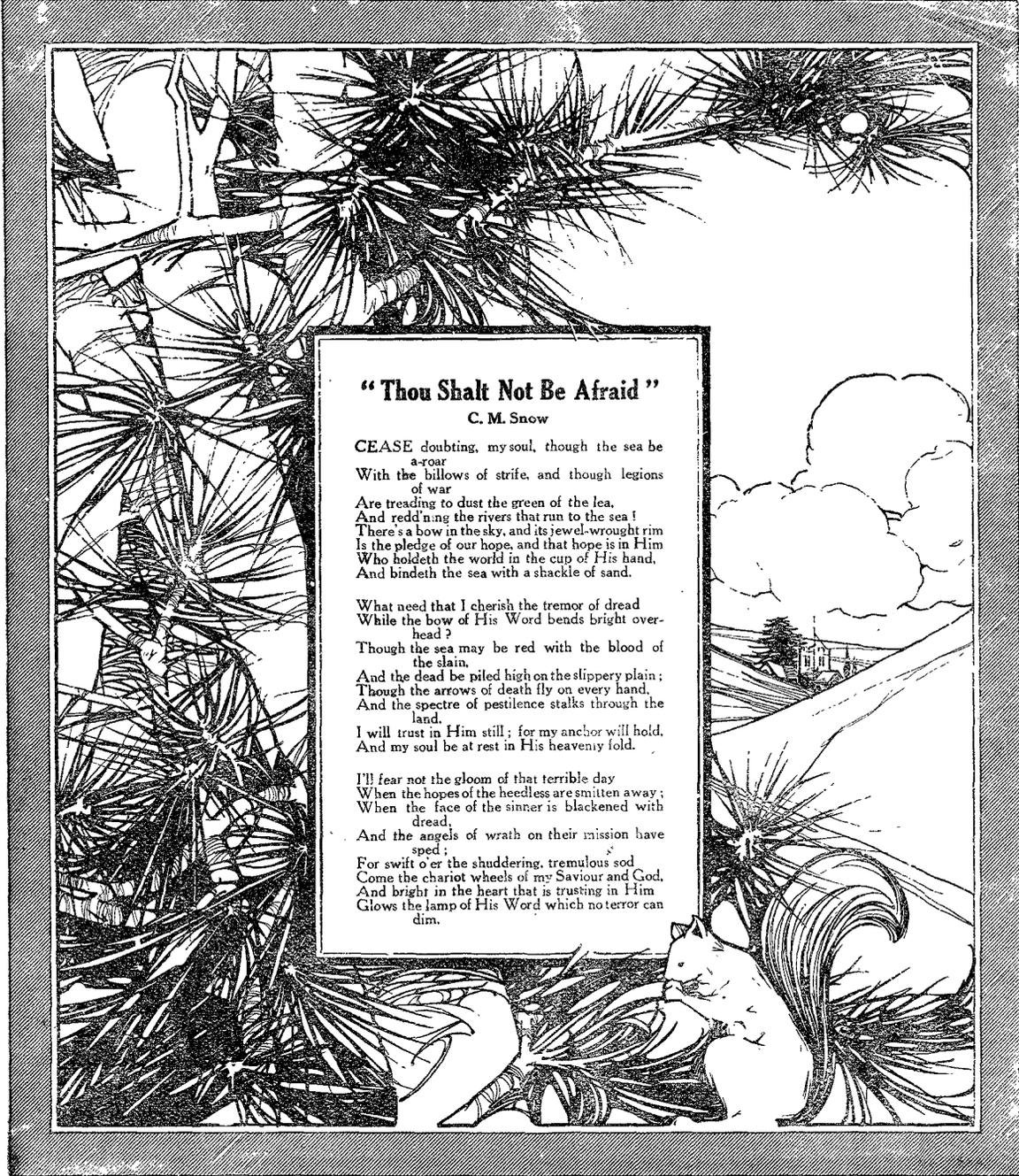


# SIGNS OF THE TIMES



## "Thou Shalt Not Be Afraid"

C. M. Snow

CEASE doubting, my soul, though the sea be  
a-roar  
With the billows of strife, and though legions  
of war  
Are treading to dust the green of the lea,  
And redd'n'g the rivers that run to the sea !  
There's a bow in the sky, and its jewel-wrought rim  
Is the pledge of our hope, and that hope is in Him  
Who holdeth the world in the cup of His hand,  
And bindeth the sea with a shackle of sand.

