

SIGNS OF THE TIMES

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THE WORLD'S PROPHETIC WEEKLY



ROBERTS

Vol. 70, No. 13

Babylon Is Fallen!

March 30, 1943

SEE PAGE EIGHT



INTERNATIONAL
U. S. Army sled dogs pulling a machine gun and operator.

the flight of TIME

A Survey of World Events by the Editor



WHEN THINGS GO WRONG

ONE of the lessons we would all do well to learn at a time like this is the importance of maintaining mental equilibrium—of sailing on an even keel. Otherwise, we may become unduly elated over good news and excessively depressed over bad.

This was particularly impressed upon us during a recent visit to Birmingham, Alabama. It was the day when the news came through of the American reverse in Tunisia. Newspapers came out announcing the tragic fact in bold headlines—but nobody would buy them. The papers stood in piles on the street corners, and the newsboys shouted in vain.

Commenting on this strange occurrence, the editor of the Birmingham *Post* asked: "Are we afraid of bad news? Has the traditional American fortitude and ability to take it degenerated to the point where we, a people at war, can't face reverses, can't take news of defeat? Why weren't those people, who would have bought out the newspaper salesmen had the news been good, interested in knowing all there was to be known about our reverses?"

No one can supply the answers, but these questions challenge us all to examine our own hearts. Is our courage good only when the news is good? Does our faith vary like a thermometer as tidings from the war zones blow hot and cold upon it?

Some people, when things go wrong, give every evidence of mental panic. They seek wildly for some scapegoat—in the Government, or among the mili-

tary leaders, or America's allies. They are sure they know why the tragedy happened. They have all the answers.

Yet they do not know. How can they? Their omniscience is all assumed. Their agitation is all unnecessary. Far better would it be for them to take things calmly, or wait patiently until all the facts can be told.

That was good counsel that the psalmist gave us long ago: "Rest in the Lord, and wait patiently for Him." Psalm 37:7. In other words, Don't allow yourself to be cast down by adverse tidings; maintain a settled poise. "Fret not thyself"—don't get all "worked up"—"because of him who . . . bringeth wicked devices to pass."

And why? Because, ultimately the wicked cannot win. "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Verse 9.

"Wherefore," wrote the apostle Paul, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:13.

That is what we must be prepared to do—to stand in the evil day. It isn't hard to be loyal and courageous when the bands are playing vigorous marches and the radio optimists are predicting total

victory in 1943. We need something to help us keep calm and hopeful when things go wrong. That something is the "armor of God"—the spiritual strength which comes down from above. It is this that helps men stand firm, true, and courageous in the evil day.



THE STRAIN OF WAR

BOARDING a taxi has become quite an adventure since the war began; you never know who may be awaiting you on the back seat, whether soldier or civilian, man or woman.

When in Jacksonville the other day an unexpected companion proved to be a sailor; at least it seemed so by the nature of his speech and the dim outline of his white hat in the blackness.

He was more communicative than most service men nowadays,—and there may have been a reason for that,—but at least he did give us a vivid picture of the meaning of war and the awful strain of it upon the human system.

"You have an eight-hour watch," he said, "and every moment your nerves are taut. You say to yourself: 'That torpedo may come any moment; if you shut your eyes for an instant you may miss it, and you are responsible for the lives of all on board.'"

"But how about when you are off duty?" we asked.

"It's worse. You go below, but the tension continues. You are tired out, but you wonder whether, if you go to sleep, anyone will wake you in time if anything

OUR COVER

Fully equipped for flight, the pilot takes a last look at his map before commencing his journey. Are we as careful to consult our guide to the kingdom of heaven?

goes wrong. Will you be able to reach the deck?

"No," he added, "there is no relaxation until the voyage is over."

Perhaps not all who go down to the sea in ships these dangerous days pass through the same degree of nervous strain; but that it is the experience of many, we have no doubt. And no wonder, for to the ordinary perils of seafaring have been added all the refined horrors of modern war.

These gallant men do not ask for our sympathy; they would not think of doing so; but an understanding word now and then is surely appreciated. Well may we pray with new meaning and fervor today for "those in peril on the sea."



IN THE piping times of peace there was at least one safe haven for the nonsmoker, and that was the Pullman car. Travelers who felt they simply had to smoke usually honored the "No Smoking" notices and made their way to the lounge where they could inhale the nicotine-laden atmosphere to their hearts' content.

Now, alas, owing to the elimination of many lounge cars and the general overcrowding of trains, the inveterate smoker has found himself confined within the narrow limits of his actual seat reservation. Can he control himself out of consideration for the feelings of his fellow travelers? Alas, he cannot. The tyranny of the weed subdues any scruples he may have on this score, and so the last sanctuary of the nonsmoker is defiled.

Their training completed, these members of the Women's Army Auxiliary Corps leave Fort Des Moines for field duties.



INTERNATIONAL

To meet this situation the Pullman Company has published a pamphlet appealing to their customers not to "make secondhand smokers out of folks who don't want to smoke." Though couched in story form, to avoid offense, its meaning is plain. We quote:

"It was a big, bluff sort of fellow talking, a man who looked like he was accustomed to doing just about as he pleased. Maybe that's why it was surprising to hear him continue:

"Yes, I certainly burn up a lot of tobacco between the time I get up in the morning and when I settle down for the night. My doctor says too much. But there's one thing I *don't* do. I don't try to make secondhand smokers out of people who don't want to smoke.

"Like here in this Pullman. They're carrying a full load out in the car today—and every day now, I understand. Suppose you and I were what my young son would call a couple of wise guys. We

decide we want to smoke in our seats, so we sit right there, light up, and lay down a smoke screen over a good part of the car.

"Pullman porters don't like to go around telling passengers to mind their manners. So what happens? Well, that timid little old lady across from me just sits there and takes it. Same with the woman next to you—the one with the baby in her lap.

"What else can they do? Their reservations tell them where to sit and there's no vacant seat for them to move to, anyway. Sure, they might go into the lady's lounge or dressing room, but I understand the girls turn the air blue in there, also.

"No, sir, I don't suppose I'm what you'd call overthoughtful of other people. But that's one place where my rugged individualism stops. Roomy lounges and washrooms can be found on most trains where it is all right to smoke, and I'm for making use of them."

On behalf of all the old ladies, the mothers with babies, and the grown men, too, who prefer fresh air to foul, and who object to having their travel—difficult enough nowadays—made more objectionable by the inconsiderate smoker, we say, Thanks, Pullman Company, and more power to you!

CONSECRATE yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.—*Steps to Christ*, pages 74, 75.



The bow of a decommissioned destroyer is here seen in process of being transferred to another ship whose bow was wrecked by a torpedo in the Caribbean Sea.

OFFICIAL U. S. NAVY, INTERNATIONAL

This Man!

by
ELTON A.
JONES



GRAMSTORFF

"**T**HIS Man." His enemies used it most often as a term of contempt. It was spoken with a sneer by those whom He came to help. But their ears were deaf to His invitation; they would have none of His assistance.

These men who held such a bitter dislike for Him were not, as we might naturally think, members of the rabble of the street, the riffraff. Not at all. They were the professors, the leaders in religious thought, the elite, the holders of high and important offices. They must make a good case for themselves.

