

# SIGNS OF THE TIMES

FOUNDED 1874

WASHINGTON STATE  
TRAINING SCHOOL LIBRARY





INTERNATIONAL



**RIGHT SHALL TRIUMPH**

"RECENT events have not shaken my faith in the ultimate triumph of freedom and justice," writes J. C. Penney in a recent issue of the *Scottish Rite News Bulletin*.

"I do emphasize the words 'ultimate' and 'final,' for I am not at all sure we may not have to pass through a period of great trial. I am of the opinion we are in prophetic days, when for a time evil is to hold sway and apparently to override the good. . . .

"We have been told plainly that such a state would exist and I believe we must accept these conditions and possibly greater tribulations as part of the world's destiny without losing faith that in due time right will triumph over might. As long as we believe in the existence, in the justice, and in the holiness of God, we cannot believe otherwise.

"A manager recently wrote me that the times tend to fill everyone with pessi-

This extraordinary picture shows forty-eight giant Lancaster bombers of the R. A. F. flying across France on a low-level raid. At the moment the photograph was taken some of the planes were only three hundred feet above the fields.

mism. That should not be so. We should recognize them for what they are—times of tribulation, but not as an occasion for pessimism. Such experiences should cause us to examine our faiths and re-establish our convictions more firmly, resolving to acquit ourselves like men who have a deep and abiding faith that cannot be shaken by outward events.

"As long as we have faith at all in God, we must know that He is all-powerful, that His will for the world is justice and right, and that eventually His purpose will be established here on earth."

This is a good confession and, coming from a businessman, it is to be specially welcomed in a time like this. Moreover it is not merely wishful thinking; it is founded upon divine promises that cannot fail.

The central theme of the Bible is the struggle between right and wrong, with right triumphing completely at the last.

Some of the tens of thousands of prisoners taken in the drive from Egypt to Tunisia.

INTERNATIONAL



the flight of  
**TIME**

A SURVEY OF  
**WORLD  
EVENTS**

by the  
EDITOR

From Genesis to the Revelation the assurance is constantly repeated that the wicked, though temporarily in the ascendancy, will at last be overthrown, while "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11.

The prophet Daniel pictures the rise and progress of the great powers of history, culminating in a religious tyranny that tramples the people of God underfoot for more than a thousand years; but he declares, with all the authority of heaven, that "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:26, 27.

In the book of Revelation the apostle John sees the powers of earth united to "make war with the Lamb," but, he adds with all confidence, "the Lamb shall overcome them."

In all the writings of the "holy men of God" who gave us the Bible, there is no thought or suggestion of defeat. With one united voice they proclaim that in the age-old struggle between truth and error, between right and wrong, God is going to win. And He is.

## OUR COVER

The "Little Church Around the Corner" in New York City, backed by the lofty tower of the Empire State Building, affords a striking symbol of the need of religion amid the clamor and strife of our modern world.



**DANGER  
AHEAD**

**A**LTHOUGH the Federal Council of Churches, at its Cleveland meeting, issued a statement rebuking the Roman Catholic hierarchy for its intolerant attitude toward Protestant missions in South America, paradoxically enough it passed another resolution favoring increased collaboration between Protestants and Catholics.

"We rejoice," it said, "in the evidences of growing collaboration between Protestants and Roman Catholics in various countries in the problems of reconstruction after the war."

After recounting instances of such collaboration in enemy-occupied countries and in Great Britain and America, it concluded thus:

"We record the desire and the readiness of the Federal Council of the Churches of Christ in America to co-operate with the Roman Catholic Church in the United States in a mutual effort for the welfare of society as a whole and, in such ways as may prove possible, to bear common testimony to the guiding principles of the Christian faith in relation to the postwar world."

To many people, both Christian and non-Christian, such sentiments will appear altogether reasonable, but those with a knowledge of history and of the fundamental principles of Roman Catholicism, will view them with alarm, as being yet another step in the betrayal of the Reformation in this country.

We would be the last to suggest that there are not, within the Roman communion, a host of beautiful characters with whom it would be an honor and a pleasure to collaborate; but we would be remiss in our duty if we did not point out that this powerful religio-political organization is actuated by ideals and purposes which are completely at variance with Protestantism, and that Protestants will collaborate with it at their peril.

Rome, at heart, has not changed with the passing decades and centuries. Recent history in Italy, Spain, and South

America has demonstrated for all but the willfully blind to see that she is still the same domineering, persecuting power as in medieval times. Once let Rome achieve a position of special privilege in any country, and she will link arms with the power of the state to restrict all Protestant activities by every possible means.

If the Federal Council of Churches is going to stretch out its hand to clasp the hand of Rome, it would do well to glance at the color of that hand. John the revelator tells us that it is red with "the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 17:6.

We are reminded of an incident which took place in 1923 when at a public meeting in Birmingham, England, G. K. Chesterton, the famous Roman Catholic author, uttered this boastful taunt: "The non-Roman Catholic churches are extinct and defunct. . . . Presbyterians, Methodists, Baptists, and Congregationalists are alike null and void. The Reformation is wiped out. . . . The Catholic Church lives; it is the Protestant dogs that are dead."

A day or two later, in a memorable article in the *Sunday Express*, James Douglas replied: "I happen to be a Protestant dog. That is to say, I share with Luther the dominant idea of Protestantism, namely, defiance of the authority of the pope in political and religious beliefs. . . . Mr. Chesterton twists the supine tail of the somnolent Protestant lion. He beards him in his indolent den of tolerance. He stumbles into the delusion that the Protestant lion is a dead dog. But . . . the Protestant dogs are not dead. They are only sleeping."

Let us hope that Douglas will prove to be right. But if the watchdogs of Protestantism are going to bestir themselves, let them not delay much longer. The time to awake has come.



**A GOOD  
EXAMPLE**

**T**HE government and people of Canada are to be congratulated for their courageous attitude toward the liquor problem.

Statistics having proved that, since the beginning of the war, the consumption of wine in the Dominion had increased 25 per cent, distilled liquor 37.5 per cent, and beer 60 per cent, it was agreed that something ought to be done to reduce the consequent waste of raw materials and workers' efficiency.

In a broadcast message to the nation, Prime Minister Mackenzie King, who is not "dry" by any means, made this important statement: "The excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible a total war effort."

To remedy the situation the Canadian government ordered a 10 per cent reduction in the production of beer, 20 per cent in wines, and 30 per cent in spirits. Distilled liquors are to be diluted so that their alcoholic content shall not exceed 35 per cent. Equally important is the order that liquor advertising is to cease for the duration of the war.