What need that I cherish the tremor of dread  
While the bow of His Word bends bright over-  
head ?  
Though the sea may be red with the blood of  
the slain,  
And the dead be piled high on the slippery plain ;  
Though the arrows of death fly on every hand,  
And the spectre of pestilence stalks through the  
land,  
I will trust in Him still ; for my anchor will hold,  
And my soul be at rest in His heavenly fold.

I'll fear not the gloom of that terrible day  
When the hopes of the heedless are smitten away ;  
When the face of the sinner is blackened with  
dread,  
And the angels of wrath on their mission have  
sped ;  
For swift o'er the shuddering, tremulous sod  
Come the chariot wheels of my Saviour and God,  
And bright in the heart that is trusting in Him  
Glow the lamp of His Word which no terror can  
dim.



### 268—Replenish

Must we not infer from the use of the word "replenish" in God's command to Adam and Eve (Gen. 1:28) that there had been people on this earth previous to the creation of Adam and Eve?  
J. I. W.

No; the primary meaning of the original word (maw-law) which is here translated "replenish" is "to fill," "to be full of," "to make full"; and only in its secondary use does it have the meaning of filling again. The misunderstanding comes from the use of the English word with the prefix "re."

### 269—Finishing in Righteousness

Does Rom. 9:28 teach that all the people will be righteous when the Lord finishes the gospel work?  
H. S.

No, it does not say that. He will "cut it short in righteousness." But the end of His work upon this earth, at the close of this dispensation, is a fearful outpouring of judgment upon the wicked, those who have refused His offers of grace and continued in rebellion against the principles of His kingdom. "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. These are they who are separated from the righteous in the day of judgment. Note also the parable of the wheat and tares. Matt. 13:24-30.

### 270—A Shadow of Good Things to Come. Heb. 10:1.

Please explain what good thing the law foreshadowed, which is set forth in Lev. 25:10.  
E. S.

The law to which reference is made in Heb. 10:1, which had "a shadow of good things to come," was the ceremonial law, in which were the types that pointed forward to the "good things to come." Read the first ten verses of the chapter, and you will see both the shadows and the substance, the types and the antitype, the sacrifices that could not take away sin, but which foreshadowed the sacrifice of Christ (verses 5-10) which could do that work.

Lev. 25:10, which proclaims "liberty throughout all the land unto all the inhabitants thereof," is a shadow or type pointing forward to the great jubilee when the inhabitants of the new earth, antitypical Canaan, will be released from every taskmaster and freed from every trouble. We may say also that it foreshadows the great development along the line of civil and religious liberty which characterises the last few generations. More than that, it is Divinity's command to all men to keep their hands off the consciences of other men.

### 271—The Nicolaitanes

Who were the Nicolaitanes mentioned in Rev. 2:6?  
A. L.

The Nicolaitanes were a sect of the Gnostics, teachers of impure doctrines and followers of impure practices. The word is derived from Nicolas, or Nicolaus, which has the same meaning in the Greek that Balaam has in the Hebrew. Peter is speaking of the same class in 2 Peter 2:12-15. Balaam and Nicolaus both mean "the destroyer of the people." The Nicolaitanes taught the community of wives; that adultery and fornication were of little consequence; that eating meats offered to idols was lawful; and they mixed pagan rites with Christian ceremonies.

### 272—Binding and Loosing

1. Kindly explain the meaning of the words "bind" and "loose" in Matt. 16:19; 18:18.  
2. Please explain 1 Tim. 4:10.  
A. L.

