at the same time. (Their waiting, however, is entirely free from any suspense, or fatigue, or pain. They have no sense at all of the passing of time. It will be to them as though they arose in the resurrection the next moment after falling asleep in death.)

The Bible plainly teaches that man's hope of a future life is in the resurrection. Some have thought that man receives his reward at death. They believe that to die means either to go to heaven or into punishment at once. If this were so, there would be no need for a resurrection, nor, in fact, for a judgment. Both

Amid the beauties of Eden restored the saved will spend eternity in peace and security.



ng DESTINY



God's Wonderful Plan for All Who Accept His Salvation

by JAMES O. WILSON

the resurrection and the judgment are fundamental doctrines of the Bible.

Death does not mean to go to heaven, or to hell, or to purgatory. It is not a matter of going anywhere at all. It simply means to cease to live.

Death a Sleep

Death is repeatedly spoken of in the Scriptures as an unconscious sleep. "Our friend Lazarus sleepeth. . . . Howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thessalonians 4:13. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Corinthians 15:51, 52. See also 1 Corinthians 15:16-18; Daniel 12:2; Job 14:12.

And as one in sound sleep is entirely unconscious and knows absolutely nothing of anything that is going on, so also of him who is asleep in death it is said that "in that very day his thoughts perish." Psalm 146:4. "His sons come to honor, and he knoweth it not." Job 14:21. The dead praise not the Lord, have no remembrance of Him; have no love, no hatred, no knowledge, no wisdom; "know not anything;" "cannot hope for Thy truth." Psalms 115:17; 6:5; Ecclesiastes 9:6-10, 5; Isaiah 38:18. The dead are unconscious, and will remain so until life is restored at the resurrection.

But does not man possess a "never-dying soul"?

The Bible says: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. It does not say that God put a never-dying soul into man's body. The breath of life combined with the body caused the organs of the body to function,—the heart

to beat, the blood to flow, the lungs to take air,—and resulted in a living being, a "living soul." When God withdraws His breath, this living being, or living soul, dies. "The soul that sinneth, it shall die." Ezekiel 18:4, 20. Notice that the text does not say the body shall die and the soul shall be taken to heaven or be tormented in hell. God withdraws His breath, or spirit; the man is dead, and his body decays and becomes earth again. "Then shall the dust return to the earth as it was: and the spirit [breath] shall return unto God who gave it." Ecclesiastes 12:7.

Man, therefore, so far as his physical life is concerned, is on a level with the rest of the animal kingdom; "for that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other." Ecclesiastes 3:19. But man was formed in the image of his Maker, and endowed with the power of choice, the ability to develop a character in keeping with the divine nature. And this constitutes a vast difference. When man dies and his body returns to earth, the record of his character remains, written on high, and God will have a desire to the work of His hands. Job 14:15. In the resurrection, He will call, and man will answer. Man shall come forth in the bloom of eternal youth, with all defects and blemishes and marks of sin forever gone, his body immortalized, and made "like unto His [Christ's] glorious body." Philippians 3:21.

The plan of salvation provides for the full and complete restoration of man—physically, mentally, and spiritually. Even in this life the physical and mental phases of man's being exert an inescapable influence over his spiritual nature. We are therefore exhorted, "Glorify God in your body" as well as "in your spirit." 1 Corinthians 6:20. The body is the "temple of the Holy Ghost," the property of God, and is to be cared for

as such. Verse 19. This calls for the shunning of all unclean or harmful foods and drinks, and temperance in all the habits of life. Character development relates to the physical powers as well as to the spiritual nature. Therefore the apostle exhorts: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

Man's New Home

And for this saved man, coming from the resurrection with a real body, but a perfect and immortal one, God provides a real home—this earth made new. Even to the prophets of ancient time God revealed His plan to "create new heavens and a new earth." Isaiah 65:17. This is no doubt the promise that Peter refers to when he says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. John, the beloved disciple, was permitted a view of the goodly land in vision, and writes: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1.