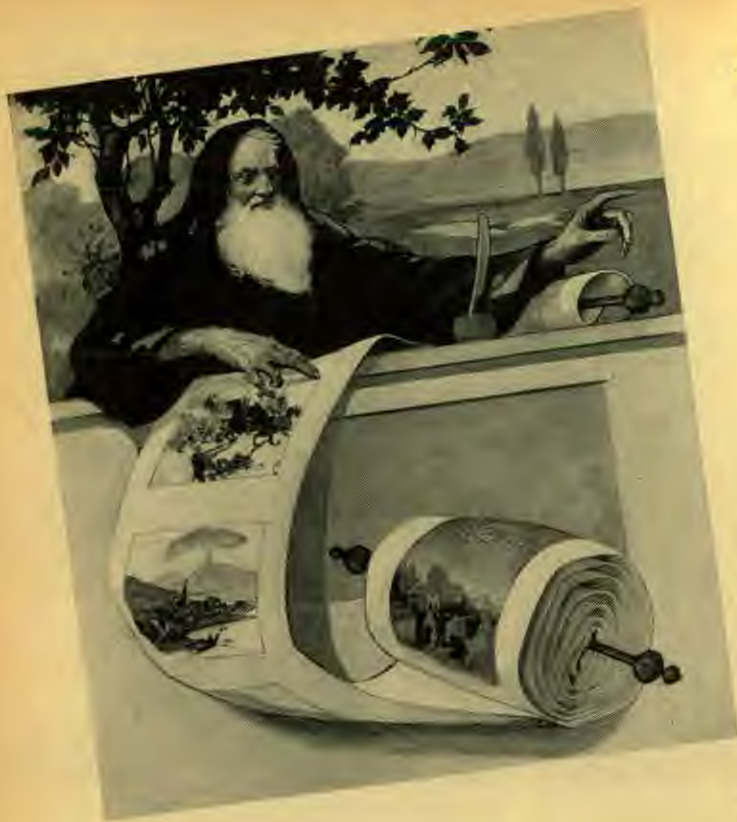
It is to be hoped that the proper authorities in Washington will give due

(Continued on page 15)

The U. S. aircraft carrier "Bunker Hill," shortly after being launched at Quincy, Massachusetts.

OFFICIAL U. S. NAVY, INTERNATIONAL





## A CENTURY OF

# Prophetic

*Famous Society Reviews the  
Signs of the Times*

by W. L. EMMERSON  
Our London Correspondent

Rapidly fulfilling predictions from the prophetic scroll proclaim that we are near the "end of time."

CENTENARIES are so frequent these days that it is almost impossible to keep track of them, much less attend their celebrations. But one which convened not long ago in the Caxton Hall, Westminster, London, was not to be missed.

It was the hundredth anniversary of the Prophecy Investigation Society, founded in 1842, during the great advent revival of the early nineteenth century.

Among the fifty charter members who gathered for the first meeting of the society, in the fine old church of St. George, Bloomsbury, a few steps from old Bloomsbury Square, were such men as the Rev. T. R. Birks, M. A., fellow of Trinity College, Cambridge; the Rev. Edward Bickersteth, rector of Watton; the Rev. J. W. Brooks, M. A., rector of East Retford; the Rev. Wm. Pym, M. A., vicar of Willian, Herts, whose books are still well known to prophetic students; as well as the Hon. Rev. Henry Montague Villiers, subsequently bishop of Durham, who had placed his church at their disposal.

Throughout the years, this society has counted among its members some of the foremost expositors of the prophetic word, and that it is still a notable forum of prophetic inquiry was indicated by the presence, as chairman, of the Rev. James R. Walkley, late chaplain of the R. A. F., and chaplain to King George; Gen. Sir Wm. Dobbie of Malta, and the Rev. J. Russel Howden, to mention only a few of those present.

There, too, was the Rev. Arthur W.

Payne, the society's oldest member, whose memory of its activities goes back over almost half its long history.

It was appropriate that the day's meetings comprised a survey of the fulfillment of Bible prophecy during the century of the society's existence, and entralling was the picture presented.

What indeed would some of those charter members of the society say could they see the amazing developments of those prophecies which they saw "beginning to come to pass."

### *Lectures at Old St. George's*

Let us go back to the first series of prophetic lectures given in St. George's, Bloomsbury, in the spring of 1843, under the auspices of the society, and listen to one of its foremost members speaking on the "Signs of the Second Advent in the State of the World at Large."

The Rev. Henry Montague Villiers, president of the society, introduced the preacher of the evening, the Rev. J. W. Brooks, rector of East Retford.

"The signs to which I have to draw your attention may be classed into political, natural, and religious," he said to the large and attentive congregation which crowded the church, and "they are such as to impress my own mind with a deep persuasion, that we are on the eve of events of immense, immense, importance to mankind."

Discussing first the "political" signs of a hundred years ago, Mr. Brooks declared: "The first outbreak of that tu-

multuous and insubordinate spirit ["the sea and the waves roaring"] which is to shake the kingdoms . . . may be dated from the French Revolution of 1789-92. That event seems to have been set forth as the pattern of what shall hereafter more generally prevail. . . . A pause has since then taken place. . . . Europe resembles a volcanic mountain, which occasionally sends forth smoke, and voices and thunderings, . . . and the earth trembles, . . . thus giving fearful indications that another and more dreadful eruption may be expected—an outburst that will overflow to the extremities of the earth and produce a *universal* reign of terror with hearts everywhere 'failing them for fear, and for looking after those things which are coming on the earth.'"

How true was his diagnosis! And surely he would have recognized the fulfillment of his own words if he could have heard Mr. Albert Close, the present secretary of the society asking at the recent centenary meeting:

"Was there ever a time in the history of the world, when the whole five continents of the earth were at war at the same time? Was there ever such universal suffering, both on sea and land? Was there ever before a battle line 1,600 miles in length, in which 12,000,000 men were locked in deadly combat, as in Russia today? Was there ever such suffering on the seas and oceans of the whole world, due to submarine warfare, and sea power, as today?"

Without a doubt, he would see in the events of our time, the "universal reign of terror" which he glimpsed, and would concur with Mr. Close that: "Truly it seems as if the coming of the Lord draw-

# Fulfillment

eth nigh, to take the government of the world into His hands."

Returning to that Sunday evening congregation, a century ago, we listen again as the Rev. J. W. Brooks unfolded what he called the "natural" signs.

"In regard to earthquakes," he said, "scarcely a year elapses without several occurring; and a reference to a good chronicle or register of events would prove, I apprehend, that more earthquakes have been recorded in the half century which has elapsed since the commencement of the French Revolution than during the whole previous period from the days of Titus."

"Surely," he argued, "this visitation of earthquake, pestilence, and famine, taken together, and considering the short space of time in which they have occurred, testify loudly that God is sending forth His warning judgments into the world; and that those signs are fulfilling which are specially to be understood as the precursors of His advent in glory!"

Did he diagnose rightly these "natural" signs, or was this flood of natural disasters a mere passing phenomenon?