The words "bind" and "loose" were in frequent use in the Saviour's day, and meant in general "to forbid" and "to permit." To declare a thing unlawful was to "bind"; to teach that a thing was lawful or permissible was "to loose." The apostles were to be God's stewards; and as a steward carries the keys of the household, so God's stewards are invested with the keys of His household, that they may give to His children their "meat in due season." And God gives His promise to those who are truly His servants, His apostles indeed, who are truly led by His Spirit, that the work they do on earth shall be ratified (bound or loosed) in heaven. The expression has the same meaning in both places referred to. In the first it has to do with doctrine and in the second with discipline.

2. The latter part of 1 Tim. 4:10 is probably what the questioner has in mind, which reads: "We trust in the living God, who is the Saviour of all men, especially of those that believe." Jesus Christ has purchased salvation for all men everywhere. The price He paid is adequate to redeem every soul in this world; and those who finally perish do so through no fault of Christ's, but because they would not accept the salvation He provided. But what God offers to all will be actually given *only to those who believe*. So He becomes their Saviour in a very different sense from what He is the Saviour of men in general. Is He, then, the Saviour of the lost?—Yes, because He purchased salvation for them just the same as He did for those who are saved. Because they turn their backs upon their Saviour, He is no less their Saviour; and if they will accept Him, He will save them in fact.

# SIGNS *OF THE* TIMES

JULY 31, 1916



## The Toll of Vice

AS tuberculosis has come to be known as the "great white plague," so the diseases that arise from sexual vice have come to be known as the "red plague." While tuberculosis is impartial as to its victims, taking its toll from all classes and from practically all ages, the "red plague" takes its toll chiefly from among the children, the innocent ones, who are in no way responsible for the existence of that terribly destructive monster. According to the Commissioners' Report there are 20,000 deaths a year in Australia from syphilis; but the saddest part of this fearful picture is that of these 20,000 deaths 17,000 are children. The report goes on to declare that this one disease "is probably responsible for more disease, more incapacity, and more misery than any other single agent or cause." The report continues:—

Here is the evidence of a Melbourne doctor with a fairly large practice. He says that "fully twenty-five per cent of the sick children in Melbourne are tainted with syphilis, and that about ten per cent of the total number of children in Melbourne are syphilitised. . . . Nearly half the children who die are affected with syphilis. . . . In my cases of tuberculous meningitis sixty per cent were syphilitics. . . . I have taken three hundred families which I had attended regularly for fourteen years, and fourteen per cent are infected.

There is no likelihood that Melbourne is any worse than any city of its size in

any other country; but what a record is this—ten per cent of the children carrying in their blood the poison of their parents' vice. The report tells us further that it is estimated that more than half the blind owe their blindness to the germs of another vice disease which found lodgment in their eyes at birth. Our esteemed contemporary, the *Southern Cross*, states that "here is matter to arouse a national crusade." A national crusade would help; but the whole world is the legitimate battle-ground for such crusaders; and yet the general public is tremendously apathetic in reference to this child-destroying curse that is filling our cemeteries with little graves, our homes with sorrow, and the blood of the people with a debilitating and destructive poison. The misery and sorrow which it entails ought to appeal so forcibly to the heart of every human being that the whole race would turn its back upon the lustful practices that perpetuate that curse: Will they do it? We wish we might say Yes; but the merciless talons of vice have so fastened themselves in the vitals of the race that we never expect to see such a reformation and transformation. The Bible tells us that "evil men and seducers shall wax worse and worse." We may wish for and work for an amelioration of the terrible conditions which we see around us; but God's Word breathes no word of hope that we shall see the end of sin and misery and pollution until the fires of the last day have put an end to the propagation of vice.

To be all you can be where you are is far better than to be wishing to be something greater than you are in the place where you are not; better to succeed in the small task God sets you than to fail in the greater one you set yourself.

