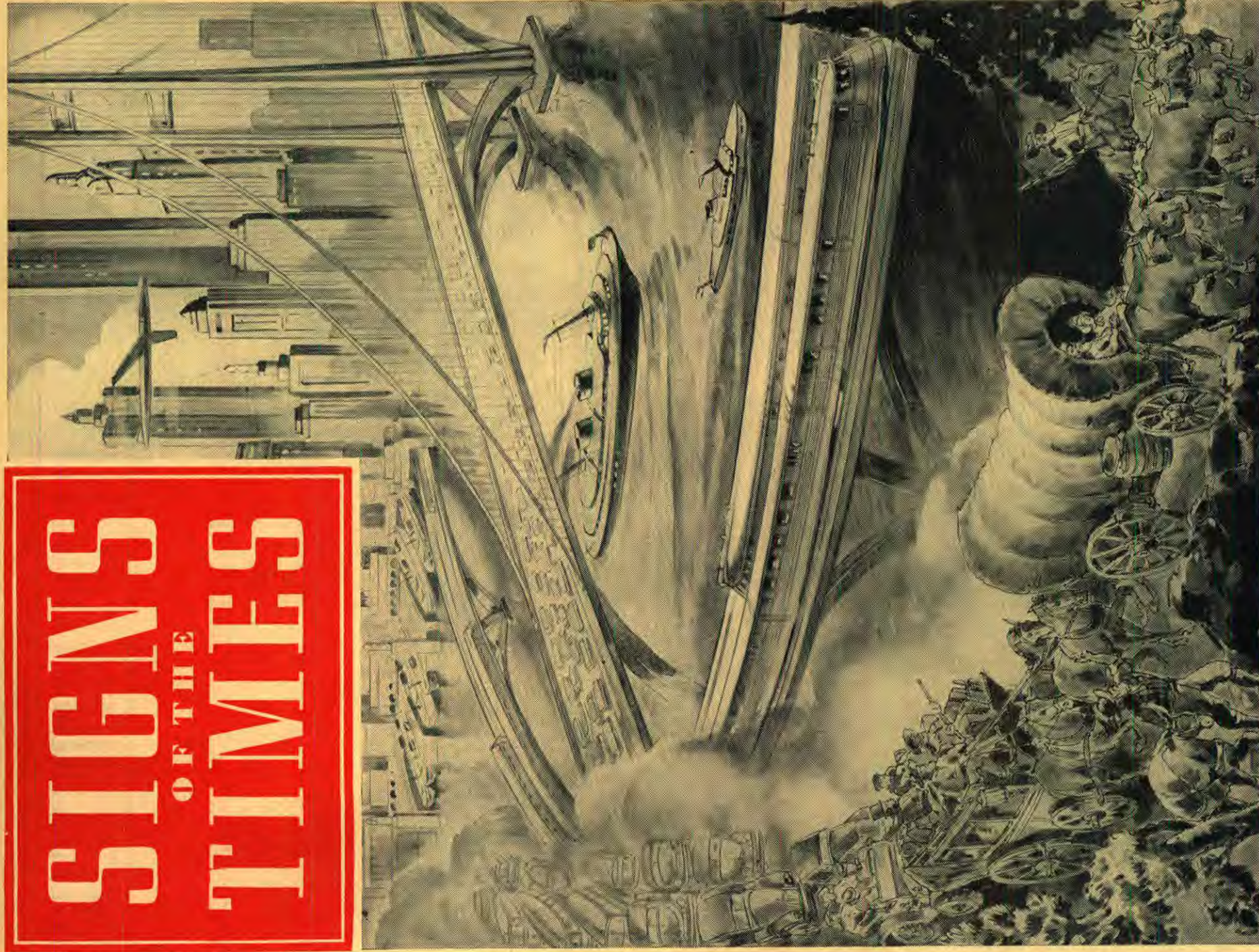


# SIGNS OF THE TIMES

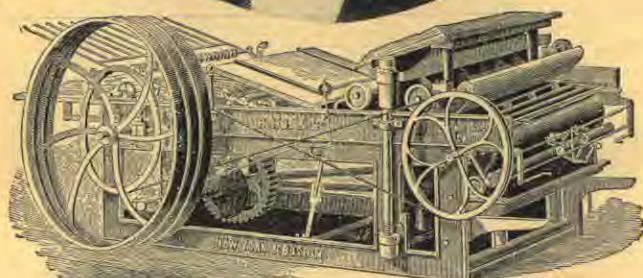
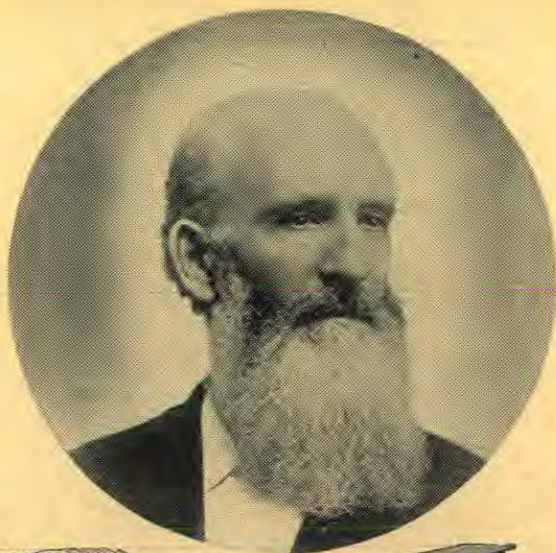


1874

SEVENTY-FIVE YEARS OF PROGRESS

1949





James White, founder and first editor of the "Signs of the Times." Printed on an old flat-bed press, the first edition of the paper weighed only ten pounds and was carried to the post office in a market basket.

# ALL DOWN THE YEARS

*The "Signs" a Faithful Exponent of Bible Truth*

**1874-1949**

by ARTHUR S. MAXWELL

his writing from ours, we can say in all sincerity there is not a word we would change. The passing years have made no difference in our basic conceptions of truth.

In that first number we read this declaration: "That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice." That is our position today, only strengthened a thousandfold by the discoveries of science, archaeology, and Biblical research.

In that first number this further statement of belief appeared: "That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes." This, too, we believe, though with enormously added emphasis from the dramatic developments of the twentieth century.

Those who founded the *Signs* were moved by a deep conviction that the second advent of Christ could not be far away. Even in 1874, shortly after the American Civil War, and the Franco-Prussian War, but long before the first world war, they declared that, in fulfillment of divinely inspired predictions, terrible happenings would soon take place heralding the imminent return of Jesus (Continued on page 14)

IT was on June 4, 1874, that the first copy of the *Signs of the Times* came from the press in Oakland, California. From then until now this journal has been a faithful exponent of Bible truth, a fearless champion of the Christian viewpoint and the Christian hope.

Launched without financial backing, with no supporting organization, the *Signs* is a monument to the faith, vision, and enterprise of that intrepid Adventist pioneer, James White. Something of this man's vision is revealed in these words which appear in the first number: "We shall soon be a strong people on the Pacific coast. . . . In view of the shortness of time, and the great and rapid work to be done, we decide that it is high time to commence the work." When he wrote those lines, White knew of less than five hundred fellow believers west of the Rockies!

The first edition of the *Signs* was so small that it was carried to the post office in a market basket. But the little group of pioneers, with unquenchable faith in their message and program, continued to press their cause regardless of all difficulties and hardships. Today the *Signs* enjoys a circulation of some 300,000 copies, and a million people read it every week in more than fifty countries and islands around the world.

The primitive press on which the first copy was printed has given place to a giant two-color rotary, while the first humble office building has become the Pacific Press Publishing Association, at Mountain View, California, one of the finest printing establishments on the Pacific Coast.

All down the years the *Signs of the Times* has been loyal to the principles on which it was founded. From these it has never deviated in all the seven and a half decades of its history. Turning the pages of the first number, and reading again these principles, as set forth by the first editor, one is amazed at the clarity with which they were enunciated and the strength of the Biblical arguments with which they were supported. Although three quarters of a century separate

A. S. Maxwell, editor in chief of the "Signs" since January 1, 1937, and the two-color Goss rotary press which now prints 300,000 copies weekly. Ten and a quarter tons of paper are required for each edition.