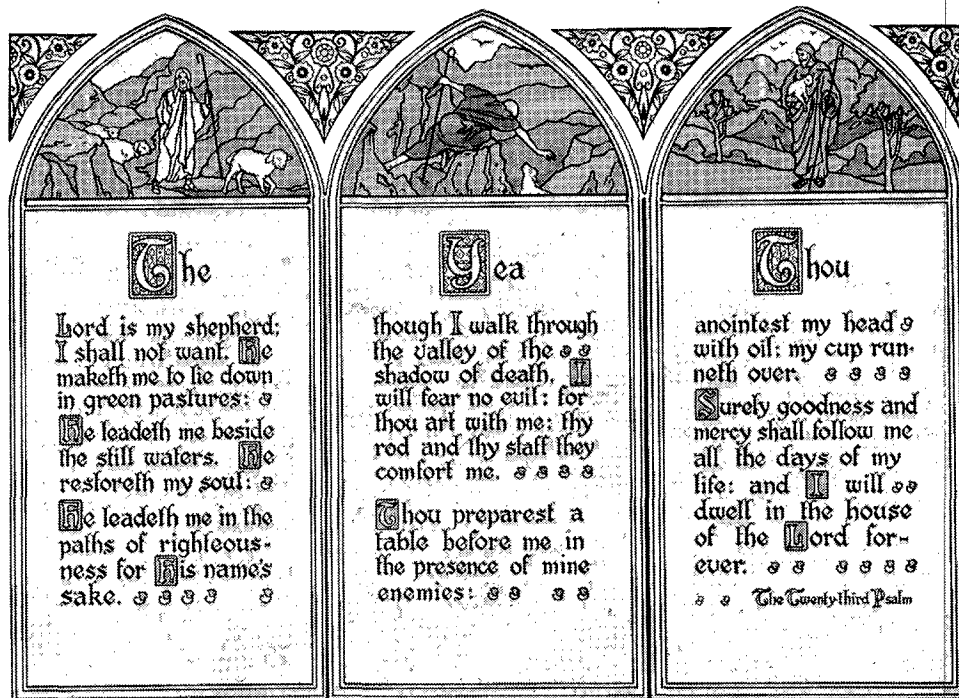
The apostle dwells upon the scene at some length, describing the beautiful New Jerusalem, with its jasper walls, its gates of pearl, and its streets of pure gold, and says he saw it descending and coming down to be the capital of the glorious new earth. He tells of the sparkling river of life with its life-giving stream, of the beautiful tree of life with its fruits that perpetuate youth and vigor. In this perfect home the saved will spend eternity in peace and security.

Let us list briefly the events that occur between the time when man leaves this present sin-cursed earth and his arrival in his eternal home, the new earth.

At the coming of Christ he is raised from the grave; or, if he is one of those still living when Christ comes, he is "changed, in a moment, in the twinkling of an eye, at the last trump," changed to immortality, and "caught up together with them [the resurrected ones] in the clouds, to meet the Lord in the air." 1 Corinthians 15:51, 52; 1 Thessalonians 4:17. This company of righteous ones, those raised from the dead, and those translated without dying, spend one thousand years with Christ in heaven.

For proof that the saints are taken to heaven when Christ comes, see these texts: Jesus said, "I go to prepare a place for you." John 14:2. He went to His Father, that is, to heaven. John 17:11, 13. He promised to come again and take His people there. John 14:3; 17:24. The inheritance of the saints is "reserved in heaven." 1 Peter 1:4. When the saved of earth enter upon that inheritance,

(Continued on page 11)



The SHEPHERD PSALM

SO FAR, the study of the shepherd psalm has brought us to the last half of the third verse—"He leadeth me in the paths of righteousness for His name's sake." We see the sheep that has wandered from the flock and been restored to the fold now following its master trustfully along new paths.

Not always will these paths be those of ease and safety; and for all of us as "sheep of His pasture" there await many hard experiences for our untried feet. Like Bunyan's "Christian," we may often peer anxiously ahead and see lions in the way, not knowing that when we reach them we shall find them securely chained and unable to harm us. Though the path may be stony and filled with pitfalls, if we will but obey the command, "Follow Me," we need have no fear of the roughness of the way.

The children of Israel trod no primrose path on their pilgrimage to the earthly Canaan; the wilderness way was full of danger and disappointment, and many fell by the side of the road, failing to see in the pillar of fire by night and of the cloud by day the tender leadings of "that Great Shepherd of the sheep."