# SIGNS OF THE TIMES

WARRBURTON, VICTORIA, AUSTRALIA JULY 31, 1916

All manuscript should be addressed to the Editor. For further particulars see last page.

CHARLES M. SNOW, EDITOR.

## The Harvest Is the End

THE message God gave to Adam looked forward to a time when the end of human existence would come; when mortality would give place to immortality; when the record of sin would be written up and finished; when Satan and all his followers would be destroyed, never to be any more; when Christ's work in the earth would reach its full fruition; and when the earth, purged from every taint and stain of sin, would be again under the dominion of man! Every move which God inspired His faithful representatives to undertake had that ultimate consideration in view. The whole Book of God is an unfolding of that purpose; and it is no accident that the last book in the Bible is a plain revelation of that long-purposed consummation.

Type in the old dispensation has met antitype in the new. The figures and shadows of Israel's sanctuary and the patriarchal services were wonderful object lessons of God's purpose and His plans that were to run through all time and carry the results of their workings into eternity.

Then came He in whom types met antitype, in whom shadows met substance, who translated even the law of God into living characters, and gave a living meaning to ceremonies that were stiff with age and cumbered with tradition. In His teachings we have frequent reference to the harvest, and there is no veiled meaning in His words. We hear Him declaring to His immediate followers, and to us through them: "The harvest is the end of the world." His healing of disease was but a foretaste or a harbinger of the day when all the redeemed of earth, loosed from all their infirmities, healed of all their sicknesses,

comforted for all their sorrows, would step into the kingdom of eternal joy, to go no more out forever. His raising of the dead to life was but a demonstration of what He will do for His faithful followers when He shall descend, and, "with the voice of the Archangel, and with the trump of God" (1 Thess. 4:16) wake the sleeping saints from the sleep of death to the glorious sunrise of God's everlasting day.

He tells of the sowing, but He never forgets the harvest; for in that harvest "He shall see of the travail of His soul, and shall be satisfied." At one time we find Him sitting in a boat on the sea, teaching a "very great multitude" the parable of the sower. His own interpretation of the parable is that "the sower soweth the word." Mark 4:14. It is a parable of the work that He Himself was doing, and that He was to commission His followers to do after Him. Again He says, "So is the kingdom of God, as if a man should cast seed upon the earth. . . . But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." Verses 26-29.

All Christ's true followers have been sowers; they have been sowing the Word of God. But no man sows without thinking of the harvest—every sowing has its harvest. Wherever Christ's followers have gone with the gospel message, that parable has been working out, and souls have been gathered into the fold of Christ's visible body on earth; but that is not the reaping to which Christ refers; for He says, "The harvest is the end of the world; and the reapers are the angels." Matt. 13:39. So this parable of the sower looks through and works through to that consummation—the end of the world.

And the Saviour teaches the same thing without a parable. "He says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is a declaration in the plainest of language of the same truth that runs through the parable of the sower. It comprehends all the work done from the days of Christ to our day, and from this day on to the day when Christ Himself shall come to

reward both saint and sinner. It looks down through the centuries of time to the end of time.

This world has seen nearly two thousand years of the sowing and planting of the gospel. If our Saviour's words mean anything at all, they mean that the sowing will one day cease, and the day of the harvest arrive, and that day is "the end of the world." Beyond that there is no sowing; that closes all gospel effort. What we have not done before that time, we can never do. Sorrow for neglected opportunities will accomplish nothing. Now is the day of sowing; but how many of us are sowing seed whose harvest we shall be pleased to see? How many of us know that we have actually won some soul or souls to Christ? Some do; but many do not. Can God say to us, "Well done, thou

good and faithful servant," if the record shows no single soul saved through our instrumentality? It should be the chief question of our lives; for our eternal destiny depends upon what God is able to say of us on that day. None of us want our names among those of the unprofitable servants. But that matter no one else can settle for us. Our own course determines it.