# The Certainty of PROPHECY

*Its Thrilling Message for Today*

by MERLIN L. NEFF

**I**MPLICIT faith in the prophecies of the Bible has been a cardinal teaching of the *Signs of the Times* since the first issue came from the press seventy-five years ago. The editor, James White, proclaimed his confidence in Bible prophecy in his introductory editorial (June 4, 1874) when he said: "We believe that prophecy is a part of God's revelation to man; . . . and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands."

Passing years have proved his position to be sound. This world, with its revolt against God, its sin and suffering, is shrouded in darkness; but to the believing Christian the sure word of prophecy is a light upon the way ahead.

Divine predictions confirm man's faith in God. The hallmark of the Eternal One is expressed in His magnificent testimony: "I am the Lord; that is My name; and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah 42:8, 9.

God spoke the first prophecy recorded in the Holy Scriptures to Adam and Eve in Eden after they had disobeyed His commands. This man and woman acknowledged their sin and received the sentence which doomed them to suffering and ultimate death. Yet in the midst of despair there was hope, for with the punishment came the promise of eternal life. The seed of the woman would eventually

strike down Satan. The prophecy declared: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. In that hour when all seemed lost, a loving God foretold the coming of Jesus, the world's Saviour.

Major and minor prophets of the Old Testament made scores of specific prophecies concerning the Messiah's birth, His ministry, suffering, death, and resurrection. Every detail of these divine messages was fulfilled in the life of Jesus Christ. He was born in the town of Bethlehem, as foretold by the prophet Micah. Micah 5:2. He suffered the agony and death of the cross as prophesied by the prophet Isaiah seven hundred years before the Saviour's birth. Isaiah 53.

Indeed, the life of Jesus Christ adds certainty to every word of Bible prophecy, for, by fulfilling the divine predictions, He set the seal of truth upon the prophecies that are yet to meet their fulfillment.

Even the stones cry out: "Bible prophecy is true!" Ruins of ancient Babylon, stone foundations of Tyre, the ignominy of Egypt, the downfall of Nineveh, verify the prophecies of the Old Testament. In the day when the golden empire of Babylon was at its zenith, Isaiah gave the divine prophecy that the kingdom would be destroyed by the ruthless Medes. Today the desert wasteland where the capital city of Babylon once stood seems to echo the prophetic words: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shep-

herds make their fold there." Isaiah 13:20.

Prophecies of Ezekiel give detailed predictions concerning Egypt. Ezekiel 29 and 30. Prophecies by Nahum and Zephaniah outline the final doom of the great city of Nineveh, capital of Assyria. Close study reveals an average of forty detailed prophecies concerning each of the kingdoms of Babylon, Egypt, Assyria, and Tyre; and the pages of history declare that all of them have been fulfilled!

Does Bible prophecy have anything to say about the immediate future? May we expect the lamp of divine prophecy to shine upon our pathway in this uncertain and insecure hour of history? Long ago the prophet Amos set forth the principle by which the heavenly Father co-operates with His children: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

The prophetic words of Jesus Christ concerning His second coming to this earth are a comfort to believers in these chaotic times. Jesus said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

This is the promise of a personal return, when "every eye shall see Him." Angels told the disciples who saw their Lord ascending into heaven that "this same Jesus, which is taken up from you into heaven,

*(Continued on page 15)*



# Lighting the Path of History

by LE ROY EDWIN FROOM

Author, *The Prophetic Faith of Our Fathers*



How the Flaming Torch of Prophecy  
Has Been Passed From Hand to Hand  
Down the Ages, Turning the Dark  
Corridor of Time Into a Lighted Way

**T**HE luminous torch of Bible prophecy was first lighted under inspiration by holy men of old who were moved by the Spirit of God. Prophets like Daniel in Old Testament times, and Paul and John the revelator in the New Testament period, lighted this sacred flame designed to keep men from groping in the dark along the unknown road of the future.

This glowing light has been transmitted from hand to hand down the centuries, illuminating the highway of history, and showing the course that its major events were destined to follow. Whenever permitted, it has changed the dark corridor of time into a lighted way. The precious rays coming from Daniel the prophet were augmented in the early Christian Era by Christ and the apostles; since then the torch of prophetic interpretation has been passed from hand to outstretched hand of godly students of the Bible and expounders of its prophecies.

Sometimes this torch has flamed high, and its beams have penetrated far into the darkness. At other times it has burned so low that men could but dimly see the path they trod. But in time the torch would flame up again to guide the feet of men and particularly the Christian church in its passage through the centuries.

There have been three periods when the prophetic torch flamed high and burned clear and steadily. The first was in the

early centuries of the Christian Era. For some three or four hundred years Christian scholars, from the time of Justin Martyr in the middle of the second century to Jerome in the fifth century, held the prophetic torch aloft.

Hippolytus (d. 236), the bishop of Portus Romanus, near Rome, was one of these fascinating early figures who expounded the prophecies with great clarity.

His likeness has been preserved for us through an authentic statue, along with his remarkable commentary on the book of Daniel. He pointed out that the people of his day were living in the time of the fourth world power in the prophetic series of Daniel 2 and 7. He also declared that the next scene along the prophetic highway would be Rome's fateful breakup, and that this would be succeeded by the dread reign of the future antichrist, who would be cut off by the second coming of Jesus Christ.

When the breakup of the Roman Empire was under way, other noted expositors like Jerome (d. 420) showed that they were then living in the time of the predicted division of the empire—and that the appearance of that dread antichrist was nigh at hand. The sack of Rome, in 410, emphasized it. Then came the devastating inroads of the great Latin apostasy, with its antagonism to prophecy, as a result of which the flame of prophetic interpretation grew dim and flickered

feebly in the early Dark Ages as men stumbled in their walk.

In the Middle Ages the light of the prophetic torch again burst forth under the fostering care of the Waldenses (twelfth century), outside the Church of Rome, as well as in the strong hand of the illustrious Joachim of Floris, in Italy in 1190. Joachim identifies the "woman in the wilderness" for 1260 days as the church fleeing from persecution for 1260 years.

A whole school of expositors soon sprang up, called Joachimites, expounding Bible prophecy. Soon after, Eberhard of Salzburg, in Austria (d. 1246), identified the papacy as that fateful little horn springing up among the ten horn kingdoms of divided Rome. Wycliffe of England (d. 1384) and his associates, together with other spiritual leaders in Bohemia, trimmed anew the lamp of interpretation, and showed where they were on the path of history. The darkness was being slowly pushed back.

Then came the great Protestant Reformation, as Luther (d. 1546) and scores upon scores of his associates in Germany, and hundreds of others in Switzerland, Scandinavia, the Low Countries, and in England and Scotland, held the flaming prophetic torch so high that multitudes could clearly see their place in the predicted pathway of the centuries. The papal period of 1260 years was now well along in its course, and the judgment hour was some 300 years away, they held. Knox (d. 1572) preached his first sermon on prophecy, and Cranmer (d. 1556) and scores of other Reformers in England likewise perceived that they were living well along in the period of the domination of antichrist for its long allotted 1260-year period.

In America religious opposites like John Cotton, the Puritan theocrat (d. 1652), and Roger Williams, the Baptist (d. 1683), stood shoulder to shoulder in expounding Bible prophecy, remarkably like their brethren of the Old World. Then the clearest perceptions of all to date came under Joseph Mead (d. 1638), the great Cambridge professor, and later Sir Isaac Newton (d. 1727), the scientific genius. Under their firm hands the torch of prophecy reached a brilliance surpassing all previous illumination. Even John Wesley (d. 1791)

(Continued on page 11)



MARTIN, © R. & H.





GRAMSTORFF

# YESTERDAY, TODAY, FOREVER

*The Wonder of God's Unchanging Love*

by FRANCIS D. NICHOL

Editor, *Review and Herald*

Christ's deeds of mercy and compassion, His miracles of healing, were a revelation of the compassion and love of His Father in heaven.

into the Bible that all the emotions of heaven and earth, and all the dealings of God with man, hover around those two words also.