The sheep of the pasture must keep their eyes on their Shepherd, and, as did David, pray: "Lead me, O Lord, in Thy righteousness because of mine enemies; make Thy way straight before my face." Psalm 5:8. "Show me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me." Psalm 25:4, 5. Notice how the psalmist emphasizes the pronoun "Thy;"—*Thy* righteousness, *Thy* ways, *Thy* paths. He had found to

4. Paths of Righteousness

by

LEONORA LACEY WARRINER

his sorrow, as have so many of us, that "there is a way which *seemeth* right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

In the sheep country of Palestine there are many dangerous paths to be followed from one grazing place to another; and it is an easy matter for the sheep to wander and get lost. Those that follow the shepherd afar off and are the longest distance from him are the ones that are in the greatest danger of slipping over the precipice or of being devoured by enemies of the flock. The safest place is within touch of the shepherd's hand; the sheep must keep their ears open to his voice, and must recognize and understand his signals as he leads them along the way.

For each one of us, as for the simple sheep of Palestine, it is easy to lose the way of life. We may not always be able to see through the mists that envelop the path along which we are being led; but, if we listen, we may hear the voice, saying: "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

Many may shrink at the difficulties that lie ahead, and wish to choose their own paths. John Newman's beautiful hymn vividly portrays the dangers be-

setting the Christian's path, and the propensity of the sheep of the flock of God to stumble and go astray; it voices the poignant cry of the despairing soul.

"Lead, kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark and I am far from home;

Lead Thou me on!"

How often must these beautiful words be the heart cry of the scattered sheep of God in these dark and dangerous days! And as the gloom thickens around our path, we need more than ever to pray:

"Keep *Thou* my feet; I do not ask to see
The distant scene; one step's enough
for me."

Strange voices call to us from every side, and dangers, seen and unseen, lurk about us. How often, like David, we feel like exclaiming, "As for me, my feet were almost gone; my steps had well-nigh slipped!" Psalm 73:2. Illness may be allowed to overtake us, to bring us back to the right paths. Thorns may pierce our stumbling feet and cruel brambles tear at our quivering flesh before we awaken to the realization that we have ceased to follow our Shepherd along the paths of righteousness. We may have allowed pride to rule our wills; we may have loved to choose and see our path. And in what sad and tragic circumstances we have found ourselves! In the words of Newman's hymn we have cried from contrite hearts: "Lead *Thou* me on." "Remember not past years!"

As we take our eyes off the Shepherd, fear and discouragement assail us; the

future looks dark and foreboding; but if, like Stephen, we look up steadfastly, we shall see that Jesus, "that Great Shepherd of the sheep," is still leading us along safe paths, even though those paths, as in the case of Stephen, lead to martyrdom and death. How many to-day throughout the world are treading this same blood-drenched way! Only the Good Shepherd, who has trodden the pathway before them, shedding His own blood that they might be saved, can uphold and comfort them, and lead them at last to their eternal rest in the Father's house.

The Shepherd is never far from His flock unless we will it so. He leads and comforts us; raising us gently when we stumble and fall; promising that as our days are so shall our strength be. Through all the trial and tribulation that lie along the road we may still find that the Shepherd's ways are "ways of pleasantness," and all His paths "are peace."

Following the paths of righteousness, we are assured of constant guidance and protection, and strength to follow on. The one hundred nineteenth psalm points out clearly what the way of true righteousness is. Its one hundred seventy-six verses, almost without exception, extol the law of God, the Ten Commandments, as the path the sheep of God must follow if they are to be found in the way of righteousness. Let us read a few of the expressions used: "Blessed are the undefiled [margin, "perfect"] in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies." "I will run the way of Thy commandments, when Thou shalt enlarge my heart." "Make me to go in the path of Thy commandments." "I thought on my ways, and turned my feet unto Thy testimonies." "Thy word is a lamp unto my feet, and a light unto my path." "Thy testimonies that Thou hast commanded are righteousness." "The righteousness of Thy testimonies is everlasting." "All Thy commandments are righteousness." "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments."

Of themselves the sheep have no power to do the will of the Great Shepherd, nor can they in their own feeble strength carry out His righteous precepts; but with His divine help they can be more than conquerors over sin. It is He that worketh in them both to will and to do of His good pleasure. Where they fail, He fills in the lack; "their righteousness is of Me, saith the Lord." Isaiah 54:17. "Surely, shall one say, in the Lord have I righteousness and strength." Isaiah 45:24. "I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds. . . .