So they attacked His education. John says that "the Jews marveled, saying, How knoweth *this Man* letters, having never learned?" John 7:15. The way they framed the question is interesting. They were surprised because Jesus had learning. He had not attended their rabbinical schools, which were considered to be sources of knowledge, yet He showed that He possessed a familiarity with the law that baffled them. He held no imposing degree for graduate work, still He always met them on their own ground.

As a lad of twelve years He first met some of the educators in the temple, and His parents found Him "sitting in the

midst of the doctors, both hearing them, and asking them questions." Luke 2:46. He had learning at that tender age, and He added to His store year by year, until in exasperation and humiliation these leaders of the people complained, "How knoweth *this Man* letters, having never learned?"

It might be appropriate for us to inquire how He learned. Since He did not go to the rabbinical schools, and the scribes admitted that He did not, He must have learned many things from Mary, His mother. And we can be certain of His textbook, too.

When "*this Man*" Jesus was in the wilderness, He was tempted three times by the tempter. Each temptation was successfully met by a single text of Scripture. And the three verses which Jesus used so skillfully are found in the Old Testament book of Deuteronomy. Had He not been a student of the Scriptures, —and He had only the Old Testament, none of the New Testament having been yet written,—He would not have known

those verses. So here one of His sources of "letters" is revealed.

Another source is made apparent from His frequent and telling use of the simple things about Him. Recall His mention of the sower sowing, the lily of the field growing, the sparrow falling, the ninety and nine sheep in the fold while the shepherd seeks for one, and the house, founded upon a rock, standing the force of the tempest. Surely all these wise words were the result of much nature study.

Couple with this another factor in the matchless intellect of the matchless Man. One can scarcely read the New Testament and not be impressed with the many interesting and close-fitting illustrations taken from everyday life: the woman seeking her lost coin, the miser and his money, the mote in the eye, figs growing only on fig trees, the children quarreling in the street, and the story of the good Samaritan.

While His earthly life is measured by only thirty-three calendar years, He lived

What Will You Do With Him?

much, and lived most observingly. None of these simple illustrations is a misfit.

And there is still one more factor which enters into the intellectual training of "this Man." Of no other man in the New Testament are so many references made to his being in prayer. It is said of Him that "when He had sent the multitudes away, He went up into a mountain apart to pray," "and continued all night in prayer to God."

As we consider Him as a man of letters we find: first, Christ studied the Scriptures; second, Christ studied the book of nature; third, Christ was a keen observer of people and their daily doings; fourth He was a man of prayer.

This, then, is the answer to the carrying, jealous question, "How knoweth this Man letters, having never learned?" He had learned, but not in the prescribed way of the Pharisees.

Let us see what He did with His learning without the "letters" of the priests. Again we find that "the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them." Luke 15:2.

And why, we inquire, should He not have mingled with them? They were the ones who needed help. It was "this Man" who once said to the Pharisees, "I am not come to call the righteous, but sinners to repentance." But for His endeavors to help those who most needed help He was criticized and condemned.

Let us now consider His miracles. Not once did He employ divine power for His own benefit, but He did the most remarkable things for others. He healed the woman with the issue of blood. He healed many who were blind and lame. His first miracle was that of turning water into wine to relieve the distress of a gracious hostess; although in the wilderness He declined the Satanic invitation to make bread of stone to satisfy His hunger. He fed the multitudes with a few loaves, and many fragments were gathered afterward.

All these were strange things to take place. And those who heard Him teach in the synagogue one day "were astonished, and said, Whence hath this Man this wisdom, and these mighty works?" Matthew 13:54.

What a distinction! "This Man, this wisdom, and these mighty works"! "Never man spake like this Man" (John 7:46), declared the officers who had listened one day to His teaching. *This Man!* A word used by both friend and foe; a term of marked distinction—either for great good or deep evil.

One day He cast the devil out of a blind mute who was demon-possessed, and "when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Matthew 12:24. In their rage they used a little different expression—"this fellow," who was liberally "lettered" but had never learned, the same "this Man" who caused the officers so to marvel that they laid no hand on Him.

The Son of God made the Sabbath day, and presumably, being its maker, He would know how it should be observed. The inventor of a machine knows more about that machine than do the mechanics who assemble the parts to make it. Jesus says that He kept it, admits that He "is Lord also of the Sabbath." Mark 2:28.

But the Jews were not satisfied with His manner of Sabbath observance, and openly accused Him, its Maker, of breaking it. "This Man" said they, "is not of God, because He keepeth not the Sabbath day." John 9:16.

It came about like this: As Jesus with His disciples "passed by" one Sabbath day, they saw a man who had been born

blind. The disciples, being Jews, discussed the case. Was the blindness because of his own or his parents' sin?—a theory held and taught by the Jewish leaders. "This Man," Jesus, stopped the argument by saying "that the works of God should be made manifest in him." Then He healed the blind eyes.

Some said the healed man was not the man he claimed to be. The neighbors thought he was. And they questioned him. Then the Pharisees loudly announced concerning Jesus: "This Man is not of God, because He keepeth not the Sabbath day." But the excitement did not abate. How, the thinking ones demanded, could a Man who was a sinner, a Sabbathbreaker, do such things?

When the parents of the man were approached, they testified to his identity, but could not identify the Healer. But they did admit the miracle.

So bitter did the issue become that the officials of the synagogue interfered. The healed man must declare the Healer a sinner, or he would be deprived of further membership privileges in his accustomed place of worship.

But the erstwhile blind man had had contact with the Prince of Life. Nobly he gave his answer to their demand, "Give God the praise: we know that this Man is a sinner." "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

The man, with his new sight, would not yield under pressure, though the officers still maintained, "We know that God spake unto Moses: as for this fellow, we know not from whence He is." John 9:29.

Still he would not change his testimony. Rather he turned on his inquisitors with inspired speech and unanswerable logic: "If this Man were not of God, He could do nothing." Verse 33.

Pilate, when Jesus was on trial before him, used a different word, but one also of distinction. For he, in his intended defense of Christ, brought Him to view and exclaimed, "Behold the Man!" And Pilate, though weak in character and vacillating in decision, had had one glimpse of His divine superiority. "The Man," he called Him. As Paul states, "There is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5.

"This Man"—of letters. "This Man"—of miracles. "This Man"—of wisdom. "This Man"—who receives sinners. "This Man"—the Mediator between God and men.

"What think ye of Christ?" What will you do with Jesus?



THE NAZARENE

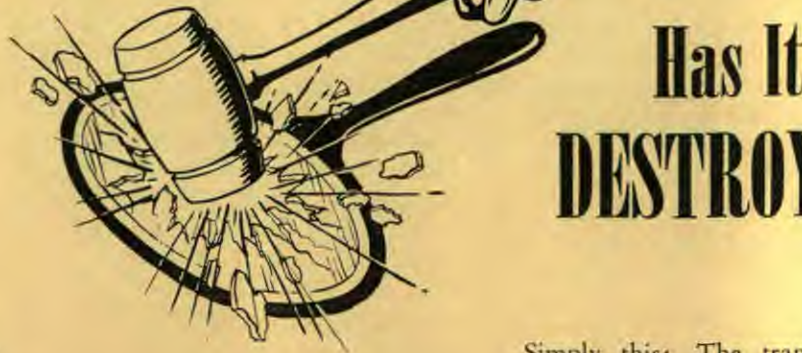
by James Wannack

He walked with men, and shared their joy and pain;
And He, who bore a sorrow none could heal,
Brought light and healing to a saddened world.
Master of men, He could have been a king,
But love of earthly conquest never dimmed
His lofty dream of lifting men to God.
His power found expression in His love;
He sought to reign only in human hearts.