Have you, reader, made up your mind yet to make a determined effort to win at least one soul for Christ during this year? Can we do less, and still be counted faithful? Let every soul among us swing into the full stride of this message during this year, and have the satisfaction of knowing that we have won some soul for Christ and His truth. When each member has done his part, the year's close will mark a long step toward the completion of the work.

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## Daniel in the Critics' Den

AT a meeting held in Melbourne recently Pastor N. J. Waldorf replied to the statements made by the Rev. Wyndham Heathcote, B.A., of the Unitarian Church, as published in the Melbourne *Herald*. Mr. Waldorf said that prophecy in general was history in advance, and could be depended upon; for Christ, in referring to Isa. 61:1 said: "This day is this scripture fulfilled in your ears" (Luke 4:21), and the verses 17 and 18 covered the conditions of fulfilment. In Dan. 9:25 is the prophecy referred to by our Saviour in Mark 1:15: "The time is fulfilled." Still another text states, "For had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46. Throughout Christ's ministry He repeatedly appealed to prophecy to establish His Messiahship.

Christ set His divine seal upon prophecy; for it was His Spirit that inspired the prophets to write. 1 Peter 1:10, 11. The predictions of Daniel the prophet were inspired by the Spirit of Christ, otherwise history would not have recorded their fulfilment. Daniel has been placed in the critics' den by Mr.

Heathcote and others, who say that modern scholarship places the book 165 B.C., in the days of Antiochus, because one Jesus, son of Sirach, does not mention Daniel amongst the Jewish worthies. This man's silence Mr. Heathcote regards as a positive proof of the late origin of the book of Daniel. But is it? Following the same mode of reasoning, it might be said that from the time of Joshua to 2 Kings 4:23, a period of over five hundred years, some of the ten commandments were abrogated, for they are not once mentioned, and in respect to one, the Sabbath, absolute silence prevails. This does not prove the non-observance of the Sabbath during that period, for silence is no proof. Again, in Christ's answer to the young man who sought eternal life, He quotes five commandments almost verbatim (Matt. 19:16-20), but the first four commandments and the tenth are passed over in silence by the Son of God, and we may search the entire New Testament and look in vain for a verbatim quotation of the first three commandments. To say, therefore, that this constitutes proof that these three

commandments have been forever expunged from the law of God is an unwarrantable assumption. How much more is this so with an uninspired writer, such as Mr. Heathcote quotes, as not mentioning Daniel amongst the worthies.

### The Critics Refuted

Furthermore, a large number of higher critics identify Antiochus with the little horn and the abomination of desolation mentioned by Daniel, and they say that this prophecy came to an end with Antiochus about 165 B.C. Let us analyse this position. Christ says in Matt. 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand," and in Luke 21:20 He further states: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." The abomination of desolation prophetically explained by Christ referred to the armies of pagan Rome that destroyed the city. The fulfilment shows that it was not Antiochus Epiphanes, but Titus (the Roman general) who in A.D. 70 destroyed Jerusalem; consequently those who say that the prophetic history recorded by Daniel ended with the death of Antiochus, 165 B.C., are denying the truth of Christ, for He places "the abomination of desolation" after and not before His time.

The higher critics deny the existence of Darius the Mede, as spoken of in Dan. 5:31 and 6:1. We will now examine the facts as we find them. First, can we depend entirely on the ancient historians?—No, because they often contradict each other. For instance, Herodotus says that the mother of Cambyses, the son of Cyrus, was an Achæmenian; that her name was Cassandane, and that she was a daughter of Pharnaspes. The historian Ctesias says that she was Amytis Astyages, and therefore a Median. Syncellus says that Astyages, the conquered king of Media, may possibly be the monarch spoken of as Darius the Mede. The Apocrypha supports this idea. See "Bel and the Dragon," first verse. Daniel 9:1 supports it partly if we can identify Ahasuerus as Cyaxares, King of Media. Another story of the capture of Babylon

has been brought to view by a recently translated Chaldean tablet. We will now compare this tablet with

#### THE BIBLE RECORD

Dan. 5:30, 31; 6:1-3.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom, and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes," etc.