I will raise unto David a righteous Branch. . . . And this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jeremiah 23:3-6.

"He restoreth my soul: He leadeth me in the paths of righteousness."

"Saviour! I long to walk
Closer with Thee;
Led by Thy guiding hand,
Ever to be
Constantly near Thy side,
Quickened and purified,
Living for Him who died
Freely for me."

Man's Amazing Destiny

(Continued from page 9)

they are "before the throne" of God, on "the sea of glass," which is said to be "before the throne," "in heaven." Revelation 7:9; 14:3; 19:4; 15:2; 4:6; 19:1. There they spend the thousand years with Christ, sharing with Him the work of judgment. Revelation 20:4, 6.

During that time the earth is desolate, emptied, waste, and void—a "bottomless pit;" and in it Satan is "bound," to contemplate for one thousand years the results of his rebellion against God. Revelation 20:1-3. He can tempt or harm no one; for the righteous are all in heaven and the wicked are all dead. The wicked who were alive at the time of Christ's coming were destroyed "with the brightness of His coming." 2 Thessalonians 2:8. Those who, at that time, were already dead and in their graves were not awakened with the righteous, but wait until the end of the thousand years for their resurrection. Revelation 20:5; John 5:28, 29. At the end of the thousand years the wicked are raised, and Satan is thereby "loosed a little season," for he then again has people to tempt. Revelation 20:3, 7. He leads them up to take the Holy City, which has come down from heaven, and fire comes down from God out of heaven, and devours them. Revelation 21:2; 20:9.

This is the end of Satan and of the wicked. The fire that destroys them cleanses the earth, burning up every trace and vestige of sin. The capital city, with God's people within, safely rides the fiery billows; and from that purifying fire of "fervent heat" comes forth the "new earth, wherein dwelleth righteousness," the eternal home of the saved.

In that beautiful home "there shall be no more death, neither sorrow, nor crying, neither shall there be any more

pain." Revelation 21:4. As the poet has so beautifully expressed it, "The old shall be young there forever."

There the redeemed shall occupy the time in pleasant, satisfying, fruitful labor. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

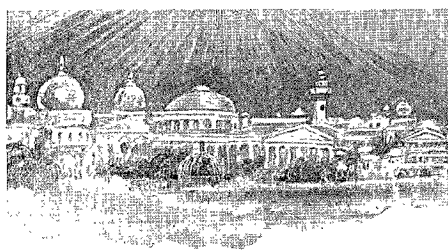
The years of eternity are not to be spent in idleness and unemployment. There shall be opportunity to search into the secrets of science, the wonders of God's handiwork, throughout the whole universe, as the redeemed travel with the Creator Himself from world to world. One writer has said: "There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized."

This is the complete salvation that God's great plan provides for poor fallen man. It provides for his return to harmony with God in his attitude of heart, for his deliverance from sin, for his resurrection from death, and for his eternal inheritance of the dominion restored in the earth made new.

One of the pioneers of the advent movement wrote these eloquent words in description of that beautiful home awaiting God's people: "The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. . . . The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never end, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there.

"We must be there. . . . We must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning!"—Uriah Smith, *Thoughts on Daniel and the Revelation*, pages 775, 776.

God is inviting you, dear reader, and me, to take out a claim in that goodly land. I am arranging for mine; I mean, by God's grace, to be there. What about you?





The early Roman Church, in an effort to gain converts and prestige, took over pagan temples, and incorporated into her ritual many pagan rites and ceremonies.

The BEAST of REVELATION

*What Modern
Power Does It
Represent?*

by J. L. TUCKER

THERE is perhaps no part of the Bible that has been more neglected by professing Christians than the thirteenth chapter of the book of Revelation. The only explanation for this neglect is that its revelations are not agreeable to either Protestantism or Catholicism; for the only reasonable interpretation places both branches of the Christian church in a very embarrassing position.

It is most essential that we find out what power or kingdom or organization is represented by this first beast of Revelation 13. Perhaps no more dire threatening is given in the Bible than against worshipping the beast. When we read Revelation 14:9-11, we must know that God, the Author of the Bible, is tremendously in earnest in warning against this beast power. This scripture reads as follows:

"The third angel followed them [the first two angels], 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: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast

and his image, and whosoever receiveth the mark of his name."