He lives today, and walks and works with men,
Still shines His star in heaven, and its beams
Are guiding pilgrims back to Bethlehem.
His army is a thousand million strong;
His banner waves o'er hurricanes of hate,
His followers are known by many names,
Yet all are striving, in their own good ways,
To serve Him and the world He loved so well.

He lives! He lives! His dream is coming true!
His sojourn among men was not in vain.
His perfect plan and purpose cannot fail;
He shall not lose the world He came to save.
His truth shall bring true freedom to mankind,
The kingdom He established shall endure;
His glory shall illumine every soul,
His love abides, His victory is sure!

God's Mirror



Has It Been DESTROYED?

by

ASHLEY G. EMMER

SOME years ago there lived on the shores of an African river a princess most hideous to behold. But she did not know it, so the story goes; for her subjects dared not tell her the facts. Rather, they flattered their ruler. And even had she been willing to know the truth concerning herself, the queen had no means of checking on her looks, except as she beheld her reflection in the stream where she washed. So she lived on believing in her beauty.

Then came a white trader. One day, to gain the woman's favor, he handed her a mirror. He hoped, no doubt, that this gift would gain him access to her territory. But herein the salesman made a great mistake. For when the queen beheld her swollen lips disfigured by heathen custom, she was enraged. She dashed the looking glass to the ground, and ordered the astonished merchant to begone!

Could it be that many so-called Christians attempt to dispose of the law of God for essentially the same reason?

An individual thinks, perhaps, that he possesses an excellent moral character; but has never seen himself as he really is. Then a preacher or a friend comes along, and in all good faith draws his attention to the Ten Commandments.

There is trouble right away. For the now-enlightened person, "is like unto a man beholding his natural face in a glass." He sees his deficiencies as he looks "into the perfect law of liberty," but is not willing to do anything about it. James 1:23-25; 2:10-12.

Instead, his pride hurt, he hunts around for a theological mallet. He may pick up a verse in Colossians that was never intended to be applied to the Decalogue, the scripture in question reading, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Colossians 2:14.

Let us notice the folly of attempting to use this scripture as a weapon with which to destroy the eternal obligations of the Decalogue. To hold that the moral law is part of the Mosaic code, and that the whole law expired when Christ died, raises many serious difficulties.

If such teaching were true, the Bible would be inconsistent, the apostles contradictory, and Christ undependable. For instance, we would find Paul claiming to "serve the law of God" (Romans 7:25); and at the same time announcing that Christ "abolished . . . the law" (Ephesians 2:15). In one letter we would find him telling the Romans that "the doers of the law shall be justified" (Romans 2:13); and in another informing the Galatians that "by the works of the law shall no flesh be justified" (Galatians 2:16).

But contradiction of Scripture is not the only objection to the one-law-nailed-to-the-cross idea. If the moral law condemned sin only up to the time of Christ's death, then God Himself is charged with folly; for, if that theory be true, He condemns some sinners for breaking the law, and indulges others equally guilty—all on the basis of whether they lived before or after the crucifixion of Christ! So time, rather than character, becomes the basis of appraising moral worth. Obviously, such doctrine casts a shadow upon the justice and wisdom of God.

But supposing the Bible teaches, as indeed it does, the existence of two laws—the one temporary, and the other eternal? What then?

Simply this: The transitory code, known as the ceremonial law, expired at the cross; while the moral law is perpetual. Thus the Scriptures are not inconsistent, nor are Jesus and Paul in theological deadlock.

That there are two distinct codes, the Bible clearly teaches.

There are, first, the Ten Commandment statutes which stand "till heaven and earth pass" (Matthew 5:18), being the pillars of heaven's government that Satan and his angels tried to move. Compare Ezekiel 28:16; 2 Peter 2:4; 1 John 3:4. While standing "fast forever and ever" (Psalm 111:8), from eternity, they were written at Sinai by God Himself on two tables of stone (Deuteronomy 4:12, 13; 5:22), and placed by Moses inside the ark under the mercy seat (Deuteronomy 10:5; Exodus 40:20).

Secondly, there is the ceremonial law, dealing not with moral duties, but with "meats and drinks, and divers washings." Hebrews 9:10. This had to do with the temple sacrifices. It was not written with the finger of God, but by the pen of Moses. Deuteronomy 31:9. It was not inscribed on tables of stone, but was recorded "in a book." Verse 24. It was not kept under the mercy seat, but in a pocket "in the side of the ark." Verse 26.

While the Decalogue exists "forever and ever," as we have already observed, the law of animal offerings and feast days was "added because of transgressions, till the seed ["Christ"] should come." Galatians 3:19, 16. Thus, after the violation of the moral law in Eden, the lamb slain by Abel was intended to depict the penitent's faith in Jesus, "the Lamb slain from the foundation of the world." Revelation 13:8.

Evidently, then, "the law of the burnt offering," and the incidental ceremonies of the temple service systematized at Sinai, "which the Lord . . . commanded

(Continued on page 14)

SIGNS

BIBLE

SCHOOL

Conducted by **DALLAS YOUNGS**



INTRODUCTION

Conversion is the U turn in the highway of life. When the sinner, who has been traveling away from God, is convicted of his sins and resolves to turn from his transgressions back to God, he has repented. And when he yields himself wholly to God in self-surrender, he is converted.

STUDY PARAGRAPHS

1. Did Jesus declare that conversion was a prerequisite to salvation?

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Verse 5.

NOTE.—Jesus uses, here, the most positive language: "Ye shall not enter," "he cannot see," "he cannot enter."

2. By what agency is conversion (new birth) accomplished?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8.

NOTE.—"While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to

Lesson Twelve

How To Be Converted

•••

God. Then that power which no human eye can see, creates a new being in the image of God."—*The Desire of Ages*, pages 172, 173.

3. The first step in a man's conversion is when he is brought, by the Spirit, to realize his heart's true condition.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove ["convince," margin] the world of sin, and of righteousness, and of judgment." John 16:7, 8. Example, Acts 2:37, 38.

4. What is man's true condition?

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isaiah 1:5, 6. Compare Romans 3:10; 1 John 1:8, 10. Paul regarded himself as the chief of sinners. 1 Timothy 1:15.

5. Can a man change himself?

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

NOTE.—"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for

better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."—*Steps to Christ*, pages 35, 36.

6. After conviction comes "godly sorrow" for sin. 2 Corinthians 7:9-11; Job 42:5, 6.

7. The next step is repentance and confession.

"Repent ye therefore, and be converted." Acts 3:19. We must confess our sins to God. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9; Psalm 32:5. We must confess to others whom we have wronged. James 5:16; Matthew 18.