The Bible tells us that man was alienated from God through "wicked works." When Adam and Eve disobeyed God in the Garden of Eden, their first impulse was to hide away from Him when He came down to commune with them at even. That was the beginning of the alienation, the separation between man and God. The longer the separation, the greater the alienation. God intended that men should always dwell in fellowship with Him, that they should set their affections on things above; but when men rebelled against God, they set their affections on things below. The apostle Paul presents the appalling picture of the descent of man into the abyss, and he declares emphatically that it was because men turned away from God. See Romans 1.

What was equally tragic, as men turned away from the true God, they forgot the nature of God. If they thought of Him at all they thought of Him as someone like themselves, full of evil passions, of hatred, envy, and lust. They thought of Him as a being who had to be appeased. That explains the element of fear in pagan worship. They think they must placate God.

It is in this dark setting of alienation that the Bible presents the bright story of the plan of God to save men out of their darkness and degradation, out of all the hatreds and the vices and the wars that have resulted from the evil heart of man. It is against the black background of man's rebellion against God, and his ignorance of God, that there unfolds on the stage of Scripture the drama of the love of God.

If man was ignorant of God, how was that ignorance to be removed? God, in His wisdom, answered that question by sending His own Son "in the likeness of sinful flesh," to walk and to talk with men. God sent His Son into the world, not simply to

one Book that claims to present a revelation of the ways of God to man. That Book is the Bible.

When we look into the Bible we find it to be, from first to last, a revelation of the nature and character of God. It opens with these majestic words: "In the beginning God created the heaven and the earth." It ends on the same note, God creating a new heavens and a new earth. The Bible begins with God holding communion with man face to face; it ends with men again in that intimate fellowship with God.

The record is clear that God loved men at the beginning, or He would not have made for them a beautiful home on a beautiful world. We know also, from the Bible, that God will ultimately dwell with men once more, which means that His love for them will again be evident. But we live neither at the beginning nor at the end of the drama of the ways of God toward man. What is the relation of God to the kind of world in which we live?

Wise men of the world have considered this question to be beyond answer, a mystery; but the Bible unlocks that mystery, and there are two key words in it that open for us the door to an understanding of the real nature of God, and particularly of the love of God to us. Those two words are *alienation* and *reconciliation*. They are found repeatedly in the Bible. They are not strange words; we use them in our everyday speech. Indeed, in our earthly associations, how many emotions hover around them! Friends, members of families, are alienated one from another, and tragedy ensues. They are reconciled, and once more the sun shines, love radiates, and all is well. We will find as we look

**I**N hours of loneliness, adversity, and calamity many men, in all ages, have lifted their eyes and poured out a simple prayer to God. What prompted their action? The answer is evident. There stirred deep within them the feeling that the God who guides the universe is a God who has a solicitous regard, yes, a love, for mankind.

This feeling that God lives and loves us is deeply ingrained in every human heart. Often the feeling is quite smothered at times under the rubbish of earthly interests, but the winds of trouble seem to blow away such rubbish and leave the soul free again to give expression to the inner feeling that beyond all earthly things is heaven and a loving God.

How can we be sure that this feeling is anything more than wishful thinking? How can we be certain that the universe is friendly, as the philosophers express it? How do we know that this world of ours is not enveloped with the inky blackness of all interstellar space, rolling on blindly toward some possibly fatal destination of which we can know nothing?

There is only one place to which men have successfully gone, through all the years, in their endeavor to find a sure and certain answer to the question: What is the nature of God? Particularly, is He a God of love? There is one Book that stands unique among the millions of books that fill our world, one Book that claims to be the voice of God speaking to men,



pay a matchless price to redeem men from their sins on Calvary's cross, but also to unfold to men the nature of the Father in heaven, that they might find quickening in their hearts a desire once more to have fellowship with God, a desire to be reconciled to Him.

Christ was God "manifest in the flesh." His deeds of mercy and of compassion, His miracles of healing, were a revelation of the compassion and the love of His Father in heaven. That revelation of love simply came to its climax on the cross of Calvary. No mere mortal can understand the mystery of Christ's death for sinful man. We must accept by faith the Bible statement that Christ died for our sins, that He purchased us with His own precious blood.

But we can understand, at least in part, the reason why Christ came to earth and died and rose again. All this was that we might be reconciled to God. Paul wrote: "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight." Colossians 1:21, 22.

Again Paul writes, in one of the sublimest declarations of Holy Writ:

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:18-20.

Paul does not say that because the Son of God came to earth and died for our sins, therefore a way is opened for God to be reconciled to man. Paul does not call upon gospel ministers to intercede with God to be merciful to mankind, and to be reconciled to them. No, wonder of wonders, amazing revelation of the love of God, Paul declares that "God was in Christ, reconciling the world unto Himself." The gospel minister is to plead with men: "Be ye reconciled to God."

God stands before man, not as a stern Judge, but as a compassionate Father. To His ancient people, Israel, who seemed determined to continue walking down the road toward destruction, God cried out through His prophets: "Turn ye, turn ye; . . . for why will ye die?" God makes the same appeal to men in the days in

which we live: "Whosoever will, let him take the water of life freely." Revelation 22:17.

The love of God has ever been boundless and free, as wide as the ocean and as deep. The only thing that can stand between us and the love of God is a stubborn set of our will.

God has ever sought to reconcile to Himself the wayward sons of men. He has

His heart, because God loves men in spite of their rebellion. So He resolves the fearful dilemma by delaying judgment. He is long-suffering.

Even when final judgment must come and the day of mercy end for sinners, God has not changed His character. He is still a God of love. The seeds of death reside in the sinful course of men. The Scriptures declare that "sin, when it is finished, bringeth forth death." God's coming in final judgment simply dramatizes the fact that "the wages of sin is death." Sin is like a cancer that eats out the vitals. If a cancer patient refuses to undergo major surgery, he has no hope of escaping death. Thus with the sinner who refuses to come to the Great Physician for removal of the cancer of sin. He must ultimately die. It is the inevitable end of feeding and nurturing within himself that which can only destroy him in the end. God's last judgments simply bring a sudden and complete conclusion to the tragedy of death that has progressively taken hold of all who are in rebellion against Him.

The most impressive truth that ought to control the thinking of every man and woman is not that the atomic bomb is here, or that the country is headed for depression or inflation, or any one of innumerable worldly facts or possibilities. What should stand out in every one of our minds as we go about day by day, is that the God of heaven is a God of love, a love so deep and full, so rich and pure, as to provide pardon for the sins of everyone who comes to Him in faith and trust and sincerity. A vivid belief and trust in the

love of God opens all else before it and makes possible our salvation.

We live in a day when the world seeks to blow itself asunder. We also live in a day when the prophecies of the Bible declare that the final end of all things is at hand. Both these solemn facts give only added force to the glorious truth that God is love, that pardon can be secured for all our sins, that we can have freedom from a sense of guilt, from a troubled conscience, and walk even in the midst of a tense and tortured world with a sense of inner calm, with a peace that passes all understanding.

When that assurance is in our heart, nothing else matters. Let come what may, atomic bomb, world destruction, we are ready, for the God with whom we have fellowship will carry us through the storm, through the tragedy, and make us joyfully ready to look up and to be lifted up to meet our Lord at His second advent.



© AUTOTYPE  
The revelation of God's love as expressed in the life of Jesus reached its climax on the cross of Calvary, when the Saviour purchased fallen man with His own precious blood.

sought them out through all the ages, sending His prophets with a message of mercy. There are those who look upon our tragic world, where year after year iniquity flourishes and the righteous suffer, and conclude from this that if there is a God He does not love mankind; but that is false reasoning. The apostle Peter tells us that the reason why God allows the world to continue, why He does not bring sudden fiery judgment and destruction upon all evildoers is that He "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Here is the great dilemma of God. He finds no joy in the tragedy of our world. Every year it continues adds to the sorrow of His heart. He longs to see those who are truly His children live in the recreated earth that He has promised to give to them ultimately. Here are multitudes still in rebellion. They also are dear to



# WILL THE DEAD LIVE?

*Shall We See Our Loved Ones Again?*

by FREDERICK LEE

**D**EATH dogs our footsteps. It tempers our aspirations. It breaks up homes and separates loved ones. None are free from this blight, and there is no human remedy for it. Scientists may harness the waterfall, ride the air waves, split the atom, lengthen life a few years, but when death is near, they can only await the inevitable.