At least three of the seven last plagues are aimed at the beast and his worshippers. Revelation 16. And, speaking of the people who are saved out of this last generation of men, we read in Revelation 15:2: "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

You will agree with me that whatever the beast is, and whatever his mark is, it certainly carries with it one of the greatest condemnations to be found between the covers of the Bible. Consequently, to know what the judgment is ought to be of sufficient importance to induce everyone to find out what is involved in this matter of the beast and his mark and number.

Men may take issue with me as to who is meant by the beast and what is meant by his number and mark; but no one can be in doubt as to the consequences of receiving the mark. That is put so clearly in the Bible that no one can be mistaken.

In Revelation 13:1-10, 16-18 we find a number of distinguishing characteristics, whereby we may determine what kingdom or power is represented by the beast. However, in the scope of these articles we shall not be able to go into all the details mentioned.

In identifying what kingdom or power, either political or religious or both, is brought to our attention in this thirteenth chapter, we must find a government or a kingdom that meets all the specifications. We shall discuss the following points that are mentioned: The beast received his seat, power, and great authority from the nation represented by the dragon. Verse 2. The second point is that the nation represented by the beast is a composite kingdom; that is, it will have the characteristics of the nations represented by the four beasts of Daniel 7—the lion, the bear, the leopard, and the nondescript beast that was declared to be "dreadful and terrible, and strong exceedingly." Third, it is a blasphemous power, for the name of blasphemy is upon its heads. Verse 1. It is a persecuting power, for it makes war upon the saints of God. Verse 7. For a long period of time this beast power exercises dictatorship over the nations (verse 5); but it receives a deadly wound (verse 3). The deadly wound is healed, and again the world wonders after the beast.

This prophecy goes on to speak of the making of an image to the beast; also that the beast has a mark, and a number, which, when counted, equals 666. As I have suggested, there are many other details and descriptions; but surely with these we ought to be able to locate what power, either political or ecclesiastical, is represented by this beast.

From a study of symbolic Bible prophecy we find that God uses a beast to represent a kingdom. Read Daniel 7:1-8, 17, 23. Realizing the value of illustrations, cartoons, symbols, He makes use of these things in these great prophetic chapters. "I have also spoken by the prophets," He says, "and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10.

As I have said, if we are to identify what kingdom or power is referred to in this thirteenth chapter, we must find a government or a kingdom that meets the specifications given us. If the beast represents a kingdom, then it must have its headquarters. In what part of the world are we to look for the home base of this power? It is quite evident that it is a world-wide power; that is, its prestige and authority reach to the ends of the earth, and its subjects are in all lands, for the record says: "All the world wondered after the beast." Revelation 13:3, 8.

To locate its headquarters, or the seat of its government, we must read and discover the meaning of verse 2; for it receives its kingdom, its authority, and its power and seat, from the nation represented by the dragon. If we can locate the nation that is represented by the dragon, then we shall know where to look for the seat of the government of the beast.

Let us turn back now to Revelation 12, reading verses 1-5. Here we have a picture of a woman soon to give birth to a man child, and of a great dragon that stood before the woman which was to be delivered, ready to devour her child as soon as it was born. The fifth verse tells what the child would do, and that he was to be "caught up unto God, and to His throne." It says that this man child was to "rule all nations with a rod of iron."

Revelation 19 explains who the one is that is to "rule all nations with a rod of iron." The fifteenth verse reads: "Out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." And verses 13 and 16 tell us who it is. Verse 13 says: "His name is called The Word of God." And verse 16 says: "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

So it is plain that the Man Child who was brought forth by the woman is none other than Christ. Primarily the dragon represents Satan, for the ninth verse of Revelation 12 says: "The great dragon, . . . that old serpent, called the devil, and Satan." But in a secondary sense the dragon represents the nation through which Satan operated in seeking to achieve his purposes. When we study the life of Christ, especially the experiences of His birth, we see how Satan sought to destroy the Man Child—Jesus. We find Satan working through the government of pagan Rome.

At the visit of the wise men to Jerusalem in their search for the newborn King, Herod, a representative of pagan Rome, of the Caesars, became jealous, envious, and sought to destroy the Christ Child. Who was responsible for this jealousy and hatred? Who was back of it all? It was Satan; but he used a representative of pagan Rome to achieve his work. And when Christ finally was put to death at the instigation of the Jewish leaders, still it was Rome that gave the final sentence, and it was Rome that executed the sentence. It is plain, therefore, that pagan Rome is the earthly power, or kingdom, represented by the dragon. And the headquarters of pagan Rome was the city of Rome.