8. If others have been defrauded, we must make restitution as far as possible.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15; Luke 19:1-9.

9. What is the divine counsel in respect to sin?

"Go, and sin no more." John 8:11. Compare Proverbs 28:13.

10. After sin has been confessed and forsaken, we must believe that God has forgiven us, because He says He will. (Don't depend on your feelings here. Remember, you are saved by faith—not feelings).

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Compare Jeremiah 31:34; Hebrews 11:6; 1 John 1:9.

11. When a man is converted to Christ, what is he?

"Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Compare Acts 9:1-22; 22:1-21; 26:1-23.

12. What is the evidence (proof) of conversion?

"Wherefore by their fruits ye shall know them." Matthew 7:20. Compare John 13:35; Galatians 5:22, 23; 1 John 5:4.

NOTE.—Conversion will evidence itself in the Christian's deportment. There will be seen self-sacrifice and self-denial. The conversation will be changed. The appetite and dress will bear witness. A "meek and quiet spirit" will be cultivated. Indeed, all the Christian's walks and ways will cry out that "old things are passed away," and "all things are become new."

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



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The Editor

SIGNS OF THE TIMES
Mountain View, California



In the time of Daniel, Babylon was the greatest city in the world; but the present desolation of the ancient kingdom is a fitting symbol of the faithlessness and unbelief in many modern churches of today.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

THE message that God is Creator of heaven and earth, the sea, and the fountains of waters is not the only message that God sends to humanity in the closing days of its history. There comes an additional appeal, under the symbol of a second angel,—“another angel,” says John,—that all may forsake false forms of worship, and that men shall adore the true God in departing from every form of idolatry and evil.

What is meant by Babylon? Literally, it signifies that great city by the Euphrates which was founded by Nimrod and which, flourishing for many centuries, was the great opponent of God's people and of His true worship. In the form *babbel* the name means “confusion;” and this etymology is noted in Genesis 11:9. But the inhabitants doubtless understood the name of their city as Babil, which means “Gate of God.”

A gate of God, indeed, is what Babylon of old claimed to be. She asserted, by the mouths of her priests, that she was the favored metropolis of the gods, the center and shrine of the whole earth. We have already sketched her glories in our comments on the first chapter of Daniel. In connection with the passage which we are examining in the Revelation, we should remember that Babylon was primarily a religious center. James F. McCurdy and Robert W. Rogers remark in *A New Standard Bible Dictionary*: “As in all other Babylonian cities it was the religious institutions that chiefly promoted the development of Babylon. In the hands of the priesthood were ample lands held in fee simple or by mortgage, and great properties accruing therefrom as well as from separate loans and investments. The priests also were the teachers of youth and the promoters of learning and research, controlling the schools, workshops, and observatories which were connected with the temples. The temple buildings themselves were as imposing as the royal palaces and more numerous. Chief among these in Babylon was E-sagila (‘the lofty house’) sacred to Bel-Merodach. . . . This, and

not the somewhat smaller temple of Nebo in Borsippa, marked by the better-preserved lofty ruin *Birs Nimrud*, was the origin of the ‘Tower of Babel.’”

In a word, Babylon with her wisdom and her learning, her culture and her magnificence, her idolatry and her splendor, typified the civilization of that ancient world. Yet she was the great enemy of Jerusalem. Her culture was a profane culture, her learning was a denial of Jehovah. Her rulers had sent their armies to oppress and harass the people of God, and to place in the temples of her idols the sacred vessels of the Most High.

Symbolically, Babylon figures in the Scriptures as any system of false worship, which, proud and willful, rejects the messages of God's prophets, and flaunts its idolatries against the true people of God. Quite apposite is Uriah Smith's comment: “Babylon signifies the universal worldly church.” If then we take Babylon to mean those professed churches which claim indeed to be the “gate of God,” but which have gone far astray from the teachings of His word, and have substituted, in place of an apostolic faith founded upon the Old and New Testaments, the teachings and philosophies and speculations of a vast number of theorists from the “fathers of the early church” to Darwin, Huxley, and Spencer—if we take Babylon to mean all these organizations, our interpretation will not be far from the truth.

This view is borne out by the fact that we read in Revelation 17:5 that Babylon wears upon her forehead “a name written, *Mystery, Babylon the great, the mother of harlots and abominations of the earth.*” This expression would indicate that in Babylon there are both a mother and daughters—the daughters doubtless representing religious bodies which partake of corrupt doctrines and principles not founded upon the word of God. And to interpret this phrase we need only consider, indeed, that the Protestant churches, once called out to stand upon the Bible and the Bible alone as their rule of faith and practice, have



BABY

widely departed from that word, and have received in its place the speculations of science falsely so called. The word “mystery,” of course, is a reference to “the mystery of iniquity” mentioned by Paul in 2 Thessalonians 2:7.

Furthermore, in a later place the book of Revelation speaks of God's people as being in Babylon. “And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:4, 5. If we take the view that “Babylon signifies the universal worldly church,” the meaning of this passage immediately becomes clear. The worldly churches contain many of God's true people. Honest souls, anxious to learn of God, eager to accommodate their lives to His will, have joined these great organizations, in the hope that there they might drink fully of the water of life. They have come seeking for the pure truth of God's word. They have come seeking the clear revelation of His Son Jesus Christ. They have come seeking for Him who is the way, the truth, and the life.

What have they found?

First, that these churches no longer regard the Scriptures as the infallible word



ON Is Fallen!

The Great Modern Apostasy

Selected From the Hitherto Unpublished Commentary on the Book of Revelation by the Late

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

of God. A scholarship falsely sure of its conclusions, an infidelity which dared to flourish and expand in the very bosom of the professedly Christian church, has proceeded to attack book after book of the Sacred Scriptures, in its boldness not even sparing the deity of our Lord and Saviour Jesus Christ.

The faithlessness and unbelief in many modern churches has been well expressed by William Henry Spence, himself a modernist, in an article which appeared some time ago in *The Congregationalist*, a religious journal of liberal views. The article was one of a series of two entitled "A Modernist's Criticism of Modernism;" and in it Mr. Spence declared:

"The destruction of the Bible's infallibility has ruined its authority for multitudes. In reaction from the doctrine of literal inspiration they have thrown over all dependence upon it as a spiritual guidebook. To some liberals it has be-

come little more than a source book of rather doubtful value for historical study. In the resulting confusion, both the man in the crowd and the liberal scholar often are like a sailor who has thrown over chart and compass, and vainly tries to steer his course under a sky whose stars are hidden by the clouds.

"When one thinks of what the old faith in the Bible did for our fathers and mothers and the kind of family life it inspired them to create, one feels less and less inclined to swagger over the fruits of the so-called modern view of the Bible. One is indeed forced to accept the findings of the new learning which are based on clear proof, and enough is so based to make the Book to him other than what it was to his parents. With the Holy Book in their hands they felt themselves fortified by an impregnable rock. They spoke to us of duty and grace with a confidence supported by producible evi-

dence. The printed page with its golden words gave them a sense of immediacy in their practice of the divine presence. When faith grew dim, the opening of the Good Book brought renewal. When they were confused in any moral crisis, a quick turning to the sacred page gave them guidance. When sorrow and adversity overtook them, the precious promises gave them unspeakable comfort. When they drew near to death, the recollection of certain verses treasured in memory flung open the gates of new life to them.