He was not mistaken, for the incidence of "natural" signs arose with the advancing century, and the disasters of the first decades of the twentieth century have made those he mentioned pale into insignificance. The greatest earthquake in human history (Japan, 1923), the greatest famine (Russia, 1921), and the greatest pestilence, the influenza epidemic of 1918-19, which carried off more victims than the war itself, proclaim even more loudly than natural signs of a century ago that the "end" of all things draws on apace.

Finally, in that prophetic lecture a hundred years ago, Mr. Brooks referred to the "perilous times" which Paul declared would come in the last days, and showed how strikingly the list of latter-day characteristics were being manifested in the "increasing lust of gold, of pleasure, of power," in the "general corruption of morals," and the "spirit of apostasy" of his day.

If he could have heard Mr. Neale a few weeks ago declare, "We are living in days when Christianity has become a lifeless carcass. We have seen the vul-

tures feeding on the nominal churches;" he would have agreed that the condition of our time, even more than his, constitutes a "trumpet call to awaken and read the signs of the times."

Looking back once more at Mr. Brooks's speech in 1843, we learn that he was aware, from his study of prophecy, that the papacy would revive.

"Some," he said, "ridiculed the idea that such a superstition should ever revive or acquire influence in an age of surpassing learning, science, and knowledge, like this boasted nineteenth century; and insisted that she must needs wane and decline before its glorious light. Those who looked only at prophecy, even when popery was humbled, declared that she would rise again, and obtain some considerable measure of power and ascendancy once more."

"Which opinion," he asked, "has proved itself to be the correct one?" "Alas," he answered his own question, "great indeed appears to be the renovation of popery now going forward!"

What then would he say of the enormous prestige of the Vatican at present as it shelters the ambassadors of nearly

fifty of the great nations of the world?

What would he say of the fraternizing of modern Protestants with Rome and their growing collaboration under the leadership of the pope?

What indeed would he say could he know that the very church in which he warned that "some, even ministers of the Establishment, have committed adultery with her and are teaching and seducing Christ's servants to commit fornication with her!" is today an Anglo-Catholic stronghold in which mass is celebrated and the sacrament perpetually reserved!

Without a doubt, he would see in these things, as we do, the apostate church approaching the peak of its last "ascendancy" before the final crash!

Mr. Brooks, in 1843, told also how, since the beginning of the nineteenth century, the Holy Scriptures had been printed "in upwards of two hundred different dialects and languages" and that missionary societies were now carrying the gospel to "pagans, to the Jews, to Roman Catholics, and Mohammedans."

"It may truly be said," he asserted, "that such combined and gigantic exertions have never yet been witnessed in

(Continued on page 14)

## ONWARD, CHRISTIAN SOLDIERS!

THE practice of "griping" (grumbling, finding fault) is notorious in Army life. Men have been taken out of their life's routine and put into a whole barracks full of other men, both good and bad. They have been given food that perhaps is strange and unpalatable to them; they miss the usual companionship, interest, and sympathy. These and other conditions offer reasons for complaint.

I have been tempted often, and yielded some, to voicing my dissatisfaction. But the more I look at my lot as in comparison with others', the less reason I see to find fault. The American soldier, it is said, is the highest paid in the world. He is the best fed. The United States pays more for his food—and gives him a greater variety—than any other nation does for its fighting man. The American soldier has good clothing, superior equipment, and very little reason, if any, to complain.

Ingratitude is a dangerous thing. On it can be laid part of the blame for the rejection of the Jewish nation as God's chosen people. "Unthankful" is an adjective the apostle Paul used to describe human beings living in the last days of this earth's history. 2 Timothy 3:2. Ingratitude is another sign that Jesus is coming soon. I pray that this trait may be entirely uprooted from my life, and that I may always be conscious of God's abundant blessings.

I try to remember to thank Him each night for a clean bed and the Army ration.

Camp  
Reflections  
by  
Corporal VRA  
ASHBAUGH

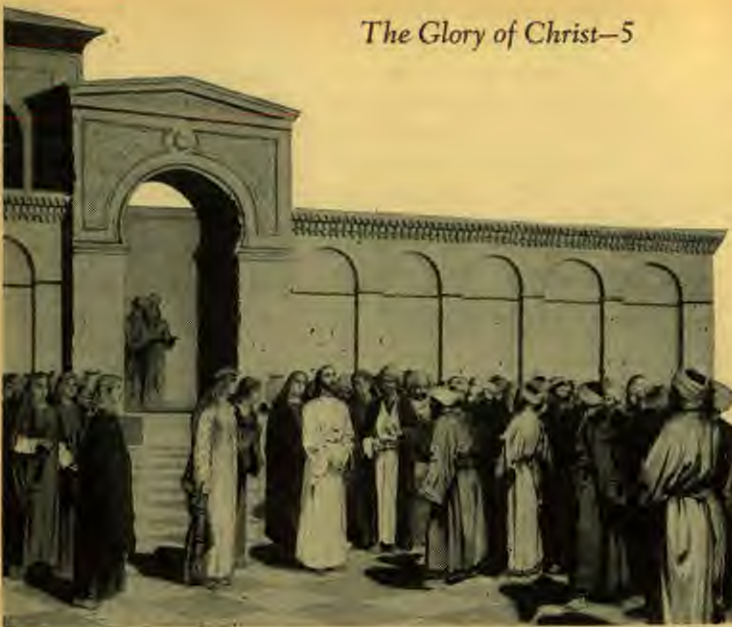
PINNEY, MONKMEYER



# He Must Have Been God!

## Twenty-Two Claims to Deity

by J. C. STEVENS



In His teachings in the temple Jesus claimed to be the Son of God come to this earth as the Saviour of men.

**C**HRISt was a good man, some have said, a man of high ideals and great fortitude to the point of being willing to lay down His life for a principle of right; but, they say, He was not divine any more than any of us is divine; He was not a deity, but simply one of the saints of God, and the best, that have appeared from time to time on this earth. But if He were not divine, if He were not the Son of God as He so often claimed to be, then it would put a strain on one's faith to believe that He was a good man, or a saint, because His claims would have been untrue, misleading, and deceptive—claims that could be made only by an impostor.

Let us consider some of the claims that He made:

1. He claimed to have had a pre-existence in eternity with the Father: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

2. He claimed that He lived before Abraham did: "Before Abraham was, I am," He said to the Jews. John 8:58.

3. He claimed that He had come from the Father and was going back to Him when His work on earth was finished: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28. "If God were your Father, ye would love Me: for I proceeded forth and came from God." John 8:42.

4. He claimed that He had come down from heaven and would return there, and that from heaven He was coming back again sometime in power and majesty as the King of glory with all the angels of heaven with Him, bringing rewards to all His faithful followers: "For whosoever shall be ashamed of Me

and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. "For 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. "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

5. He claimed to be the Son of God, not denying that He was also the Son of man. Of the blind man whom He had healed, He asked, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." John 9:35-37. He allowed Thomas to exclaim, "My Lord and my God." John 20:28. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then called Him Lord, how is He his son? And no man was able to answer Him a word." Matthew 22:41-46.