According to Revelation 13, the power represented by the beast is to sit in the seat of the dragon, or, in other words, to sit in the seat of the Caesars, and is to receive its power, prestige, and authority from the dragon power.

The second point in identifying this beast is found in the first verse: "upon his heads the name of blasphemy." The word "blasphemy" is never used in politics or in civil government. It is used only in religion. Consequently, this power is a religious power, because it has "upon his heads the name of blasphemy."

Is there a religious power, with subjects in all the world, that is sitting today

in the seat of the Caesars, or in the city of Rome, which received its headquarters, its prestige and power, from ancient pagan Rome?

In the Vatican in Rome is a large painting nearly seventy-five feet across depicting Sylvester I, who was at one time pope of Rome, receiving a little figure, a statue of a warrior, from Constantine. Constantine is giving this little figure into the pope's hands as he prepares to leave Rome. This picture represents, according to the inscription, "The Donation of Rome From Constantine to the Pope."

Not only did Constantine give the pope his seat of government, but he turned over to the pontiff great riches. If we were to go to Rome today, we would find that the papacy is built upon the ruins of the ancient Roman Empire, not only figuratively, but literally. The only religious power that rules with world dominion, ruling from the seat of the Caesars, is the papacy.

According to the prophecy, this beast is to partake of the characteristics of the nations represented by the four beasts of Daniel 7—the lion, the bear, the leopard, and the nondescript beast; it partakes of the spirit, theories, doctrines, of these pagan kingdoms and governments. It is a religious power with a pagan background, pagan doctrines.

Does it claim to be a mixture of pagan and Christian ideas? Cardinal Newman, in his book, *Development of Christian Doctrine*, pages 371, 372, writing of the origin of the doctrines and practices of his church, the Catholic Church, says: "Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."



COMING NEXT WEEK

in addition to the regular features:

THIS AMAZING AGE	G. G. Lowry
JESUS AND WOMEN	H. G. Woodward
THE HEALING STRIPES	Charles G. Bellah
THE SEALING OF THE SAINTS	James O. Wilson
THE SHEPHERD PSALM	Leonora Lacey Warriner
THE BEAST OF REVELATION	J. L. Tucker
HOMES FOR REFUGEES	Elva Zachrisson

The Easter number of the *Catholic World*, under date of March, 1894, makes this confession of the origin of the doctrines of the Catholic Church: "The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan Roman Pantheon, temple of all gods, and made it sacred to all the martyrs. So it stands to this day. She took the pagan Sunday and made it the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season of the year."

From other of her publications we learn that the church thought it was outwitting the devil when it consecrated the forms and customs of pagan worship and incorporated them in the Christian religion. It did not realize that Satan was the victor, and that what had once been the church of Christ, in her apostasy became "the synagogue of Satan." Revelation 2:9. Jesus, the founder of the Christian church, said in Matthew 15:9: "In vain they do worship Me, teaching for doctrines the commandments of men."

(To be continued next week)

This War-Weary World

(Continued from page 4)

the refuge of lies," with the author of all false propaganda and evil. Psalm 46:9; Isaiah 28:17.

Regarding this eventful day we read: "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." 2 Thessalonians 1:7-9.

The world we know is passing away. A moral collapse has overtaken it. A tremendous crisis has arrived. Men "trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." "Their works are works of iniquity, and the act of violence is in their hands." "They make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59:4, 6, 7, 14. One terrifying shock follows another. National calamities are piling up until the best of leaders are stunned and well-nigh overwhelmed. The prophet Jeremiah gives us a graphic word picture of the world situation. He says: "O my heart, my heart! it writhes! Oh how it throbs! My soul is moaning! I cannot hold my peace, for I hear the blare of trumpets and the battle cry. Crash upon crash!—the whole country is down, our tents are

laid low in a second, our curtains torn down in a second!" Jeremiah 4:19, 20, Moffatt.