The grim reaper stands watch over the years. What a toll he has taken since the launching of this journal so long ago. Few are alive today who took part in that significant event. Editors, managers, office men, and workers in the various departments who helped to bring out the early editions of the *Signs of the Times* have long since joined the millions who have passed into the valley of the shadow of death.

This is the sad part of human enterprise. A man takes up the torch of some great cause and bravely marches forward until he is cut down. Then others take up the task, and the tragedy is repeated.

As we stand looking into this dark corridor all must enter we exclaim with Job: "If a man die, shall he live again?" No one can be so unheeding as to be indifferent to such a question. There may be a time when life is rosy and death seems far away, and the discussion of such a subject is considered too morbid to think about; but sooner or later we must face it. Perhaps a sweetheart is taken suddenly. Maybe a dear mother wavers and falls, or a friend in whom we confided is gone, leaving an aching void.

Would you like to know if the grave is the last stage of a man's journey, or if beyond the western hill the road stretches out where two may again walk together? Is death the end of the chapter which has recounted sweet confidences, wise counsels, and joys unspeakable, or is there another page, and another and another, in some new day where two who have loved may continue the story? Would it not mean much in the face of parting to know that we shall meet again on some fairer shore?

Ah, reader, do you ask: Is there life be-

yond the grave? Let God tell you: "Thy dead shall live. . . . Awake and sing, ye that dwell in the dust; . . . the earth shall cast forth the dead." Isaiah 26:19, A.R.V.

Here is hope. That which philosophers cannot fathom nor scientists explain, God has revealed in His open word. To it we may come and learn the true answer to man's greatest quandary. Yes, if a man die, he *shall* live again; and it may be in a better world. Let us read further in this precious Book.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

This familiar verse proclaims the promise that man may live again. This life need not be the final word for one who accepts God's plan of salvation. Believe on His

Son and you shall have a life that knows no end.

Jesus is the way, the truth, and the life. "This is the record" wrote the apostle John, "that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Christ seized the key of death by a perfect life. The grave could not hold Him. As the living seed planted in the ground bursts forth from its prison house, so Christ came forth from the tomb triumphant over death. "I am He that liveth, and was dead," He declares, "and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1:18.

Even before His own experience in death, Christ was undaunted in the face of death. As He walked one day along a Galilean road He came upon a funeral procession. His heart was touched as He saw one who was a widow, in the process of burying her only son. He decided to do something about it. Had He not come to comfort the widows and turn back the dark cloud of death? Why should He not begin that work at once? Commanding the bearers to halt, and the widow to stop weeping, He approached the bier on which the son lay, to whom He said: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak," as the record tells us. Luke 7:14, 15.

On another occasion Lazarus, one of Christ's dearest earthly friends, died. He had been buried three days before the Master appeared on the scene. While Lazarus's sisters mildly rebuked Him for not coming sooner, He went forth to meet this enemy that steals into homes and robs them of their happiness. How He longed to seize this enemy and crush him with a word! But that could not be yet awhile. He wept as He thought of the sorrow that would continue to fill the earth until He could fully accomplish His purpose. But as if to give us hope, He took a man whose body had already been corrupted in death

(Continued on page 15)



First home of the "Signs of the Times" in Oakland, California. Of those who worked here but few are alive today. One of these pioneers, W. E. Whalin, of Yuba City, California, tells how he and another boy helped to carry the first small editions—sometimes weighing only ten pounds—to the post office in a market basket. It is indeed remarkable that in Mr. Whalin's lifetime the circulation of "Signs" has soared to 300,000 weekly, reaching out to fifty countries and islands around the world.





SEVENTY-FIVE years have elapsed since the *Signs of the Times*, the World's Prophetic Weekly, made its appearance among the religious journals of this country. How remarkable the march of events during this three quarters of a century!

*Mysterious years! with solemn import  
fraught,  
That on us crowd so fast. Who shall  
declare  
Their warning messages, their hidden  
thought,  
And kindle hope of future prospects  
fair?*

In establishing this magazine the publishers were confident that Bible prophecy was being fulfilled and that the peoples of the world should be aroused to recognize the hand of God in the affairs of men. In the latter part of the nineteenth century there was general optimism, and the popular feeling in many lands found expression in the words of Longfellow:

*Out of the shadows of night  
The world rolls into light—  
It is daybreak everywhere.*

At that time devout students of the word discerned certain omens of the approaching end of the age, but during the inter-



HOBART, MONKMEYER  
Man today has tamed the lightning, labeled it "electricity," and has employed it to perform a multitude of tasks in modern life.

# Where ARE WE NOW?

After Seventy-Five Years of Fulfilling  
Prophecy, What Say the Signs of Our Times Today?

by ROY F. COTTRELL

vening years what a galaxy of divine predictions have crystallized into history! Globe-shaking events crowd one upon another with baffling rapidity. In every field of thought and activity of life the transition is amazing. Science and invention add their marvelous testimony to the fulfillment of Scripture prophecy; and God's ancient challenge to Job stands forth with unusual significance.

Said the Lord: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38:35. The patriarch was speechless; the wisest of earth were silent, and millenniums passed before man could give an affirmative answer. Modern genius tamed the lightning, labeled it "electricity," and has employed it to perform a multitude of tasks.

With the dawn of the nineteenth century Daniel's prophecy began to meet its marvelous fulfillment. God revealed to him that at "the time of the end," many would run to and fro, and knowledge would be increased. Daniel 12:4. For thousands of years inventive genius appeared to lie dormant; then suddenly the mind of man was energized to delve into the secrets of nature, to investigate, to discover, to achieve, and in every line of endeavor to blaze a new trail.

On the wings of lightning we send a message to friends halfway around the globe, and in the twinkling of an eye a voice replies: "Here we are." Behold the miracles of radio, radar, television, atom smashing, and speedy transportation! Think of the advance from the old sailing barge to the "Queen Elizabeth," from the stagecoach to the "Constitution," capable of carrying one hundred fifty passengers from San Francisco to New York in but

little more than nine hours, or an XB-47 stratojet bomber that crosses the continent in three hours fifty-six minutes. As if in response to the prophetic word a vast army of inventors, engineers, and scientists unite in a chorus of testimony: "Here we are, and here is the vast array of wonders produced in this phenomenal age."

A divine prediction was likewise communicated through the apostle James that in "the last days" the rich would heap together their treasures. James 5:1-3. Listen to the reply as from the princes of finance and industry: "Here we are, together with the towering pyramids of wealth we have amassed." The same prophecy foretold the outcry of workingmen for increased earnings. Verses 4-8. In fulfillment, the captains of organized labor announce: "Here we are to demand an adequate share in remuneration for our toil."

Looking down the centuries to the closing scenes of our age, John the revelator envisioned the appalling anger of the nations, while Christ Himself warned of the universal distress, perplexity, and fear that would convulse the hearts of this generation. Revelation 11:19; Luke 21:25-27. Ask the rulers and statesmen, and from exhausted, war-weary nations comes the tragic answer: "Here we are, participants in the crowning fury and the deadliest conflicts of all history."

Another prediction written for our time describes the increasing flood of crime and lawlessness that would imperil society "in the last days." 2 Timothy 3:1-5. As we approach the middle of the twentieth century, the world might have been found rejoicing in peace and reveling in newfound comforts and luxuries. Instead, chaos and violence darken vast areas; even in





INTERNATIONAL

America the wolves of society number millions. *Here they are*, and only 4 per cent are behind prison bars.

This New Testament forecast also indicts modern society in such terms as: "without natural affection, trucebreakers, false accusers, incontinent," etc. What language could more accurately describe the social anarchy and infidelity of these times? The cynic intellectuals and socialites of our day have shattered the sacred ideals of wedlock until one marriage in every three ends in divorce or separation; and home breakers are forced to acknowledge: "*Here we are*, and conditions are as depraved as those portrayed on the prophetic scroll."