"Again the high priest addressed Him. 'In the name of the ever-living God,' he said, 'I now put You on Your oath. Tell us whether You are the Christ, the Son of God.' 'I am He,' replied Jesus. 'But I tell you that, later on, you will see the Son of man sitting at the right hand of Omnipotence, and coming on the clouds of the sky.'" Matthew 26:63, 64, Weymouth.

6. He claimed to be the Messiah, the Redeemer and Saviour of the world, in His talk with the Samaritan woman at Jacob's well: "'I know,' replied the woman, 'that Messiah is coming—the Christ,' as He is called. When He has come, He will tell us everything.' 'I am He,' said Jesus—'I who am now talking to you.'" John 4:25, 26, Weymouth.

7. He claimed to be the Saviour of the world: "The Son of man is come to seek and to save that which was lost." Luke 19:10.

8. He claimed that He had come to earth to pay the ransom for man's redemption: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28.

9. He claimed that through His blood to be shed on the cross, men would receive the remission of their sins: "And He took the cup and gave thanks, and gave it to them saying, 'Drink from it, all of you; for this is My blood which is to be poured out for many for the remission of sins—the blood which ratifies the covenant.'" Matthew 26:27, 28, Weymouth.

10. He claimed that He had power to lay down His life and to take it again: "Therefore doth My Father love Me, because I lay down My life, . . . I have power to lay it down, and I have power to take it again." John 10:17, 18.

11. He claimed that He was to lay down His life for the sins of the world, that He would be resurrected, ascend to His Father in heaven, and then come again and resurrect the dead, and receive the elect unto Himself: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of

(Continued on page 7)

# SIGNS

# BIBLE

# SCHOOL



Conducted by **DALLAS YOUNGS**

## Lesson Four

### CHRIST'S PRE-EXISTENCE AND DEITY

1. Did Christ exist before He was born of the Virgin Mary?

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. "And *He is before all things*, and by Him all things consist." Colossians 1:17.

NOTE.—"Before the world was." That is, from eternity, before this world was created. Jesus, praying the Father in John 17:24, said, "for Thou lovedst Me before the foundation of the world." Before the creation of this world, or the starry heavens, even before an angel was brought into existence by the creative hand of God, God begot His Son, Jesus Christ, of His own substance.

2. Was Christ associated with the Father in the creation of this world?

"And God said, Let Us make man in Our image, after Our likeness." Genesis 1:26.

NOTE.—It is evident from the use God made of the plural pronouns Us and Our that He was talking to a divine being, His equal, who was working with Him in the creation of the world. Consider this also in the light of Hebrews 1:1, 2; Colossians 1:15-17; John 1:1-3.

3. By whom did David say the heavens were made?

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33:6.

4. Who is this Word?

"And the Word [Jesus] was made flesh, and dwelt among us." John 1:14. "And He was clothed with a vesture dipped in blood; and His name is called The Word of God." Revelation 19:13.

NOTE.—"It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. . . . It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love."—*The Desire of Ages*, page 20.

5. Moses knew Christ in his day and wrote of Him.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Hebrews 11:24-26. Jesus said: "For had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46.

NOTE.—Christ was in the pillar of cloud and the pillar of fire that led the children of

Israel by day and night. He was the Rock that followed them, and from which they drank throughout their wilderness wanderings. 1 Corinthians 10:1-4. Compare Nehemiah 9:11, 12.

6. In the birth of Christ, of the Virgin Mary, a new being was not brought into existence, but a change was made in the order of His life.

"But when the fullness of the time was come, God sent forth His Son, made of a woman." Galatians 4:4. Compare John 1:14; Philippians 2:5-7.

7. Did Christ say that He had come forth from God?

"I came forth from the Father, and am come into the world." The disciples also stated their faith in this fact: "By this we believe that thou camest forth from God." John 16:28-30. Compare John 8:42; 9:39; 12:46; 17:8.

NOTE.—Nothing is more plain than that, over and over again, in all sorts of ways, by implication and by direct statement, to all sorts of audiences, friends and foes, He reiterated this tremendous claim to have dwelt in the bosom of the Father long before He lay on the breast of Mary. John 6:38, 51; 3:13.

8. How does God address His Son?

"But unto the Son He saith, Thy throne, O God, is forever and ever." Hebrews 1:8.

9. How is the truth of the divinity of Christ taught by John?

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

10. How was God manifest to men in the flesh?

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." John 1:14.

11. What does Christ's name, Emmanuel, mean?

"God with us." Matthew 1:23.

"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sinnedarkened earth He came to reveal the light of God's love,—to be 'God with us.'"—*The Desire of Ages*, page 19.

12. How did the Father address Jesus at the time of His baptism?

"And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:17.

13. Why did the Jews persecute and put to death the Lord Jesus?

"I and My Father are one." "The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:30, 33.

NOTE.—The Jews of Christ's time would not accept His claim to divine Sonship. They were willing to accept Him as a great prophet. They were willing for Him to have the temporal throne, and to deliver them from Roman bondage. But whenever Jesus laid claim to divinity, and called Himself the Son of God, or made Himself equal with God, they persecuted Him, and then finally put Him to death. The only explanation of Christ is that He was God revealed in human form. He is the I AM of ancient Israel.

14. Can the human mind understand the "mystery of godliness"—how Christ, the Son of God, could change His form and become man?

"And without controversy great is the *mystery of godliness*: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

NOTE.—While we cannot understand how Christ could change His form and take human flesh, we know that it is a glorious fact, and we can thank God for the salvation that is ours through the blood of His Son. 1 John 1:7.

Now turn to page 13, and answer the questions on the lesson.

## Must Have Been God!

(Continued from page 8)

the elders and chief priests and scribes, and be killed, and be raised again the third day." "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done

(Continued on page 13)

# When Church and State U

“AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” *Revelation 13:1, 2.*

As John in vision stands upon the shore, he is shown a strange sight. A beast arises from the sea. It is of peculiar and fearsome appearance, unlike anything found in the natural world; partly like a leopard, it is also partly like a bear and partly like a lion. It has not one head, but seven. It has not two horns, but ten; and on each of the horns is a crown, and the heads bear the names of blasphemy.

A beast, as we have seen in our previous studies, represents an earthly government or power. This beast immediately suggests to our minds the fourth beast mentioned in Daniel 7, which also had ten horns, and which also persecuted the people of God with unrelenting fury.

An even more convincing proof that these two powers are the same, lies in the fact that the power represented in Daniel 7 was to afflict the people of God “until a time and times and the dividing of time.” This period in prophetic reckoning equals 1260 years—each day of prophetic time symbolizing, as we have seen, a year of literal or historic time. Now, in the fifth verse of the chapter that we are studying, we are told that “there was given unto him [i.e., the beast] a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.” Forty and two months, reckoning thirty days to the month, would extend to 1260 days of prophetic time—that is, 1260 years of historic time.