It was the prophet Daniel, speaking of "a time of trouble, such as never was since there was a nation," who uttered the significant words: "What shall be the end of these things?" Daniel 12:1, 8. Also in verse 6, he said: "How long shall it be to the end of these wonders?" These very real and troubling questions are on the lips of men in every land to-day. They are heard in the great palaces and the humble homes of all countries. Only God can give an answer of certainty and hope, and this He does in the Holy Scriptures.

Thank God we are not left to be guided by the reasoning of pagan philosophers or bankrupt statesmen. The light to which the weary and worn and despondent may turn and find hope shines from the "sure word of prophecy." It is Christ who said: "Let not your heart be troubled: ye believe in God, believe also in Me. . . . I go to prepare a place for you. . . . I will come again." And the promise says, "Unto them that look for Him shall He appear the second time." John 14:1-3; Hebrews 9:28.

The glory of Christ's coming will flash over the world as suddenly and as unexpectedly as the angelic choir burst upon the shepherds when they were watching over their flocks by night. No human pen can portray the scene, or mortal mind conceive its splendor, for Christ will come, even as He said, "in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

It is "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) that will bring an end to these things that now trouble the world. It will forever terminate the reign of wickedness, sorrow, and death.

The blessed Christ who came to save the world, and died on Calvary, is now at the right hand of God. He it was who said: "Be of good cheer; I have overcome the world." John 16:33. The

FILL IN — MAIL TODAY

Date.....

Circulation Dept., PACIFIC PRESS
Mountain View, California

PLEASE send the *Signs of the Times* for one year to the following address. I enclose \$1.50 (\$2.00 in Canada and foreign).

Name.....

Address.....

SIGNS OF THE TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

RATES in U. S. A.: Single copy, one year . . . \$1.50
Clubs of five or more to one address, each . . . 1.25

To Canada and other countries taking extra postage:
Single copy, one year . . . \$2.00
Clubs of five or more to one address, each . . . 1.50

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.
J. R. FERREN, Circulation Manager.

promise He made to all His believing children, "I will come again," is still sounding out to the ends of the earth and is about to be realized. The world's Redeemer and King will soon take this sin-cursed, storm-tossed, blood-drenched earth into His full control for its complete reconstruction. Every trace of sin and misery will be brought to a close. A glorious new order will soon open before the saints of God.

It is a false hope that leads men to think that this new order can arise from or upon the ruins of this old world. It cannot come through the rise of some new kingdom or form of government in this world. It must come from heaven. It will come only when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ;" and He reigns forever and ever. Revelation 11:15. This closing event is now near enough to make it of first importance to all people everywhere quickly to prepare for what will happen when Jesus comes. Let us believe the declaration of the Master, "I will come again," and join with the beloved disciple in saying, "Even so, come, Lord Jesus."

Jesus and Men

(Continued from page 5)

when the blessed Jesus walked abroad in Palestine, and they smelled no sweeter. But He walked this earth as a man, and His greatest delight was in the sons of men. Contact with mankind did not breed in the heart of Christ a spirit of contempt.

It is well known that many of the world's so-called great men do not mingle with the crowd, and that they have a contempt for those whom they consider beneath them. It was not so with Jesus. He loved men, and His heart was always tender toward them. As He looked over doomed Jerusalem, knowing so well the sad future that awaited it, He shed bitter tears.

This same Jesus desires to be our best friend today. No man can afford to live without Him.

GREATEST

Health

**OFFER
of the YEAR**



PROTECTION
Against the Most Deadly Disease of Youth!
HEART DISEASE strikes down our boys
and girls. How can you shield your family?
READ—
"Patriot Plus, Mitral Minus"
by J. L. MAROON, M. D., first of three
amazing articles on Heart Disease, in the
October "HEALTH," A Doctor's Magazine for Everybody

"THE HOUSEWIFE AS A NURSE"
What to do when illness comes to your home. The
care and treatment of the bed patient. The proper
methods of nursing the convalescent.

Hydrotherapy

Water Treatments
for the
HOME



Beginning 12 practical,
simple, health-protecting
articles on the use of water
for treating sickness.

by
Beatrice Harter, R. N.

SULFA DRUGS!

Do They Cure Disease?
How Are They Helping Fight the
Menace of Germs?

A Doctor answers

THREE SMART BOYS on TOBACCO
Read their letters. Timely for youth!