In this prophecy delineating the perils

of "the last days," the words, "disobedient to parents, unthankful, unholy," point definitely to juvenile delinquency. With religion neglected, the home life disrupted, and drunkenness prevalent, it is little wonder that lawless youth must plead guilty to the charge; for within the past decade unruly, riotous boys and girls have frequently been denounced as a menace to our national welfare.

Divine foreknowledge also characterized the people of this generation as "lovers of pleasures more than lovers of God;" and from amusement-mad multitudes comes the echo: "*Here we are*." In such senseless and seductive pleasures as gambling, racing, movie going, liquor drinking, and tobacco using, Americans squander more

than twenty-five billion dollars annually.

As a final arraignment in the prophetic picture, note the significant phrase: "having a form of godliness, but denying the power thereof." As if in response, the modernists, liberals, and sophisticated theologians announce: "*Here we are*; it is true we no longer believe in the literal inspiration of the Bible, in creation, in redemption through Christ, or in His second personal appearing; yet we are pleased to maintain the conventional rites and forms of traditional Christianity."

The atheist and skeptic are likewise foreshadowed in New Testament prophecy. Luke 18:8; 2 Peter 3:3-5. They boldly denounce religion as "the opiate of the people;" while the "scholarly unbelief" now permeating colleges, universities, and modernistic pulpits is leading the intellectual world to a new paganism. This, too, is a notable sign of our times.

However, here is a more pleasing picture. Just prior to His second coming, Christ visioned a mighty evangelistic movement proclaiming the everlasting gospel to every nation, kindred, and people. Matthew 24:14; Revelation 14:6, 7, 14, 15. In almost every land beneath the shining sun, ambassadors for Christ are pressing on to new conquests, and are able to report: "*Here we are* with the Great Book that now speaks in 1,108 tongues and languages, and we are utilizing all modern agencies to speed the gospel message by land and sea and air."

These and numerous other prophecies of the Bible prophecies, fulfilled and fulfilling in our day, declare that earth's sunset hour draws near. This marvelous age of invention and discovery speaks; the world of wealth, industry, and labor speaks; this bruised, bleeding, war-weary world speaks; the underworld of vice and crime speaks; the shattered social world, together with the world of reckless pleasure, speaks; the world of modernism and infidelity speaks; the world of true religion and mission endeavor speaks; yes, look where we will, everything in this twentieth century drama testifies to the fulfillment of Scripture prophecy, declaring that this is the time of the end, and that Christ's personal, visible, glorious second coming will not long be delayed.

Previously, belief in the approaching end of the age was decidedly unpopular; but today, in the light of atomic disclosures, scientists, statesmen, educators, and publicists unite their voices in warning that the end of civilization may be very near. Yet the genuine Christian who is acquainted with his God and his Bible is not disturbed or terrified. He knows that the Most High still presides in the affairs of men and nations. He knows that the precise time of Christ's return is not disclosed; yet, in answer to the question "Where are we now?" he knows that the Master's appearing is imminent, and that the Prince of Peace is soon to redeem His radiant promise: "I will come again." Then be not troubled. Christ will keep His appointment.

We are nearing the end of the journey, we  
have reached earth's crisis hour,  
When love shall be crowned with glory and  
justice shall stand in power;  
When the forces of wrong, defeated, shall  
cease with the setting sun  
As the last great page of this mighty age  
sends forth the decree: It is done.

We are nearing the end of the journey; it's  
only a little way  
To the sweetness of rest in heaven, to the  
joy of a sinless day.  
In the strength of that hope eternal let us  
drop every wearying load.  
The triumph of right is now in sight; we  
are nearing the end of the road.

—Selected.





# LAW for a Lawless World

by CARLYLE B. HAYNES



TO only a few periodicals is it given to bear an unvarying witness to eternal realities over a period of three quarters of a century, a witness which has not deviated a single degree from the basic truths written in God's two great books of nature and revelation. That is the record, or a part of the record, belonging to the *Signs of the Times* as it celebrates, and looks back over, seventy-five years of outstanding ministry in the cause of truth.

How impressive is the thought that if the message so faithfully and consistently set forth during these fateful years had been put into practice by the nations of earth, the global disasters and lawlessness of the world could have been avoided.

The message of the *Signs* has been one of obedience to law by the grace of God, but the course of the world has been one of rebellion against law and the casting off of all restraint. The result is written in all that is taking place about us.

Certain inexorable principles are written into the constitution of the universe, placed there by God Himself. One is that law reigns in all of God's creation, and that the violation of law results in destruction.

It is a simple truth, an eternal truth; but men have not heeded it. It needs

setting forth today as much, even more, than before.

When God made the world and placed men upon it, He provided for them a way of life and established a code of conduct which, if followed, would have resulted in peace, harmony, and amicable relationships. Man would have avoided all the evils and wrongs which have come upon him because of his refusal to walk in God's way.

Law is a necessity of the universe. Its order is maintained, the relations of its different parts regulated, and the existence of the whole, and of each part, preserved, by law.

Moreover, penalty for disobedience to law is a necessity. We see that in all things about us. If a planet should shoot madly from its orbit, the preservation of the universe would demand its destruction. The laws which would have preserved it in its place must cause its destruction out of its place. Obedience to law is essential to the safety, welfare, and even the existence of mankind.

God is a moral governor. His supervision reaches throughout the universe. As we cannot conceive of a moral governor without a moral law, as in the nature of

things the one implies the other, so the Supreme Being who is the moral Governor of the universe controls all things by a moral law. That moral law can be nothing else than the perfect expression of His will. Consequently as He is perfectly holy and immutable, so must His law be.

That perfect and immutable law is summarized and set forth in human language so that all men may know its requirements. It is known as the Decalogue, the Ten Commandments.

The importance attached to this basic code by the moral Governor of the universe is disclosed when we examine the manner in which God brought it to the attention of mankind. Sacred writings which are known as the Holy Bible were conveyed to mankind by divine inspiration. However, the Ten Commandments are of such supreme importance that God did not entrust them to any man to write, even by inspiration. The Lawmaker Himself, the Creator of the universe, brought His law to earth and spoke its living words in the hearing of millions of people. Nor did He stop with that. He inscribed these words with His own finger on enduring stone. Deuteronomy 4:12, 13; Exodus 24:12, 31:18.

In this is revealed to all earth's inhabitants the high importance that the Supreme Being attaches to the moral law, the code which governs the universe.

Any code of laws partakes largely of the character of its author. In human estimation such laws are held to be of greater or lesser importance in accordance with the authority of their author. Several systems of law in human history stand out above others, the Justinian Code, the Code Napoleon, the Magna Charta, the Constitution of the United States.

Important as these are or have been, there is one code that looms far above them. It is that which God spoke amid the thunders of Sinai. This law, spoken in the hearing of multitudes more than thirty centuries ago, and preserved without change through the passing centuries, has influenced humanity as no other laws have ever done.





Human intellect, singly or collectively, has never produced anything comparable to God's Ten Commandments. Human codes are constantly changing or are in need of revision, amendment, or cancellation. Not God's law. It was given once and for all time. It has never required alteration. It meets all conditions, fits all circumstances, applies to all men in all conditions of life.

It is short, but all inclusive. Nothing in human experience is outside its purview and jurisdiction. It is a complete and perfect rule of conduct. It prescribes not only every man's duty to God and to man's fellows in external behavior and conduct, but reaches beyond conduct and action into the most secret thoughts and motives of the heart.

Good as it is, admirable, holy, and immutable as it is, the law of God is also inexorable. It cannot permit or pardon transgression. As the race of mankind is a fallen race, and therefore a sinful race, and consequently a condemned race, instead of being an instrument of life, the law of God, being violated, has become to men an instrument of death. To suppose that the law could permit sin is to suppose either that God is unholy or that He made provision for what is in opposition to His own will. Such a supposition is absurd.

While the law allows of no sin, so also it makes no provision for pardon. The promise of life is conditioned on one thing, that of perfect and unbroken obedience. No law can proclaim pardon for its transgression without annulling itself.