The fact, then, that these two powers are described in similar language; that both of them bring fearful afflictions and trials upon the people of God; and that they each continue their work of savage persecution for an equal period of time, would indicate that they are really identical—that is, the power described in Daniel 7 and the power described in Revelation 13 are really one and the same.



Under pagan Rome there flowed into the church worldly power, riches, and honor. This influence was rapid and far-reaching.

There is, however, this distinction: In the prophecy of Daniel the fourth beast represents Rome in both its pagan and its ecclesiastical phases, the ecclesiastical phase being localized, so to speak, in the symbol of the little horn which became predominant over the others. In the prophecy of the Revelation, on the other hand, we find pagan Rome symbolized in the dragon mentioned in the second verse: “And the dragon gave him his power, and his seat, and great authority.” The dragon referred to here is evidently the “great red dragon, having seven heads and ten horns, and seven crowns upon his heads,” which has already been mentioned in Revelation 12:3. Taking this to represent pagan Rome, we inquire in what sense it was true that the Rome of the Caesars could be said to have given its power and its seat and great authority to the Rome of the pontiffs.

The answer is found in the history of those ancient times. From the very birth of our Lord, Rome had treated both Him and His followers with cruel intolerance. Wave after wave of persecution swept over the Christian church. Yet the hand of God was with His people, and through every trial He sustained them. The church of Christ was afflicted, but not cast down; savagely maltreated, but never seduced.

The former enmity of Satan now

changed to a specious friendship. Where he could not conquer by force, he sought to win by craft. The princes of this world began to alter their attitude toward Christianity. Once despised, it now came to be honored. Once persecuted, it might now hope for imperial favor. But the world's approval turned out to be more deadly than its hate. When Constantine openly professed a religion which he was secretly unwilling to obey, he did more harm to Christianity than had been done by Nero or Diocletian.

## *Alliance With World*

The church now began to think of converting all the world; and the result, alas! was that the world speedily converted the church. The situation has been well summarized by Dr. Adolf Harnack, who in the sixth volume of *The Historians' History of the World* remarks:

“During the period between the reign of Diocletian and the fall of the Western Roman Empire, were laid the foundations of the history of the Middle Ages; and of these the most important was the recognition of the Christian church by the state and the privileged position thus accorded to it. This union of state and church involved an amalgamation of their intellectual forces, their rights and powers, and also to a certain extent of their system of government. There arose



## The Beginning of the World's Darkest Age

Selected From the Hitherto Unpublished Commentary on Daniel and the Revelation by the Late

G W Y N N E D A L R Y M P L E



the resultant corruption

PIERCE



a type of culture and literature which was profane and Christian at one and the same time, a Roman-Christian system of law, and an established church. An alliance was made which would have passed for impossible down to the middle of the third century. Had Tertullian been told that a time was coming when the emperors would be Christians he would have stigmatized the prophecy as impious; had any man proclaimed to Decius that in his persecuting edict he was fighting against the future pillars of the state, he would have flouted the suggestion as absurd. Even as late as the third century the state and church seemed to be irreconcilable antagonists.

“With regard to public worship,” continues Dr. Harnack, “we note the following changes during the sixty years before the time of Constantine. In the first place the ritual became more solemn and mysterious; the prayers more studied and rhetorical; symbols and symbolic acts were multiplied: and secondly, there was an increased tendency to meet halfway the polytheistic leanings which swayed the Christian masses. This is indicated, on the one hand, by the constantly increasing importance attached to ‘intercessors’ (angels, saints, and martyrs) both in public worship and in private life; and, on the other, by the ‘naturalization’ and differentiation of reli-

gious rites after the manner of pagan ceremonials. An observer watching a Christian religious service about the year 300 would hardly have realized that these Christians were monotheists, and in words proudly professed their monotheism and spiritual worship. Except the bloody sacrifice, they had adopted almost every part and form of pagan ritual ceremonial; and, in fact, the bloody sacrifice was not lacking, for the death of Christ and the celebration of the Lord’s Supper were dealt with in materialistic fashion as bloody sacrifices. They were fond of appealing to the Old Testament to warrant the innovations, and in virtue of this appeal nearly the whole pagan system of worship could be dragged into the church.

“Chapels were dedicated to angels, saints, and martyrs, and decorated on their festivals; a habit grew up of sleeping in churches or chapels in the expectation of holy dreams or miraculous cures; holidays were multiplied and differentiated more and more; superstitious ceremonies, usually associated with the holy cross or consecrated bread, were woven into the tenor of ordinary life; nor were charms in the name of Jesus or of holy men, nor even amulets wanting; wakes and banquets for the dead were celebrated; the relics of saints were collected and adored, etc. What more was lacking to complete the analogy with heathen cults? Was not a sagacious Roman statesman bound to confess that this church, with the form of divine

worship it had adopted, met every religious need? And how then could he fail to wish that the senseless state of war that prevailed between state and church should come to an end? A monotheistic form of doctrine, combined with a worship so diversified, so adapted to every need—no better device could possibly be invented. . . .

“That the strength of the church lay in the hierarchy the despots had long recognized. Accordingly as soon as he had decided in favor of Christianity, Constantine joined hands with the bishops. He not only joined hands with them, but he honored them and bestowed privileges upon them, for he was anxious to secure their power for the state. His success was immediate; the hierarchy put itself—unreservedly, we may say—at his disposal when once he had set the cross upon his standard. Thus the state within the state was abolished; the strongest political force then existent, to wit, the church, was made the cornerstone of the state. Both parties, the emperor and the bishops, were equally well pleased; history seldom has a conclusion of peace like this to record, in which both contracting parties broke forth into rejoicings.”

Thus there flowed into the church worldly power, worldly riches, worldly honor, worldly maxims and principles and ideals. The corruption which followed was rapid and far-reaching. But in what sense might it be said that the dragon, or pagan Rome, gave its seat to the rising medieval church?

The answer to this question likewise lies in the history of those times. For reasons which are not entirely clear, Constantine had determined to move the capital of the empire from Rome, the mother of nations, to Byzantium, or as it was later called, Constantinople. Into the reconstruction of this latter city, if we may believe the statement of George Codinus, the emperor poured sixty thousand pounds’ weight of gold, the equivalent of more than twelve million dollars. He proudly added that he was establishing Constantinople *iubente Deo*,—“by the command of God,”—but since he was fond of making this statement of all his undertakings, it need not be taken



Constantine abolished the state within the state, thus making the strongest political force then existing, the church, the cornerstone of the state.

(Continued on page 14)



# ISRAEL DEMANDS A KING

*God's Leadership Rejected*

by FREDERICK C. GILBERT

**I**N SELECTING Abraham's descendants, the Israelites, to be His chosen people, the Lord planned that this nation, to whom He had given possession of the Holy Land, should be an entirely different people from the rest of the nations of earth. In Moses' appeal for God's presence among them, Israel's leader prayed:

"For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth." Exodus 33:16.