#### "THE RECORDS OF THE PAST" (new series).

Pages 162-3, vol. 5.

Annalistic tablet of Cyrus, column I.

Nabonidas fled on the 16th day of Gobryas (Ugbaru) the governor of the country of Gutium and the soldiers of Cyrus without fighting entered Babylon. Afterwards Nabonidas was captured when he had been caught in Babylon, at the end of the month of Tammuz the swordsmen of the country of Gutium guarded the gate of E-Saggil and the other temples . . . took place but no other festival was observed. The third day of the month Marchesvan Cyrus entered Babylon. Dissensions before him were allayed. Peace to the city did Cyrus establish; peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he appointed."

### Where the Difficulty Lies

The critics say that this tablet proves that the book of Daniel is not trustworthy, and that he who compiled the book did not know as much as the historian Herodotus. We must examine the position. First, in the main the two records agree, the Bible and the tablet; in detail they differ. The Bible says that Darius received the kingdom, and that he appointed governors in Babylon. The tablet says that Gobryas (Ugbaru) took Babylon in the month of Tammuz (our June) and that he appointed governors in Babylon; and that Cyrus did not enter Babylon until the third of Marchesvan (our October). The whole difficulty rests upon a name, and in order to harmonise the Bible and the tablet Mr. T. G. Pinches, an eminent Assyriologist, in his book, "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," page 319, says, "In this case Darius the Mede ought to be Gobryas of Gutium, who, like the former, appointed

governors in Babylonia." In order to solve the difficulty we must first ascertain the time of the book of Daniel, for chronology is the soul of history.

**The Probable Solution**

The fact must ever be borne in mind that Daniel wrote as an historian of the Hebrews and not for the Chaldeans. The Jews had one name for the reigning kings; the Babylonians had another, and so on. To illustrate, we give here a table taken from Rawlinson's "Sketch of Ancient History," page 108, giving the different forms of names in different languages:—

B.C.	Native Name of King	Greek Form	Length of Reign
558-529	1 Kurush	Cyrus	29 yrs.
529-522	2 Kambujiya	Cambyses	7 "
522-521	3 Guamata	Gomates	8 mths.
521-486	4 Daryarush I	Darius	35 yrs.
486-465	5 Khshayarsha I	Xerxes I	21 "
465-425	6 Artakhshatra I	Artaxerxes I	20 "

Now, the Hebrew historian Daniel gives an independent account of the same events for the Hebrew people, sometimes giving the Hebrew name of the king and at other times the Greek.

This will be seen as follows: In Dan. 9: 1 we read: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes," etc. Who is Ahasuerus, and what was his other name? Answer, Cyaxares, who was king of Media and conqueror of Nineveh. That name was written in Hebrew (Ahasuerus). He had a son by the name of Astyages, who was the last king of Media, and who being overcome by Cyrus was entrusted with the government of Babylon after its overthrow, while Cyrus was absent completing his conquests. This Astyages Daniel calls Darius the Mede. Gobryas, the general of Cyrus and Astyages, took the city, and as the executive no doubt acted in the king's name in appointing the governors of Babylon, so does the Chaldean scribe record it in the tablet.

The history given by Daniel is an inspired history. It has stood the severest criticism, and it will stand as a beacon light unto the time of the end.

[Pastor Waldorf will furnish articles for the *Signs* on "The Bible and the Monuments" for the confirmation of the faith of those who are looking for their Lord's return.—ED.]

## The Judgment Near

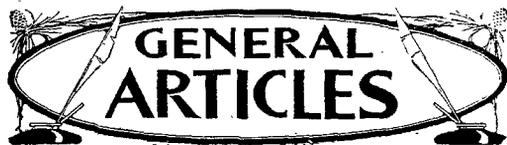
GOD has given to every soul in this world certain opportunities, certain privileges, certain blessings, certain talents, and has made him steward over those gifts. For whatever use he makes of them, man must give account in the day of judgment. We cannot use these gifts and opportunities as we will, and then say, I have nothing more to do with that. We may seek to sever the connection between our deeds and the results of them, but God does not permit it.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Eccl. II: 9.