"But what of us, the sons of such parents, with the advantages of our higher learning, real or supposed? Must we not confess that a glory has departed from us? Has our liberalism given us an equivalent for that which we surrendered when we gave up our parents' belief in the Book? The necessity is upon us to find something to give us what the Bible gave them,—the feeling of security in a trouble-ridden world, clearness and definiteness of religious convictions, the accent of authority in our testimony of religious experience, and a firm, sure hold of faith in Christ,—or else liberalism will yet become the great apostasy."

Mr. Spence, we think, does not go nearly far enough in this last statement. Liberalism has already become the great apostasy. It was an apostasy when it started—a falling away from the word of God. Grant its premises, and its conclusions are irresistible. But those premises—that the Bible is not really an infallible guide, that it did not really come to us by the inspiration of the Holy Spirit—are the very premises which Protestantism should never have accepted. For Protestantism was founded upon the Bible in the beginning, and can never really exist upon any other basis. Take away the Scriptures, and Protestantism becomes illogical, unreal, meaningless.

Secondly, we wish to point out that even in so far as it accepted the Bible as the word of God, Protestantism has refused to depart from those errors which it had imbibed from the great medieval church. Views which were derived from paganism, it still regards as a part of the faith of Christ. Dogmas which were drawn from Rome are ingeniously traced back to the age of Paul and James. Take, for instance, the doctrine of the natural immortality of the soul, which in the Bible is nowhere affirmed, but from the third chapter of Genesis onward is constantly denied—yet it forms an integral part of almost every church's creed! Or take the doctrine that Sunday is really the Sabbath, when not a line of the New Testament so teaches. Or take the doctrine that the Lord Jesus is not to return visibly and literally, when the apostles constantly assert that He will so return, and that His return is the great hope of the church.

(Continued on page 15)



In response to Daniel's earnest prayer, the promise of Israel's restoration was renewed to him.

Promises of Restoration

IF THE Israelites had not been assured that there would be an opportunity for them to return to their homeland at some time in the future, without doubt their exile in Babylon would have terminated their experience as a nation.

Their repeated disobedience of God's commands had led the entire twelve tribes into captivity. Nehemiah, in recounting the dealings of God with his ancestors, declared:

"Yet many years didst Thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands. Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God." Nehemiah 9:30, 31.

So for God's mercy's sake, and because of the promises He made to the patriarchs, He assured the tribes that He would return them to the land of their forefathers. This promise of their again possessing the land is repeated many times. It is written:

"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God." Jeremiah 32:36-38.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Verses 41, 42.

Greater assurance was unnecessary. The people were promised by the word

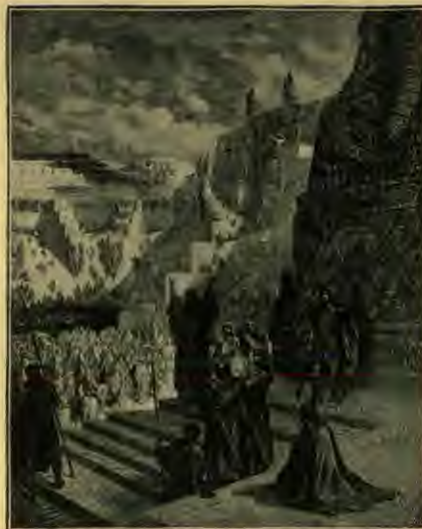
Fulfilled

How God Opened the Way for All the Twelve Tribes to Return From Captivity

by FREDERICK C. GILBERT

of the Lord that they would be returned to their own land. By promise, prophecy, and allegory they were assured that they would not remain in captivity and exile permanently. The day of deliverance would come. They would again be located in the Promised Land; they should once more enjoy their home in the Holy City.

The Lord had foretold that at the end of the seven decades of exile the people



Artaxerxes proclaimed the final decree of the three which permitted the children of Israel to return to their own land.

would seek Him. They were encouraged to believe that He would be found of them. Here is the prediction as given by the prophet:

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. . . . Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jeremiah 29:10-14.

To the prophet Daniel in Babylon came the angel Gabriel with a message. This message, recorded in the eighth chapter of Daniel, was interpreted to the prophet, with the exception of the fourteenth verse, which reads, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." When the heavenly messenger left without explaining this period of time, Daniel was greatly disturbed. Following the overthrow of the Babylonian Empire, he studied the Scriptures to ascertain, if possible, the meaning of that period of time left unexplained by the celestial visitor. In the course of the prophet's search he observed that Jeremiah had recorded that God would punish the king of Babylon toward the end of the seventy years' captivity. Daniel was present in the palace of the king the night of the punishment. Daniel 5:13-31. He was then made prime minister of Medo-Persia, when Darius the Median took the throne. Now that the king of Babylon had received his punishment, what hindered the Lord from fulfilling His word to His people, as He had promised through Jeremiah?

Daniel observed that Jeremiah said that at that time, when the king of Babylon should be punished, God's people

would seek the Lord with all their heart. If they did this, the Lord would be found of them. He then would cause them to return to their native land.

Daniel accepted this challenge expressed by Jeremiah. He laid aside his robes of state and undertook to carry out the divine instruction. Said he:

"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Daniel 9:3.

Daniel was earnestly praying to the Lord to remember the Holy City and the land of his forefathers. He records:

"Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel; . . . the man Gabriel, whom I had seen in the vision at the beginning, . . . touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Daniel 9:20-22.

What Daniel needed to understand was that portion of the vision which the angel Gabriel had given him on his previous visit, but which had been left unexplained; namely, the two thousand three hundred days. Without further preliminaries, the angel said:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Verse 25.

Daniel was thus given an accurate testimony as to when the people of Israel were to return to their own land and to the Holy City. The prophet was informed that a commandment would be issued to restore and to build Jerusalem, and thus the promise of God to return the people from their captivity would be fulfilled.

"The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

Ezra was present when the people received the commandment to return to the Holy Land. Ezra 7:10-13. But the record states that three kings of Persia issued decrees for the restoration of the Holy Land and the return of the Israelites to their native country. This three-fold decree constituted the commandment of the God of Israel. These proclamations issued by the Persian kings are found in Ezra 1:2-4; 6:3-12; 7:13-26.

The Scriptures name the kings who gave these decrees. They are Cyrus, Darius, and Artaxerxes, kings of Persia.

When Babylon was punished, the first king to succeed the overthrown Babylonian Empire was Darius the Median. Daniel 5:31. But the Scripture says that the *commandment* which is to fulfill the promise of God must be issued by "Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14. Now God had predicted that the man who would overthrow Babylon was Cyrus. Isaiah 44:28; 45:1. Cyrus was a Persian; Darius, his uncle, was a Median. Upon the death of Darius the Median the united empire of Medo-Persia was ruled by Cyrus.