When the Spirit of God came upon Balaam, who was hired by Balak, king of Moab, to curse the Israelites, this man, although greedy of gain, was compelled to make the following statement as to God's attitude toward this people. Balaam said:

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:8, 9.

Of what the Lord had planned for the nation, we read:

"Before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord." Exodus 34:10.

In order that the Israelites should have no social association with other nations after they were located in their possessions, the Lord admonished them with these words:

"And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. If thou shalt say in thine heart, These na-

tions are more than I; how can I possess them? Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; . . . so shall the Lord thy God do unto all the people of whom thou art afraid. . . . Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible." Deuteronomy 7:16-21.

The purpose of God was that the vile practices of the nations which were so abominable and licentious should be destroyed. These heathen customs would subvert the good morals of the Israelites if God's people permitted these nations to survive. Since the Lord would furnish His people the power to destroy them, they were to heed God's command, preserve the morals of the people, and save the land from becoming defiled.

It was God's intention, in placing His people at the crossroads of the nations, that they should be so devoted to Him that the Occidental and Oriental nations, in traversing the highways to and fro, should observe the difference in the worship of God's people from that of all other nations. Israel was to be a light for the Lord, to attract all nations to the worship of Jehovah.

Instead of the Israelites' destroying the heathen, as they were commanded, they were so influenced by heathen practices that they adopted these false systems of worship.

God pitied the weaknesses of His people. He freely forgave them, as they sought Him, and He restored to them the gift of prophecy which had been absent from them for a long season. The person whom the Lord found to exercise this gift was Samuel.

This child, young in years, was chosen to be heaven's mouthpiece to the Israelites. When Samuel was first called, he was so young and immature that it was necessary for Eli to tell the child, when the voice which had already called him three times should call again, to respond by saying, "Speak, Lord; for Thy servant heareth." 1 Samuel 3:9.

The most responsible man of the nation, Eli, the high priest, had failed to direct the affairs of the worship of God according to the commandments of the Lord. The message from heaven through Samuel for Eli was:

"I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Samuel 3:11-14.

Such was the introductory testimony sent from heaven to the leader of the nation by this tender prophet. It must have caused the youthful seer surprise to learn that such conditions existed among God's people, through its most responsible leader. Samuel sensed his obligations. He recognized that he had been chosen for a holy calling. He felt it incumbent upon him to change the condition of the nation, now that he was the mouthpiece for God.

In the schools of the prophets, founded by Samuel, young men were trained as leaders of Israel.



Soon the prophet instituted reforms. Samuel called a gathering of the people, to present to them instruction given him from God. He said to them:

"If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines." 1 Samuel 7:3.

The people came to their senses. They decided to listen to the voice of the Lord. Eli was dead; the ark of God, the center of Israel's worship, was taken from them by the Philistines; Eli's sons were killed, and the Israelites had been defeated by their enemies, by the very people whose gods they worshiped.

"Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto the Lord." Verses 4, 5.

The prophet prayed to God for the people, and the Lord heard his prayer. The Philistines were defeated, and the prophet encouraged the nation to heed the counsels of God.

### *Schools of the Prophets*

One eminent Bible writer says of the plans which Samuel introduced to stabilize reforms for the Israelites:

"The schools of the prophets were founded by Samuel, to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people, both for learning and piety. In Samuel's day there were two of these schools,—one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. Others were established in later times."—*Patriarchs and Prophets*, page 593.

It was without doubt the hope of the seer that these young men would wield a strong influence to hold the nation steadfastly to the worship of the true God, and to preserve the Holy Land from becoming defiled. Imagine the sur-

prise it must have been to him, then, after spending earnest zeal to establish these institutions, in order to bring the people back to their true status with the Lord, when a delegation of the elders of Israel waited upon him with the unusual demand:

"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." 1 Samuel 8:5.

It must have been a stunning blow to the prophet, considering the years of service he had rendered the people, and his efforts to prepare the rising generation to give themselves wholly to God. The record says:

"But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord." Verse 6.

Samuel knew what such a step might involve, when they had been told they were not to be reckoned among the nations. The Lord not only was their God, He was also their King. So Samuel

did pray unto the Lord, and this is the answer he received. The Lord said unto him:

"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them." Verses 7-9.

During the lifetime of Samuel the nation had been blessed and prospered. Of his administration it has been said:

"Since the days of Joshua, the government had never been conducted with so great wisdom and success as under Samuel's administration. Divinely invested with the threefold office of judge, prophet, and priest, he had labored with untiring and disinterested zeal for the

*(Continued on page 14)*



*Morning Manna—5*

*"Then Lot chose."*

—Genesis 13:11.

## The Privilege of CHOICE

by A. A. ESTEB

**T**HE privilege of choice is one of the grandest gifts God gave to man. But it may bring us either the riches and beauties of the mountains, as it did to Abraham, or it may bring us the dangers and pitfalls of the plains, as it did to Lot.

"Then Lot chose." Lot's eyes were toward Sodom long before his tent was. Notice when it was he chose. He "lifted up his eyes, and beheld"—not saw, but beheld; he stood to gaze upon. Like Eve he became fascinated, lured, tempted, hypnotized. He became entranced with the temporal, transitory tinsel of earth.

"Then Lot chose." And then he should have said, "My step hath turned out of the way, and mine heart walked after mine eyes." Job 31:7. Reader, what are you beholding? Where are your eyes? Beware, for your heart will follow your eyes!

"Then Lot chose." Satan may cause the glory of the kingdoms to pass before our eyes as he did before Jesus when our Master endured this powerful temptation that He might be "in all points tempted like as we are." But Christ compared the eternal glory of the kingdom of heaven with the transient, superficial glory of the kingdoms of the world. When we are called to choose between the things of earth and heaven, may we make a similar decision to His.

"Then Lot chose." Think what it cost him! It cost him all his inheritance. It wrecked his home. It ruined the purity of his children. It destroyed his wife. It nearly cost him his life, and it would have cost him the loss of everything had it not been for Abraham's prayer. Think of the trouble, the misery, the contamination, of that wicked world that he chose! When you "remember Lot's wife" (Luke 17:32), remember Lot's choice!



# A Lighted Way in a Land of Darkness

by

EDWIN K. SLADE

NEVERTHELESS we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

It should be obvious to all that the present world is not the abode of righteousness, nor are there evidences that the race is evolving in the direction of righteousness. We should not be deluded by the false hope that some mysterious or magical change is about to come to our world, transforming it into a place of peace and righteousness. Such a hope is throwing multitudes into confusion and perplexity as they view present trends.