In relation to the divine law, therefore, mankind is under condemnation. That is because the law is holy, and man is not. The fault is not in the law—it is in man. The remedy is not in the removal of the law—it is in the removal of sin, pardon for its disobedience, and restoration to harmony to the will of God.

So law discloses the need of grace, the need of reconciliation, the need of salvation. It becomes our schoolmaster to bring us to Christ.

The gospel of our Lord provides a complete remedy for the broken law and makes provision to meet all its demands and to supply needed power for restored obedience.

The divine law could not demand the sacrifice of Christ, but His perfect obedience fulfilled all its requirements. Sacrifice cannot be required of a guiltless being to save the guilty from a just penalty. Law does not demand it, cannot demand it, but *love* can and does provide it. It is wholly extralegal. The merit and grace of Christ above law becomes, by faith, an efficient moral power which pardons transgression, restores the transgressor to obedience, and brings condemned sinners into harmony with, and clothes them with power to comply with, the holy and blessed law.

Always it should be borne in mind that without Christ, and the actual impartation of His life, no human life can be brought into harmony with God's law. No human

being possesses the ability or the power to keep God's commandments. Such power is possessed only as the heart is opened to receive Christ. When Christ dwells within, He then lives in us the same kind of life He lived on earth—a commandment-keeping life, a life in complete harmony with the divine will.

## Lighting the Path

(Continued from page 4)

grasped the torch of prophecy and held it high that his followers might see the lighted way before them.

Alas, a Protestant relapse on prophetic study and interest caused a second dimming of the prophetic lamp in the post-Reformation eighteenth century. Lack of

Himes of Boston, George Storrs of New York, and hundreds of other hands, held the now brilliant torch aloft, revealing the impending judgment hour and the approaching second advent of Christ.

Finally, men like Joseph Bates, James White, J. N. Andrews, and Uriah Smith added fresh oil to the lamp of prophetic interpretation, and its piercing rays shone out in every direction, showing precisely where men were in these last days and how near mankind was to the end of the road of human history.

Such is the story of the lighted way. Man's safety today lies in keeping close to the glow of prophecy's torch. For seventy-five years this journal has held that guiding light aloft, illuminating the pathway of hundreds of thousands of readers. This

## WHEN HE SHALL COME

by JESSIE WILMORE MURTON

When He shall come, whose right it is to reign,  
He will erase the ugly scars and blight  
From nature's patient face; and life and light  
Will clothe with beauty forest, hill, and plain.  
The morning stars will sing, as once before  
They sang in welcome at a new world's birth;  
The fields and hills will clap their hands in mirth,  
And ocean anthem peace from shore to shore.

When He shall come! Haste, haste O blessed day  
When wrong no more shall hinder or destroy,  
When grief and sorrow change to shouts of joy  
And pain and death forever flee away.  
When He shall come! O moments, hurry on—  
Too long our hearts have waited for the dawn.

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interest, together with vigorous Catholic counterinterpretation, caused the precious light to wane and flicker.

Soon, at the close of this setback, the great Huguenot Jurieu (d. 1713) and the converted Jesuit Lacunza (d. 1801), and many others, added more oil to the vessel of prophetic interpretation, and the flame once more rose high, and actually reached its peak of illumination in the nineteenth century.

Suddenly, on both sides of the Atlantic, men like Lewis Way (d. 1840), William Cuninghame (d. 1849), Archibald Mason (d. 1831), Edward Irving (d. 1834), Joseph Wolff (d. 1862), and Louis Gaussen (d. 1863), in England, Scotland, Switzerland, and Asia, and then William Davis (d. 1831), of South Carolina, Robertson of Indiana, Joshua Wilson of Ohio, William Miller of New York, Charles Fitch of Cleveland, Josiah Litch and Joshua

will continue to be its high privilege as "The World's Prophetic Weekly." Thank God for the lighted torch of Bible prophecy.

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philippians 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor.—*E. G. White.*





# ONE DAY FOR GOD

*Will Any Day Do?  
Blessings of True Sabbath Observance*

by M. L. ANDREASEN

**M**OST Christians believe that one day of each week should be given to God and devoted to worship. While some hold that every day is holy and that any day is acceptable to God, we know of no one who in practice keeps one day holy one week and a different day the next. Such, of course, would be impracticable and would make corporate worship impossible, as no body of men could agree on worshipping on a different day each week. For this reason those who believe that it is immaterial which day is kept, in practice join others in the observance of a particular day, generally the first day of the week, Sunday. They do this, not because they believe it to be the Sabbath, but as a matter of convenience and because they believe that they may as well keep this as any other day.

Among the Christians who observe a weekly day of rest, there are two prominent views held. The more popular is that which considers the first day of the week to be the Sabbath or at least the day of rest. Those who believe this and observe the first day as a day of worship are in the large majority. The other view is that held by a minority, that the seventh day of the week, Saturday, is the day commanded by God as the Sabbath. As more and more

Christians are having their attention called to this difference of views, it may be well to consider this question from the viewpoint of God's word. The true Christian has no other source or authority.

As we turn to the Bible we find the Sabbath commandment included in the great moral law of God, the Ten Commandments, of which it is the fourth. Here we read:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

The first step in ascertaining the validity of an ordinance claiming authority to bind the conscience of the Christian is to discover its author and by what right and by whose authority he acted. This is of first importance.

God's word plainly tells which day He desires His people to keep holy.

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We would also inquire into the nature of the ordinance or precept. Is it of moral significance, or is it a recommendation based upon custom or convenience? Is it one of expediency, or is it a definite command issued by constituted authority, an ordinance which permits of no deviation or private interpretation, and which is clear and precise in its wording?

Lastly, we would inquire if the precept is of a temporary nature or of perpetual obligation; also if it is universal in its application or restricted to certain races of the human family. The answer to these questions will determine the attitude of the Christian toward the command.

God Himself is the author of the Sabbath commandment as well as of the other commandments. "God spake all these words, saying, . . . Remember the Sabbath day, to keep it holy." Exodus 20:1-8. This, of course, decides the question of the author of the Sabbath and by what right He commanded the observance of the seventh day. There can be no higher authority, and His right to command cannot be questioned.

God not only spoke these words, but later "He wrote them in two tables of stone." Deuteronomy 5:22. There is danger that spoken words may not be remembered or quoted correctly. This may not always be vital, but in the present case it is. God wanted to make sure that coming generations would know the exact phraseology He used. So He wrote them in two tables of stone so that no question could ever arise as to what God said. This, of course, included the whole Decalogue, of which the Sabbath commandment is a part.

This law of God, among the many precepts and ordinances of Jehovah, has the unique honor of being spoken by God Himself—not by any of His servants or prophets, as so many of the other laws were. It was not only spoken by God, but it was written by Him, not merely on,





but *in*, two tables of stone, and that with the finger of God. "The tables were the work of God, and the writing was the writing of God, graven upon the tables," "with the finger of God." Exodus 32:16; 31:18. See Deuteronomy 5:22.

The fact that God Himself wrote this law in enduring stone and gave the tables to Moses to preserve in the ark shows God's desire to have His people in possession of an exact copy of what He said. God foresaw that the time would come when men would question His law. This, indeed, has been done; but we have never heard anyone question the wording of the law. God guarded against that. Spoken by God and written by Him, it bears testimony to its own value and permanency. Stone writing cannot be readily changed; it cannot be erased or altered. As long as the everlasting hills last, as long as the world itself continues, those words will stand. Strong as these statements are, Christ makes statements still stronger. "It is easier for heaven and earth to pass," He says, "than one tittle of the law to fail." He emphasizes this still further when He asserts: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke 16:17; Matthew 5:18. Let no irreverent hand attempt to erase or alter that writing, for it must ever stand.

If God exercised so great care in the speaking and writing of the law that He did not entrust it to any man, we will do well to note carefully its wording. Let us call particular attention to the Sabbath commandment.