Morning
Manna

A Great Deliverance

by

ADLAI A. ESTEB

"COME unto me." Genesis 45:18. Does not this beautiful invitation of Joseph remind you of Jesus? Notice a few of the many striking parallels in their lifework:

1. "God sent me," said Joseph. Verse 7. "The Father hath sent Me," said Jesus. John 5:36.

2. "Sent me before you." Joseph had made all the journey. He knew the way. "The forerunner is for us entered, even Jesus." Hebrews 6:20.

3. "Sent . . . to save your lives." Joseph had no thought of revenge for insults received, but freely forgave and loved. Jesus came "to seek and to save." "Not to judge the world, but to save the world."

4. "To save your lives by a great deliverance." Jacob had thought and said, "All these things are against me," but they were all working for him. All things were working to save him "by a great deliverance." Christ, "who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." 2 Corinthians 1:10. A great deliverance indeed.

5. "God hath made me lord of all Egypt," said Joseph. Genesis 45:9. "All power is given unto Me in heaven and in earth," said Jesus. Matthew 28:18.

6. Joseph commanded them to go and tell the good news. "Go ye therefore," said Jesus, and proclaim the glad tidings to all.

7. "Thou shalt be near unto me." What a privilege! So also we are counseled: "Draw nigh to God, and He will draw nigh to you." Nearer to Jesus each day. Nearer to Him in prayer. Nearer to Him in Bible study. Nearer to Him in service.

8. "The good of all the land . . . is yours." Joseph had prepared a place. "I go to prepare a place for you," said Jesus. John 14:1-3.

9. "There will I nourish thee." Think of Joseph's royal storehouses; then contemplate the inexhaustible resources of Jesus, who sustains us.

10. Joseph "gave them provision for the way." What love and solicitude! Likewise has Jesus made every provision necessary for our journey to the kingdom of God.



Daniel was not only the prime minister of the empire under Darius. He tells us that he continued in that position to the days of Cyrus. Daniel 1:21. When the latter came to the throne, the prophet Daniel must have informed him of what the angel Gabriel had promised Daniel in regard to the *commandment* to restore and to rebuild Jerusalem. This man of God without doubt called the emperor's attention to what the Lord had predicted of Cyrus's conquests. Isaiah 44:28. In harmony with these predictions, Cyrus issued the first decree for the restoration of the Israelites to the Holy Land and for the rebuilding of the Holy City.

We are advised in Scripture where the ten tribes, who were at the time of their captivity known as the kingdom of Israel, were placed. The record says:

"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings 17:6.

This victory of the Assyrian army included the entire ten tribes. 2 Kings 18:9-11; 1 Chronicles 5:26.

The kingdom of Babylon absorbed the territory of Assyria. Medo-Persia conquered Babylon. The twelve tribes of Israel were located within the bounds of the Medo-Persian Empire. When Artaxerxes issued his decree, the record states that this king "reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces." Esther 1:1.

Of the proclamation issued by Cyrus, king of Persia, the record says:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." Ezra 1:1-3.

This decree is broad, comprehensive, and inclusive. Wherever the tribes of Israel were found in his realm, they had the opportunity to return to their native land in Palestine. No one was forced to accept the edict; the command offered the whole people of Israel the right of return if they so desired.

The decree issued by Darius confirmed the command given by Cyrus. Ezra 6:3-12. The second royal proclamation certi-

(Continued on page 14)

The FRUIT of the SPIRIT

Step by Step in Righteousness—9

by E. K. SLADE



“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you.” Hosea 10:12.

We must keep in mind the fact that the Lord does not use vain or meaningless words to bring His message to us. This is as true of the figures and metaphors and various other forms of speech as it is of direct literal language. Not only is every word true and used with propriety, but to God's word there is a depth of meaning that we may not hope fully to penetrate.

He is to “come and rain righteousness upon” us. It is needless to say that there is no righteousness connected with a natural rainfall. In the Scriptures the following words are used in reference to the Holy Spirit: water, rain, springs, rivers, cisterns, wells, and dew.

“Ask ye of the Lord rain in the time of the latter rain,” says the prophet Zechariah, “so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field.” Zechariah 10:1.

In this verse the early and the latter rain are introduced. It will be observed that the figure is carried on to the fruit of the rain, which is grass in the field. This is intended to convey to us the fact that God's purpose will be accomplished by His gift. As rain produces grass in the field, so will the Spirit of God produce the fruit of the Spirit in our lives. Instead of grass in the field, it “is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” which are termed “the fruit of the Spirit” in Galatians 5. This takes us to the very heart of sanctification, and it emphasizes the importance of the Christian's bringing into his religious experience, at the beginning, the reception of the Holy Spirit. There can be no sanctification, or growth in grace, without the reception of this gift.

We should here consider two important texts:

“We through the Spirit wait for the hope of righteousness by faith.” Galatians 5:5.

“The fruit of the Spirit is in all goodness and righteousness and truth.” Ephesians 5:9.

These two texts will suffice to guide

us on this point. The Holy Spirit performs this important work for us, and without Him there can be no progress in the acquirement of imparted righteousness.

Many expect to be comforted by the Holy Spirit, and look for the Spirit to bring with Him some degree of joy, rapture, and ecstasy. While it is true that He is a comforter, it should be remembered that, unless we have a clear understanding of His working, He will do some things that are disappointing to us. He will be frank in telling us that we are sinners; that our hearts are deceitful above all things, and desperately wicked: that we are in a condition of great need. These revelations will be made so vivid sometimes that discouragement may come, and will come in

As the rain falls to refresh the earth and cause vegetation to grow, so God has promised to “rain righteousness” on His children.



all certainty to those who are waiting for joy and ecstasy alone.

Following the promise of “rain” further, let us consider these words:

“Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea 6:3.

The people of Palestine knew well about the natural early and latter rain. They had much dry weather during the summer season. The early rain came at seedtime, and the latter rain about harvest. If there were no early rain, the seed would not sprout and grow. Those early showers were of great importance, and were gladly welcomed by the people. With the good start that an early rain would give, there was fair promise of a harvest.

All this is of great significance to the Christian. The early rain must be received. This work of sanctification is not even begun if there is no reception of this gift indicated by the early rain. Many times men have prayed earnestly for the latter rain, when their great need was the reception of the blessing indicated by the early rain. To the individual there is to be the experience of the early rain and of the latter rain. Obviously the latter rain is granted when there is “full corn in the ear.”

We should understand the use of these terms as they relate to the individual, and also to the dispensation. The outpouring at Pentecost is spoken of as the early rain. It was the early rain to the Christian age; the abundant outpouring of the Spirit of God at the end of the gospel age is referred to as the latter rain. But there is to be an early rain and a latter rain to the individual as well as to the dispensation. To every soul who follows on in the experience of sanctification, there will finally come the latter rain. That gift without measure is closely associated with the time of harvest. These promises of rain are precious as we understand the way by which God establishes a righteous character in the soul of one who puts his trust in Him.

When we enter the church by baptism, we should through that same door enter upon this great process of sanctification. It begins immediately. From the start,

one needs to learn how to yield himself wholly into the hands of Him who is to make dead the old man, and raise to newness of life the new man, the hidden man of the heart, day by day. The Holy Spirit will ever seek to deal a deathblow to sin. It is through Him that we are to mortify the deeds of the body.