20 Articles and Features in
October **"HEALTH"**



HEALTH one year —
12 issues — and
STIRRING PASSAGES

A vegetarian cookbook prepared
by the Home Economics Depart-
ment of Walla Walla College,
containing more than 550 "fa-
vorite" recipes of house- **\$1.00**
wives, for only

The third edition is already ex-
hausted. A large new edition is
on the press to make this special
offer available.

STIRRING PASSAGES has kitch-
en-tested recipes for 22 soups, 87 pro-
tein dishes, 46 yeast and quick breads,
14 sandwiches, 54 salads and salad
dressings, 62 vegetables, 23 egg
dishes, 36 cakes, 22 frostings and fill-
ings, 30 cookies, 7 pastry, 41 pies, 65
desserts, 16 honey, 23 candy, 15 mis-
cellaneous.

OTHER SPECIAL FEATURES: Food
Analysis Guide, Vitamin Chart, Oven
Temperatures, Suggestions for Scien-
tific Meal Planning, Balanced Menus.

HEALTH one year and **\$1.00**
STIRRING PASSAGES
(U. S. A. only.)

This Is a Special Offer to "Signs of the Times" Readers
Address—**HEALTH, Mountain View, California**

Let Down Your Nets!

by INEZ BRASIER

THE sun, high above the eastern ridge, looked down on the Sea of Galilee that summer day so long ago. The little fishing boats, with worn sails aslant, rode the wavelets running to meet the pebbly beach. Beyond the rocks fishermen stood knee-deep in the sparkling water, washing their nets. Now and then they paused to catch the words of the Master speaking to the thousands pressing to the very water's edge in their eagerness to hear. At last, as His feet touched the ripples, He stepped into one of the boats.

"Peter," He said, "row out from the shore a little way."

Through the slow hours the Master, seated in the little boat, talked to the people. When He had finished, and the fishermen's nets were ready for the coming night's use, He turned to Peter, saying, "Launch out into the deep, and let down your nets for a draught." And Peter replied: "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." Luke 5:4, 5.

Nighttime, as everyone knew, was the time for deep-water fishing; but this was an express command. Slowly Peter and his fishing partners paid out the net, and drew it in so full and heavy with fish that it broke. They signaled to other little boats near by for aid. At last, when all the fish had been taken from the net, the boats were filled to the sinking point.

What could it mean? There was the Master's command to let down the nets; now there was the danger of losing the greatest catch they had ever known, and their boats as well.

"Fear not," the Master assured them from His place in Peter's boat; "from henceforth thou shalt catch men." Verse 10.

First the command; next, the obedience in the face of seeming defeat; then the promised reward.

I pondered this old, old story and its meaning in the warm glow of a winter fire. Go, serve today—this is the Lord's command to you and to me. Never are we to sit idly by, concerned with only the small matters of personal living. We are to look beyond them to the needs of others. The lonely neighbor next door who scarcely understands our mother tongue, the young folks whose vision has become blurred and whose feet are faltering on the road of life—these need the ministry of Him who came to seek and to save. He "has no hands, but our hands," and so He commands, "Launch out." Carry the far-shining torch of His love to those longing for light. Hold it high to guide across the dark and turbulent waters of human passion and strife.

"Go ye." It may be only across the street; it may be to the farm home around the bend; it may be over the waters to far-flung lands. But wherever there is human need, there is the place of service. Wherever there are those who have never known Him, there is the deep. Serve today in the Master's



KEYSTONE

vineyard. Tomorrow will not do, or some "more convenient" time. Today is the time for service. Wherever is need, there is the place.

The Master's command is to use what we have. "Let down your nets," He told the fishermen of old. So today He bids us use what we have of time and talents. Time one may always have if planned for wisely. Talents, no matter how small, may grow with use. And, when used under His direction, these talents—gifts from Him placed in our keeping for His glory—grow and become capable of greater and wider service. Our human capabilities must be fused with divine power. There must be complete obedience to His commands, and childlike dependence upon Him. Then only may we truly walk with Him in the paths of service. Then only are we able to launch out into the deep.

And the promised reward? A draught of fish to those Galilean fishermen; to us, the joy of knowing that we have lessened pain and brought hope to anguished hearts; the joy that through us others know Him whom to know is life eternal.

*"Let down the nets this day, this hour;
For the word of a king is a word of power;
And the King's own word comes over the sea,
'Let down your nets for a draught for Me.'"*