This old world will be destroyed before it becomes the abode of righteousness. We read: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7. In the tenth verse of this same chapter it is stated: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

These words are in full accord with the teaching of the Bible as a whole regarding the disposition of sin and the coming reign of righteousness. There is no promise recorded of a future home for ungodly men, nor is there any other place where righteousness is made available through the gospel. Righteousness and redemption will be brought to man in this time and this place.

Some months ago, while on a trip from Seattle to Alaska, I became engaged in conversation with a group of fellow travelers who were on the deck of the boat, viewing the scenery. On the one hand was the vast and boundless ocean, and on the other were snow-capped mountains, extensive glaciers, and barren, rocky cliffs. Many interesting comments and questions were heard, somewhat as follows: "Why such a world?" "Did someone try to make a world, and make a failure?" "Did the Creator start something that He could not finish?" "Who is responsible for the existence and continuance of what we have in this present world?"

I tried to tell these people that the Lord did not make such a world as this, nor such men as are in it. He made a perfect world, as well as a perfect man to inhabit it. This is how God viewed that which He had created: "God saw everything that He had made, and, behold, it was very good." Genesis 1:31. The work of His hands was then untouched by sin.

Those who hold to the theory of evolution ignore the record of creation, as well as that of the fall of man. To all such, the present world and the present trends naturally seem strange and perplexing. Many vital truths of the Bible are set aside. Many contradictions appear. There can scarcely be any need of

a plan of salvation if man has not fallen. There can be no requirement for a provision by which men may attain to righteousness if they have never fallen from righteousness. It cannot be that we are to be left in darkness regarding matters of such vital interest to us.

A prominent writer, who had been asked to review the events of the year just ended, closed his comments with this significant statement: "Man staggers along a dark road which grows ever darker." The way to redemption and restoration to righteousness is well posted. We read: "The way of the righteous is made plain." Proverbs 15:19. If we reject the great errors that have crept into the Christian church, we shall find how true is this brief statement. There will be darkness, but the believer in God's word will have a clear understanding. It is again stated in these words: "The path of the just [the way of righteousness] is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." Proverbs 4:18, 19.

This way that the righteous man is to travel is a lighted way. None are to stagger along a dark way. The record is: "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. These simple and familiar words are deeply significant, and equally precious. It is our privilege to know. There may be much darkness, but he who is following the way of righteousness is permitted to have that way flooded with light. He will not be in confusion and misunderstanding. He will not raise such questions as were raised by the travelers described above. He will understand why we are in such a world.

As we study some of the steps to be taken in the way of righteousness, we need to know the significance of this epoch. From time to time I have heard the remark, "Why can we not have a better and more favorable environment for the development of righteousness, and for preparation for the new earth?" We are not to think that God has lost control, or that He is neglectful or forgetful in reference to the situation here in this world. Evil men and warring

## COMING NEXT WEEK

in addition to the regular features:



- THE WONDERFUL FUTURE . . . . . Voice of Prophecy
- THE CHURCH CHRIST BUILT . . . . . J. C. Stevens
- THE POWER THAT WAS WOUNDED TO DEATH . . . Gwynne Dalrymple
- ISRAEL'S EXPERIMENT WITH MONARCHY . . . Frederick C. Gilbert
- THE ORIGIN OF SIN — AND GRACE . . . . . Edwin K. Slade
- AMERICA'S GREATEST NEED . . . . . Ernest Lloyd



he were dead, yet shall he live." John 11:25.

22. He frequently co-ordinated Himself in one common plural with the Father: "I and My Father are one." John 10:30. "Go ye therefore, and teach all nations, baptizing them in the name [all one name] of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

Now after all these claims, there is but one choice: we must either believe He was what He claimed to be, or that He was a mad blasphemer; but He was exactly what He claimed to be. He was the Son of God. He was divine. And when He died on the cross of Calvary to atone for the sins of the world, His was not a human sacrifice, but a divine one. He was the Son of God in human form. What a wonderful Saviour! He is able to save to the uttermost!

---

## Church and State

(Continued from page 9)

too seriously. In departing from the metropolis of the Scipios and the Caesars, Constantine was careful to do nothing that might offend the pride of the Romans. The rising capital was modestly described as the New Rome, the daughter, if we may borrow the phrase of St. Augustine, of the Old Rome; and, as Gibbon remarks, "the venerable parent still maintained the legal and acknowledged supremacy, which was due to her age, her dignity, and to the remembrance of her former greatness."

### Permanence of Rome

With the withdrawal of the emperor and his court, there was left in the ancient city no authority greater than that of the pontiffs. Furthermore, it was impossible for Constantine, despite his zeal and his power, wholly to transfer to his new residence the glory which eleven centuries of splendor and triumph had conferred upon the old. In the minds of men Rome still remained what she had been—the center and capital of the civilized world. Her most eminent citizen, her most illustrious inhabitant, was naturally her bishop, who, though before eclipsed by the magnificence of the imperial court, could now shine unshadowed by any greater light. It is true that with the division of the empire after Constantine's death, emperors returned to rule in the ancient capital. But their reign was always transient and often inglorious; and their line was utterly extinguished not many years afterward, when Romulus Augustulus, last of the emperors of the western world, was deposed by the command of an ambitious barbarian.

---

## Expecting the Worst

by G. G. LOWRY

SOME persons are always expecting the worst. When something unfavorable happens, they make the most of it. They seem to cultivate the art of being miserable.

A person with this attitude of mind expects his neighbors to be hypocrites, and looks for them to take advantage of him. He expects it to rain when it shouldn't, and looks for failure of rain when rain is needed. He looks for prices to drop on things he has to sell, and for prices to increase on things he has to buy. He is always afraid of colds, fevers, gout, rheumatism, or some other disease.

What a terrible state of mind in which to be! Regretting the past, tormented by things present, and afraid of the future. Afraid and suspicious of everything and everybody. No peace, no happiness, day or night. "Who through fear . . . were all their lifetime subject to bondage," as the apostle puts it.

What can one who is thus disturbed and tormented do to get relief? Where can he flee for consolation and encouragement?

There is one place—a city of refuge—to which he may go and find the help he needs. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," says Jesus. In Him and Him alone is there complete peace and happiness—freedom from all that troubles and harasses the soul. He is interested in the affairs of every individual, and a personal acquaintance with Him will bring joy in place of sorrow, confidence instead of doubt and suspicion.

"Surely He hath borne our griefs, and carried our sorrows." Isaiah 53:4. All we need to do is to trust Him, and allow Him to carry our load.

---

Thus to the medieval church the dragon, or pagan Rome, gave his power, his seat, and great authority. In the eyes of the world, the popes became the successors of the Caesars—yes, even more than the successors of the Caesars. For while Augustus, Trajan, and Elagabalus had claimed divine honors, their spiritual pretensions were weak and at times ridiculous as compared with the majestic claims of the Supreme Pontiffs. And so it came that when the old empire had passed away, and the last of its rulers lay in the dust, a new empire, based partly on spiritual claims, partly on a firmly held temporal power, arose as its successor; and that new empire was the empire of the church.