This is not done in a moment of time, nor can it be done without some pain. The Holy Spirit has to do with us in our relationship to every problem that arises, moment by moment, throughout each day. There will be opportunities to be selfish, unkind, revengeful, or indolent. There will be many occasions when a loving service could be performed, forgiveness granted, words of kindness spoken, or loving ministry bestowed. It is along this pathway that we travel day by day, that the Holy Spirit works in our behalf. He endeavors to subdue the evil, and to establish within us a righteous nature. He seeks to "rain righteousness upon" us. Thus the work of sanctification is carried on in a true Christian experience.

Babylon Is Fallen!

(Continued from page 9)

Thirdly, the popular religious organizations of our day have drifted ever closer and closer to the world. What line of demarcation now separates many a church member from the respectable worldling? Those who profess the name of Christ attend the same motion-picture theaters, read the same cheap literature, dress in the same fashionable clothing, play the same card games, and indulge in



Coming Next Week

in addition to the regular features:

THE CROSS OF CHRIST	Voice of Prophecy
DOES GRACE DISPENSE WITH LAW?	Ashley G. Emmer
PROPHECY	Dallas Youngs
GOD'S LAST MESSAGE TO MAN	Gwynne Dalrymple
ISRAEL RETURNS TO PALESTINE	F. C. Gilbert
SPIRITUAL FOOD—WHERE CAN WE FIND IT?	E. K. Slade
THE MOMENT TO DECIDE	Sanford T. Whitman

the same mild dissipations as those who deny the name of Christ.

Yet the teaching of the word of God is clear. True Christianity has not changed since the days when Jesus walked in Galilee. "Be ye not unequally yoked together with unbelievers," is the warning of Paul; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daugh-

ters, saith the Lord Almighty." 2 Corinthians 6:14-18.

That many churches have departed far from this standard, who can deny? Yet the shameful apostasy is not admitted. Instead, it is strenuously denied. We are assured that we cannot expect the modern world to live up to the somber and narrow patterns of long ago—as though the principles of the kingdom of Christ had changed! And there are those who go on to maintain that Christianity is in a more vigorous state than ever before. It is declared that the growing power of the churches in politics, and their itching anxiety to meddle in sociological problems, are signs which indicate not a waning but a waxing Christianity. We can only answer that the activity of the church in politics has always been a sign not of spiritual power, but of spiritual weakness. For the true science of the church is not sociology, but salvation.

Of old there came to God's people the message to depart from Babylon. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jeremiah 51:6, 7.

This ancient prophecy, delivered to God's people six centuries before the birth of our Lord, refers in a sense to a spiritual overthrow; for Babylon had had an opportunity to learn of the truth of God from the Israelitish exiles who had been carried to the Euphrates by Nebuchadnezzar. Yet the words of Jeremiah also refer to a literal overthrow. When the armies of Cyrus the Persian swept down upon the Babylonian Empire, it became indeed possible for God's people to flee away from her idolatries. Her undisputed supremacy, so rigorously exacted for so many years, had now vanished. Those captives who by her rivers had wept when they remembered Zion, might now return to the wor-



Test Your Bible Knowledge



Check Your Answers by Referring Back to the Study Paragraphs on Page Seven

1. a. Who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"?.....
- b. Do you think He really means we *must* be converted to be saved?.....
- c. Are "being born again," and "being converted" the same thing?.....
2. Complete:
 - a. The new birth is accomplished by the
 - b. The wind is invisible, but its effects are
 - c. The Spirit is invisible, but its effects are
 - d. Conversion is the.....in the highway of
 - e. When the Spirit comes in, peace takes the place of.....
3. a. Is the leopard able to change his spots?

Yes	No
.....
- b. Is the Ethiopian able to change his skin?
- c. Is the sinner able to change his own heart?
- d. Should the sinner wait to make himself better before coming to Christ?
- e. Will we have better tempers the longer we wait?
- f. Will there be more favorable opportunities later?
- g. Should we come to Christ, now, as we are?
4. Complete:
 - a. Wherefore by their.....ye shall
 - b. Go, and.....no more.
 - c. Therefore if any man be in Christ, he is a.....; old things are.....; behold, all things are.....
 - d. Verily, verily, I say unto thee, Except a man be....., he cannot see the kingdom of God.
5. a. In case we have defrauded others, what must we do?
- b. When we confess our sins, how do we know that God has forgiven them?.....
- c. Are we saved by *faith* or by *feelings*?
- d. Are feelings a safe guide for our conduct?

ship of the true God, the one Jehovah. So, too, in the time of the second angel's message the power of organized ecclesiasticism has been so broken by the triumphs of civil and religious liberty that it is indeed possible for men to flee out of Babylon. The great state churches of Europe, and all the web of ecclesiasticism in which the nations of the Western world were so long enmeshed, have been swept aside by the conception of freedom to worship God. Bishops and prelates have been forced to relinquish their hold upon the souls and consciences of men. Babylon has fallen, and no longer do men worship her, save willingly.

Thus in that great era of liberty, in the golden age of the science, the art, and the culture of Europe and the Americas, the message came that men should flee out of Babylon to deliver their souls. God in His mercy sent that message; and not only did He send the message, but He opened the way for men to respond. The old tyrannies were being swept away, and the new liberty made it possible for each and all to serve God and break with the ecclesiasticism of the past, if only they would do so. Did any wish to flee from the gilded idolatries of Babylon? Freely they might do so, for her age-old chains had been shattered by the new spirit of democracy and individualism.

Yet the message of the second angel is far advanced. Already the areas of liberty are contracting. Already that glorious freedom which a few years ago was taken for granted as the commonplace heritage of the twentieth century, is narrowed and circumscribed, so that in more than one Western land both civil and religious liberty have jointly perished. That great swell of democracy which once swept over the earth, expires with a murmuring hiss on the dry sands of intolerance and bigotry. "Come out of her, My people," is the cry. Already, we say, is it impossible in many lands for this message to be given as freely as once it was. Over all the world the day is far spent, and the night draws nigh.

God's Mirror

(Continued from page 6)

the children of Israel to offer" (Leviticus 7:37, 38), was imposed on the Israelites only "until the time of reformation" (Hebrews 9:10). For when Jesus, "the Lamb of God" (John 1:29) died, what further need was there of the Passover, new moons, and yearly sabbaths "beside the Sabbaths of the Lord" (Leviticus 23:38) enjoined in the Decalogue? The Seed had come. Therefore the sacrificial law, added because of sin, was no longer needed. It was nailed to the cross. So, when our Lord expired, "the veil of the temple was rent in twain" (Matthew

27:50, 51), indicating that the service of types and shadows had ended.

But not the Decalogue. This law it is that Paul obeyed "with the mind" (Romans 7:25), and called it "holy, and just, and good" (verse 12); while still proclaiming "the handwriting of ordinances" (Colossians 2:14) a "yoke of bondage" (Galatians 5:1), nailed "to His cross" (Colossians 2:14), and "abolished" (Ephesians 2:15). Thus it is the ceremonial sabbath of the latter law, and not the weekly seventh-day Sabbath of the Decalogue, that Paul condemns; for he himself says that he delights "in the law of God." Romans 7:22.