God's first statement in the law with reference to the Sabbath is: "Remember the Sabbath day, to keep it holy." Note what God does *not* say. He does not say: "Remember *a* sabbath to keep it holy." He does not say: "Remember *the* Sabbath to keep it holy." He says: "Remember *the* Sabbath *day*, to keep it holy." The wording stresses not the Sabbath only, but the *day* of the Sabbath. There are those who would have God say: "Remember to keep *some* day holy." But God did not say this, and He did not write this. What is written is: "Remember the Sabbath *day*, to keep it holy."

The question might naturally arise as to which day God considers *the* Sabbath. Is it the first day of the week? Is it the seventh day? Is it any day we may choose? God does not hesitate on this point. He is definite. He says: "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

These words are clear. God Himself could not make them clearer. Which day is the Sabbath? God answers: "The seventh day is the Sabbath." The wonder is that men dare contradict God and affirm that the seventh day is not the Sabbath. Some do this in ignorance, and God will bear with them; but too many do it in defiance of God, and continue to transgress the command. Such will someday have to give an account.

The statement that "the seventh day is

the Sabbath" is in itself a significant one. When God proclaimed His law from Sinai, more than two thousand years had passed since creation. It was at the end of the first week of time that "God did rest the seventh day from all His works." Hebrews 4:4. Not only did God rest "on the seventh day from all His work which He had made," but "He rested, and was refreshed," after which He "blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2; Exodus 31:17; Genesis 2:3.

When God, therefore, two thousand years later says that "the seventh day is the Sabbath of the Lord thy God," we can but consider this an important statement. If God had changed His mind in regard to the day of the Sabbath, if He did no longer regard it as His day of rest, He could easily have made that known. He could have said that while He once observed the Sabbath day, while He blessed and sanctified it and was Himself refreshed, it was no

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### The Editor

SIGNS OF THE TIMES  
Mountain View, California

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longer His Sabbath. He could have said: "The seventh day *was* the Sabbath of the Lord, thy God." On the contrary, He says that "the seventh day *is* the Sabbath of the Lord," and to make sure that there should be no misunderstanding on that point, He wrote with His own finger in stone on the two tables: "The seventh day *is* the Sabbath of the Lord thy God."

Despite these clear statements, some may still say: "But has not God changed?" God has anticipated this objection and states: "I am the Lord, I change not." Malachi 3:6. That this pronouncement may be applied to the law is clear from a passage in the Psalms which has a direct bearing on the Sabbath question. The particular statement has reference to the charge that God might change some of the things He said on Sinai. God here gives His word not only that He has not done so, but that He never will. Here are God's words—one of the "two immutable things, in which it was impossible for God to lie" (Hebrews 6:18): "My covenant will I not break, nor *alter* the thing that has gone out of My lips." Psalm 89:34. Did God speak the Ten Commandments with His own lips? He did. Exodus 20:1. Did He say: "The seventh day is the Sabbath?" He did. Does He now affirm in the Psalms

that He will *not alter* what He said? He does.

One more question needs consideration. Does the matter of Sabbath observance concern all men, or does the Sabbath law apply to the Jew only?

Christ settles that question when He states: "The Sabbath was made for man." Mark 2:27. The Sabbath came into existence long before there were any Jews. It was given to Adam and Eve in the Garden of Eden before there was any sin. It was God's gift to man, not to any particular part of mankind. It is interesting to hear Christ say that the Sabbath was made for man. Why does He say this? Are not all the commandments given for mankind in general? Do not the commandments, Thou shalt not steal, Thou shalt not kill, Thou shalt not commit adultery, apply to all? Why, then, single out the Sabbath and say that it was made for man? Because God knew that the time would come when men would say that the Sabbath concerns only Jews. To forestall such a conclusion, and to meet the argument, Christ states what is obvious in regard to all the other commandments: They are of universal application and given for man. So is the Sabbath.

We have thus far based our argument principally on the reading of the fourth commandment and the supporting texts we have quoted. These statements from the word are clear and decisive, and we are willing to rest our case on them; but let no one think that this is the whole argument. It is only a beginning. The Bible contains a vast store of material upon this subject. It begins with a record of creation, in which account the Sabbath plays a vital part. It ends with a record of the new creation when sin shall be no more, and a vital part of that record concerns those who "keep the commandments of God, and the faith of Jesus." Revelation 14:12. On them the blessing is pronounced: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

One further observation: The keeping of the law as a matter of duty will save no one. The mere observing of the Sabbath will not assure salvation. Christ, and Christ only, can save. He does not save because we do this or that. Faith, and faith only, is acceptable to God. The one who is thus saved will be careful of his life. He will not knowingly do evil, he will not purposely transgress in any way. He will walk as it becomes a Christian to walk, not in an effort to earn salvation, but because he *is* saved. When we therefore have spoken of the law and the Sabbath, it is not that men may perform good works and thus be saved.

We have called attention to these subjects that men may know what is right, that they may do it and be led to consider their duty in view of what God has said. When the true child of God hears the voice of the Master, he will gladly follow. The love of Christ will constrain him.



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## All Down the Years

(Continued from page 2)

as King of kings and Lord of lords. On page 66 of volume 1 is to be found this remarkable preview of things to come: "Christ will come amid great social convulsions, revolutions, national upheavals, and disturbances. . . . Every nation is revising its navy, its army, its weapons of offense and defense, expecting war. . . . When war next comes, Trafalgar, Alexandria, the Peninsula, Waterloo itself—nay, the Crimean War, will be but the battles of pigmies in comparison of the battles of Titans likely soon to be."

Again, in the same first volume, page 23, one finds these uncannily accurate words: "The whole world seems to be ripe for some great revolution and all are looking for it with fear and dread. The Lord foretold this as a sign of the end. See Luke 21:25-27; Revelation 11:18."

When the Bible societies had succeeded in translating the word of God into two hundred languages, the *Signs* accepted it as a fulfillment of Christ's prophecy in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." When President Grant's annual address to Congress was transmitted by telegraph from Washington to New York—"11,500 words over a single wire in 22½ minutes"—this event was hailed as a fulfillment of the prediction that knowledge should be increased. Daniel 12:4. Nevertheless the editors were sure that more remarkable fulfillments of these prophecies would yet be witnessed, and each passing year they pointed to new wonders of science and invention as evidence that the end was approaching.

Twenty-five years later, at the turn of the century, with James White long since dead and M. C. Wilcox in the editorial chair, we find the *Signs* still bearing its message of warning and hope. Commenting upon the Spanish-American War, the Boer War, and the then threatening Russo-Japanese War, it said: "All the nations are arming and drilling as never before. The real watchword of the time is, 'Prepare war,' and they are doing it. And of that time the prophets have written, and that time—this present time—is the time of the end."—January 17, 1900.

When the great earthquake struck San Francisco on April 18, 1906, the following message appeared: "The present earthquakes and fires are but advance warnings of the more terrible and more general terrors not far in the future."

As World War 1 approached, with A. O. Tait now editor in chief, the *Signs* printed the following message: "The world is a vast army camp. The sea bristles with powerful navies. The air is filling with airships for war purposes. Millions of trained warriors are waiting for the summons to battle. . . . 'Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth.'" That was July 14, 1914.



The *Signs* was very clear as to the meaning of the first world war. In an article captioned "Is Europe's War Armageddon?" the following paragraph appeared: "No. The war of Armageddon has not commenced." "Furthermore, we may expect, from another prophecy, that this present war will be quieted down." Again: "Following the war there will be still more awful distress and internal commotion."

When, a quarter of a century later, World War II broke out, the *Signs* was equally fearless in its interpretation of prophecy. When most people were viewing with the gravest alarm the expansion of the Nazi power in Europe, the *Signs* came out with the forthright declaration that Hitler's plans would fail; that this would-be conqueror of the world would be turned back and defeated, in harmony with the great prophecy to be found in the second chapter of Daniel.

Thus all down the years the *Signs* has been true to its trust. From 1874 until 1949 it has interpreted events in the light of prophecy; it has preached the inspiration of the Bible; it has proclaimed the Ten Commandments as the law of the Lord; it has advocated reverence for God's holy Sabbath; it has urged a return to simplicity in Christian living and worship; it has stood for religious liberty; it has championed the cause of temperance; and, above all, it has proclaimed the love of God in Christ and the glad tidings of a redeeming and returning Saviour.