## Israel Demands a King

(Continued from page 11)

welfare of his people, and the nation had prospered under his wise control. Order had been restored, and godliness promoted, and the spirit of discontent was checked for the time. But with advancing years the prophet was forced to share with others the cares of government, and he appointed his two sons to act as his assistants."—*Patriarchs and Prophets*, pages 603, 604.

Sad indeed was that hour when the people demanded an administration to conform to that of the nations around them. They must have forgotten what their ancestors endured during the centuries, when they followed the ways of heathen nations. Repeatedly they were persecuted, their food was destroyed, or taken from them; they were driven out of portions of their possessions; until the Lord in His mercy gave them deliverers who restored their lands. Many of those who appealed to Samuel for a change in the government must have passed through such experiences under enslavement by the Philistines; yet they demanded that they be given a king who should lead them as the heathen nations were led.

---

## Prophetic Fulfillment

(Continued from page 5)

the world; and they form a most remarkable precursor of that crisis" to which the world "is so evidently hastening."

If he could have heard Mr. Albert Close, at the centenary meeting, tell that the word of God is now available in no less than 1,053 of the "tongues" of the "nations and peoples" of mankind, would he not have been convinced that today the coming the Lord must be "near, even at the doors."

A century of prophetic fulfillment, indeed! Those earnest prophetic students were not misguided fanatics when they saw in the events of the early nineteenth century the "signs" of the "last days." Events of the hundred years that have passed since the first members' meetings and public lectures of the Prophecy Investigation Society, and other deep students of the word, have confirmed the truth of what they declared. As loudly as the events of their day proclaimed the beginning of the "time of the end" do the events of ours testify that we are almost at the "end of time."

Challengingly, therefore, do the words of the Rev. J. W. Brooks ring down the century to our ears in this mighty hour:

"If the beginnings of these things are calculated to inspire us with hope and joy, how much more their fullness."

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 (U. S. funds) . . . \$2.00  
Clubs of five or more to one address,  
each, (U. S. funds) . . . 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 addresses.

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.  
I. J. WOODMAN, Circulation Manager.



## Four Grand Volumes

FOR YOUR HOME IN TIMES OF STRESS



### Volume One

**GOLDEN STORIES FOR BOYS AND GIRLS** by C. L. Paddock

Here are 192 pages brimming with true stories that will educate, build character, and teach boys and girls worth-while lessons to be carried with them through life. One section is devoted to simple drawing lessons to help Mary or Johnny spend many busy, happy hours.

### Volume Two

**OUR WONDERFUL BIBLE** - - - - - by A. S. Maxwell

This is not merely another book about the Scriptures. It is distinctive; and the words of life have been woven into new, glorious patterns that will bring new beauty to daily Christian living.

### Volume Three

**GREAT FUNDAMENTALS OF THE BIBLE** by W. O. Edwards

An entirely different presentation is made of cardinal Bible truths. No less than twenty-one great lines of prophecy are covered. A most enjoyable book for older members of the family.

### Volume Four

**NEW GUIDE TO HEALTH** - - - - - by H. O. Swartout, M. D.

Volume IV is devoted to the maintenance of health in the home. Its 224 pages radiate dependable information about the more common forms of illness that assail the human frame. Treatments and first-aid methods are clearly described, and a specific "What Should Be Done" accompanies the information about each disease or ailment.

**ALL FOUR BOOKS** abound in clear, full-page illustrations, several in full color. You may select either of two beautiful bindings, both reasonably priced. No family can afford to be without this extremely helpful set.

A postal card will bring postpaid prices and full details to you without any obligation. Address our nearest representative, or



May that hope and joy be ours as we wait and watch for the day when we shall join in the glad shout, "This is our God; we have waited for Him, and He will save us."

## The Flight of Time

(Continued from page 3)

study to this imposition of partial wartime prohibition across the border. If Canada considers it necessary to take such a step in order to bring about a "total war effort," her reasons for doing so should be most carefully considered.

One thing is certain: this country cannot much longer afford the luxury of an unrestricted liquor traffic. People whose gasoline is cut to three gallons a week, who are rationed for sugar and coffee and fuel oil and, in the near future, a dozen other commodities, are going to ask some awkward questions as to why the Government permits such vast quantities of valuable ingredients to be wasted in the manufacture of alcoholic beverages. They are going to ask why so many urgently needed transportation facilities are permitted to be used in the distribution of these admittedly harmful products. And they are going to ask why, in a time of paper shortage, so many hundreds of pages of liquor advertisements are allowed to appear in the newspapers and magazines.

Frankly it is high time that something should be done about the liquor situation. There can be no "total war effort" while every city and village is flooded with alcohol; and the sooner the Government plucks up its courage to follow Canada's excellent example the sooner will its plans for victory be achieved.

FULL half our holiness is shown in simple everyday relations with our fellow men: and nine times out of ten the best immediate expression for our love of God and gratitude to Christ is found in some small kindness to our neighbor.  
—Isaac Edwardson.

---

# The Christian Way of Life

---



HOIT

ACCORDING to Lord Halifax the reason for the world's failure is not the fault of Christianity, but of ourselves. We have been too remiss, too complacent, altogether too selfish, he says.

Only in Christianity can we find the solution of the pressing problems of life today, the solution for unemployment, for poverty in the midst of plenty, for establishing a sense of security and well-being.

Christianity and what it stands for matters more than anything else. It is the supreme power in the world that makes life worth while.

What was the secret of the superhuman strength of the great saint or the great soldier?—his realization of what he was fighting for and a love for it transcending love of ease or happiness or life itself.

Christianity is the greatest of all horizons. The old cry of the psalmist is a universal instinct. "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1.

Christianity widens the imagination and the faith of all who believe in the spiritual world. It is the one anchor that holds in wind and storm. It lifts man to a new plane of more inspired effort.

The views a man cherishes and the thoughts and ideas by which his life is directed in and through all the changing scenes of the world—this it is which, apart from his social position, gives him whatever value his own inner personal being possesses.

Many men are groping for peace of mind. Mental unrest is widespread. It is not material advantages that make for equanimity in outlook, nor is it the pursuit of pleasure.

It is the sense of duty well done, of moral values sustained, and of radiant confidence in the eternal truths of Christianity that are the sources of enduring satisfaction.

Christianity is associated with struggle and self-sacrifice. The life of the apostle Paul was one of adventures, anxieties, dangers, sufferings, persecutions, beatings, scourgings, hunger, thirst, destitution, shipwreck. Being a Christian is indeed a difficult business.

The line of least resistance, the path strewn with roses, is not the Christian way of life. The crown of life is for those who press bravely on against all obstacles and difficulties—those who are faithful unto death.

The Christian way of life is straight and narrow. A Christian is admonished to work out his own salvation with fear and trembling, to fight the good fight of faith, and to put on the whole armor of God.

There is no other way to eternal life.