That the Bible does teach the existence of two laws, one temporary and for the Jews; the other, universal and eternal, is quite generally recognized by most church authorities. For instance, the Church of England, in its *Articles of Religion*, draws this distinction between the two codes:

"Although the law given from God by Moses, as touching ceremonies and rites do not bind Christian men, . . . yet notwithstanding, no Christian man whatsoever is free from the commandments which are called moral."—Article Seven.

This statement is incorporated almost verbatim in the *Methodist Episcopal Church Doctrines and Discipline* in Article Six on page 23 of that book. And why not? For John Wesley, the founder of Methodism, differentiated concerning the two laws as follows:

"The ritual or ceremonial law, delivered by Moses to the children of Israel, . . . our Lord indeed did come to destroy, to dissolve, and utterly abolish. . . . But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away."—*Sermons on Several Occasions*, Sermon 25, "On the Sermon on the Mount."

Martin Luther, while declaring that "the ceremonial law was abolished because it was no longer necessary" (*Shorter Catechism*, edition of 1834), clearly affirms in his work, *Spiritual Antichrist*: "I wonder exceedingly how it

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EDITOR . . . ARTHUR S. MAXWELL

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came to be imputed to me that I should reject the law of Ten Commandments. Whosoever abrogates the law must of necessity abrogate sin also."

Alexander Campbell, Albert Barnes, and many other theologians also believed in the binding nature of the Ten Commandments.

To attempt to destroy God's mirror is to display dishonesty and false pride. Instead, let us take a square look at our lives in the light of its teachings. If convicted of sin, let us not try to do away with the Ten Commandments; but, rather, let us apply the blood of Christ for our cleansing.

Restoration Fulfilled

(Continued from page 11)

fied that the people in the realm of Medo-Persia were free to return to the Holy Land and to continue with the work which was ordered by King Cyrus.

When King Artaxerxes issued his decree, he said: "I make a decree, that all they of the people of Israel, and of His priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." Ezra 7:13.

None of the royal mandates was compulsory. They all gave full liberty to every member of the house of Israel to return to his native land. Every individual had the right, by issue of the royal edict, to leave the territory of the Medo-Persian Empire, and to march back to the land of his nativity. Without question, every province, in the entire realm of the empire, was notified of this royal proclamation. When public decrees were issued, it was customary that all the provinces and towns be notified of the royal intention. Carriers were sent forth with such decrees, that the peoples of all tongues and languages might understand their rights and privileges. Esther 3:12-15; 8:7-14.

The promise of God to restore and rebuild the Holy City, and the privilege of the tribes to return to their own land, met its literal fulfillment. Every possible

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need for the restoration of their worship and for the rebuilding of their country was provided for by the royal edicts. Those who failed to return had no reason or excuse for not availing themselves of the opportunity to do so. God does not compel or coerce any individual or any people.

He assured His people that He would restore them to their own land. This promise was accomplished by the three decrees issued through the kings of Persia, by Cyrus, Darius, and Artaxerxes. God did not fail. He said that His people would be restored to their own land after the seventy years of Judah's exile. The entire twelve tribes were included in the decrees for restoration, which were a fulfillment of the promise of God. The whole nation of Israel was given the privilege to return to its own land and to the Holy City by the proclamations issued by these Persian monarchs.

From Dangers Unseen

by INEZ BRASIER

Nor long ago I came home with a bag of bananas. As I opened the bag to get some for lunch, something—a bit of fear, it may be—seemed to tell me not to put my hand into the sack. I looked in, but I could see nothing unusual.

The next morning, as I reached for a banana, there came again that warning. I turned the bag upside down, emptying the fruit on to the table. There, to my consternation, was a spider—one of the most venomous in our country. Quickly I ended its life, glad that it had not escaped into the house.

And then I kneeled to thank the heavenly Father of us all for His tender watchfulness in saving me from an unseen but deadly danger. All day it came back to me, and with it the words of the psalmist, "He shall cover thee with His feathers, and under His wings shalt thou trust;" and I thought, How like the Master of stormy Galilee, who, in the blackness of night, stilled the tempests and caused the little boat to ride safely, to keep me in this hour when danger was so near!

We in this year of our Lord 1943 have no cause to lose heart. He who calmed the wild seas, saving His disciples, will still keep His children from hidden danger. If our hearts are in tune with His, we shall hear the gentle warnings that He sends. We may trust Him with implicit faith. "Underneath are the everlasting arms." Deuteronomy 33:27. The angels of His presence are daily sent to guard us: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

FROM the lowest depth, there is a path to the loftiest height.—*Carlyle.*

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TWO-MINUTE
MESSAGE

The DEW of Heaven

"I WILL be as the dew unto Israel."
"My speech shall distill as the dew."
Hosea 14:5; Deuteronomy 32:2.

Did you ever notice the settling of the dew—so imperceptibly, so gently, so silently, upon the green meadows? Did you ever notice its refreshing effect upon all vegetation on a balmy summer morning? Did you ever notice the tiny, pearly drops clinging to the ends of the leaf or flower? Did you ever quietly tarry there long enough to notice how the dew is distilled from the flowers and wafted away by the rays of the rising morning sun?

And did you then notice the wonderful exhilarating aroma that filled the air as the meadow flowers gave forth their sweetest perfume? The dew had touched their innermost heart, and on being distilled and so quietly wafted away, had carried along some of the nectar and sweetness of the flowers; and the air became permeated with its delicate perfume.

The dew falls freely upon the grass and flowers. Gently it settles, without noise, in infinitely tiny, refreshing drops upon all vegetation alike. It will enter one flower made ready to receive it, while, perchance, it will roll off another.

by
N. P. NEILSEN

The flower that opens its cup to receive the dew will be refreshed thereby, while another closes its cup so that the tiny drop cannot enter. The dew may even remain like a glistening pearl upon the flower, as if it wished to enter; but it cannot so long as the entrance to the heart is barred.

Here is a tender, delicate lesson for us. The Lord will pour out His Holy Spirit upon all flesh as freely as the morning dew falls upon the grassy fields. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:17. This is the divine promise. The heavenly dew will fall in abundance upon all. "I will be as the dew unto Israel," is the word He has given us.

It will fall in His own good time!

But some will not receive it. They may not even notice that the Spirit is falling. They do not open their hearts to receive the heavenly refreshing. They permit the Spirit of God to pass by. They let it roll away as the tiny dewdrops fall from the flower. They do not open their cups. They sorely need its refreshing power, for their lives are barren; but they harden themselves against the Spirit and remain withered and dry.

"My speech shall *distill* as the dew." Oh, what a wonderful promise is this! "Distill as the dew." Can it be possible? Can poor mortals become fragrant like the dew of flowers distilled into the air? Yes, when we open our hearts for an infilling of the Spirit, and the rays of the Sun of Righteousness shine upon us, then silently, imperceptibly, there will be distilled from our lives a heavenly perfume to permeate the atmosphere around us. Others will be blessed, and our own souls will be refreshed.

Let us then open our hearts to receive the heavenly dew, even now falling in copious measure! May the sweetness of the Christ life be distilled in us until the surrounding atmosphere is filled with His aroma.