Far from being made obsolete by the passing of time, the message of the *Signs* is more pertinent today than ever. Certainly the astounding events taking place now in the international scene, and in social and scientific affairs, are abundantly fulfilling the predictions which have appeared in its columns. Beyond question, too, there never was a time when its witness for truth and righteousness, its challenging call to repentance, were more desperately needed.

So all down the years that may remain to us, through all the dire perils of the atomic age, and the multiplying evidences of approaching disaster for the whole human race, the *Signs* will continue by the grace of God to bear its witness to a dying world, pleading with one and all: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.

## Certainty of Prophecy

(Continued from page 3)

shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Once while the disciples sat upon the Mount of Olives, they asked Jesus: "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. As the Master looked into the future, He saw world history to the end of time. He beheld the decay of civilization, the lack of faith and spiritual power. In order to strengthen the faith of His followers, Jesus

foretold certain events that would precede the second advent.

Prophecy says that wars, earthquakes, famines, and pestilences will bring disaster to the earth before Christ comes. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Verse 7. Headlines in the news confirm these words.

Prophecy speaks of a lawless age prior to the return of Jesus. "Because iniquity shall abound, the love of many shall wax cold." Matthew 24:12. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . trucebreakers, false accusers." 2 Timothy 3:1-3. Spurning God's commands and flaunting human laws, man will sink to new depths of sin and degradation. Certainly the headlines in the daily papers are a constant reminder of the accuracy of the divine message.

Prophecy points out that in the last days men will attempt to forget God in a whirl of pleasure and amusement. The apostle Paul states that men will be "lovers of pleasures more than lovers of God." Verse 4. How exact is the fulfillment of these words!

There will be a deterioration of home ties when religious faith no longer is the basis of living. The prophecy declares that we shall see youth "disobedient to parents," families "without natural affection," (2 Timothy 3:1-4) and marriage ties no stronger than they were in dissolute Sodom and Gomorrah.

The giving of the gospel to all the world before our Lord's return is a prophecy meeting a glorious fulfillment. Jesus announced: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Every invention of man is being used to spread the tidings of God's love to all the world. The prophecy of Jesus is being fulfilled!

We are not following fables or folklore when we trust God's word. Bible scholars declare that there are nearly one thousand prophecies in the Bible, and approximately 85 per cent of them have been fulfilled. We may look with assurance to our heavenly Father, knowing that the blueprint of the future is in His hand and that His plan will be completed. Jesus assured us that "heaven and earth shall pass away: but My words shall not pass away." Luke 21:33.

## Will the Dead Live?

(Continued from page 7)

and gave him life. "Lazarus, come forth," He cried. At this word the dead man awoke and once more mingled with his loved ones and friends to be a testimony to the power of Christ.

"I am the resurrection, and the life," Christ says to all, "he that believeth in Me, though he were dead, yet shall he live." John 11:25.

The open tomb of Lazarus, the empty tomb of Jesus—here are the answers to human longing. No sorrow is so great as death, for it seems so final; but since Jesus passed our way scattering the dark clouds of death, speaking words of comfort, we may shout the glad tidings: "Because He lives, we, too, shall live."

The true Christian need not sorrow as do others who have not this hope, for the apostle Paul reminds us:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

To God, death is but a sleep. When Jesus spoke of the death of Lazarus, He said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11:11. Paul spoke of the ones who are to be raised from the dead at the second coming of Christ as those that "sleep in Jesus." 1 Thessalonians 4:14. Daniel, the prophet, refers to "many of them that sleep in the dust of the earth" who "shall awake." Daniel 12:2. Again and again the Bible makes this comparison of death to a sleep, and the resurrection to an awakening by Christ, the giver of life.

Death is not something to dread either for ourselves or our loved ones if we are prepared to meet it by believing in Jesus. It is a safe escape from earthly trials and troubles. In the grave the weary find rest. Time will not seem long until they are called forth in newness of life.

How wonderful the day when our Lord shall return to receive His own! Not all shall be laid away in the grave. Some who live in these last days may never taste death. To them will come the experience pictured in the First Epistle to the Corinthians:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living Christians] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

As the righteous dead are raised, the righteous living will be changed, and both will meet the Lord in the air, as the apostle tells us. Oh, glorious day! Oh, happy meeting place! There loved ones long parted shall find a joyous reunion! There friends clasp hands and ascend the radiant heavens!

Shall you, shall I, be among that joyous throng? We may be, whether we rest in sleep or live until that day. Through faith lay hold upon eternal life that is in Christ Jesus, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.





# BUILT on the BOOK

by ERNEST LLOYD

*O holy Book of truth divine!  
Eternal as thy Maker's name,  
Through countless ages of decline  
Thy glowing truths have stood  
the same. . . .*

—F. E. Belden



**N**O book in all the world is comparable to the Bible. It is the Book of God, the Book of truth and light and hope. It is the deathless Book. It is the Book of divine prophecies, fulfilled and unfulfilled. It is the Book that still shows the way for man as he faces the unknown future. It has been the high privilege of this publication to exalt this living word of God for three quarters of a century. Every message in every issue during this long period of time has been *built on the Book*. The whole purpose of the *Signs of the Times* is to make plain the great teachings of the Bible for the good of its million and more readers.

Man feels that he *must have the truth* regarding the things that concern his nature and destiny. God has placed that desire within the human heart. Man can never be fully satisfied until he possesses the truth. So he searches for it. Truth is the expression of the divine mind. He who said, "I am the way, *the truth*, and the life," is the source and center of truth. His wonderful teachings are in the Bible. They fit the needs of all men. Their universal adaptation to every race and class is one of the many proofs of their divine inspiration.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. Upon this foundation of everlasting truth is built the teachings of the Book. It has defied and withstood all the attacks of its enemies. The powers of

hell have often been arrayed against it, but it remains unharmed. Through the centuries whole systems of false religion and philosophy have risen, flourished, and passed away. Empires that opposed God and His word have crumbled into the dust, and wild beasts roam over their ruins. But truth remains with us in God's Book. Not only has Bible truth survived unhurt, but it has been increasingly made known to the nations under the preserving hand of God. True, many have spurned it, but still it invites the sons of men into its sheltering protection and its highway of endless advancement and eternal joy. All over the world, men and women are stepping into its lighted way.

One of the admonitions of Christ to His disciples was this: "Search the Scriptures; for . . . they . . . *testify of Me*." John 5:39. The Scriptures at the time of our Lord's sojourn on earth were the Old Testament writings. These writings *testified* of Christ through the Pentateuch and the prophets. The Old and New Testaments are bound together in principle and doctrine. Without the Old Testament much of the New Testament could not be understood. One complements the other. The latter rests upon the former. Both are necessary to reveal to us the will and purposes of God for His earthly children. It is the business of this publication to encourage the study of the great fundamental teachings of the entire Bible, from Genesis to Revelation. Any religious journal that fails to present the teachings of

both the Old and New Testaments is not proclaiming God's complete message of salvation for this generation.

The teachings of the Book remain the same as when first given to the human race. Men may change the interpretation of Bible doctrines, or seek to do so; but when we fathom what is really taught in the entire Book we are sure that these divine teachings will never change. They are the truth and, like the Author of truth, are "the same yesterday, and today, and forever." False theories and unsound doctrines, so common in these latter days, are the result of not following the instruction of the entire Bible. Through the years the *Signs of the Times* has been the expositor of the fundamental doctrines and prophecies of the complete Scriptures. Lifelong students of the word of God bring to these columns each week clear outlines of God's revealed plans and purposes for man's present welfare and future destiny.

It is foolish for men to deal in guesses and theories in spiritual matters. God's word in its entirety is the only safe guide in things concerning the human soul. It proclaims the truth, the whole truth, and nothing but the truth. The great function of the *Signs of the Times* is to assist in its proclamation. The life of this publication depends upon its adherence and loyalty to the great Bible doctrines that undergird Christianity. Divorced from this foundation, its messages would cease to bless and uplift. It is, and must ever remain, *built on the Book*.