This text must not be taken as a permission to do the things that it mentions. The meaning is that if you do those things, you must give an account therefor. The Apostle Paul declares:—

For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5:10.

We read again that "God hath appointed a day in the which He will judge the world." That day of final accountings cannot now be far distant; for it comes at the end of the age; and the unerring prophecies of God's Word plainly indicate that the end of the age is near at hand. The Author of prophecy has given us waymarks to indicate to us when we were nearing the end; and we have passed them. He has foretold conditions that would prevail at the time when His coming would be near, and those conditions are the prevalent conditions of our own day. "When ye shall see all these things, know that it [His coming] is near, even at the doors." Matt. 24: 33.



## The Opening of the Seven Sealed Book of Revelation 4,5

W. Howard James -

THE book of Revelation, like every other book of Scripture, is a "Revelation of Jesus Christ." In fact this is the first statement made in the opening chapter. Those who fail to recognise this cannot participate in the blessings promised to those that "read," "hear," and "keep" the words of this prophecy. Verse 3. Like the book of Hebrews, Revelation deals with Christ as our Prophet, Priest, and King. In the first three chapters Christ is represented as being in the midst of the seven candlesticks, the seven churches. By this figure we realise that the Church of every age is under the special protection and guidance of its divine Intercessor. In the fourth chapter and up to the first verse of the eighth chapter, Christ is revealed as the High Priest of the Church of God, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8: 2), and this priesthood extends through the whole prophetic periods of the seals of chapters six and seven.

When our Mediator's work as High Priest in the heavenly sanctuary is finished, and the seven plagues have completed their terrible and "strange" work, Christ with all His holy angels will leave the heavenly courts on His "return" journey to the earth for "those who have washed their robes in the blood of the Lamb."

We learn from the book of Hebrews that Christ, our High Priest, is "set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Also that the "worldly sanctuary," the Jewish temple, was a "figure," a "pattern," of the "more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11. In the same chapter we read

that Moses, the mediator of the old covenant, was divinely instructed to make "all things according to the pattern showed to thee in the mount." Heb. 8:5. We also learn of the earthly priests that they "serve that which is a copy and shadow of the heavenly things." Verse 5, A.R.V.

The book of Revelation frequently refers to "the temple of the tabernacle of the testimony in heaven." Rev. 15:5; see also verse 8; Rev. 16:1. In the new earth John saw no temple (Rev. 21:22), for the work of the High Priest has then been completed.

Many Bible students object to the idea of there being a literal temple in heaven, and tell us Revelation deals only in figures and symbols. But, as one writer tersely puts it, "Though Revelation deals largely in *figures*, it does not deal in *fictions*. There is reality in all the things described; and we gain an understanding of the reality when we get a correct interpretation of the figures."

In the fourth chapter of Revelation a door is opened "in heaven," and the apostle is invited to "come up hither" in vision. Around the throne the revelator sees "four and twenty thrones," and "upon the thrones four and twenty elders sitting in white raiment; and they had on their heads crowns of gold." Around the throne are also seen the four living creatures." These beings sing a new song, "Thou art worthy to take the book, and to open the seals thereof: for Thou was slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation."

However we may interpret the symbolic representation of the "four living creatures," we must believe that they are literal beings, for they have, with the "elders," been redeemed by the blood of Christ. They, with the saints of God, "shall reign on the earth," and in heaven have been made "unto our God kings and priests." They are evidently literal ministers, literal priests and kings assisting Christ in "the temple of the tabernacle of the testimony in heaven." Around the elders and living creatures are the "innumerable company of angels,"—"ten thousand times ten thousand and thousands of thousands." These angels also are literal beings.

Besides this innumerable company of angels, the four and twenty elders and the four living creatures, the apostle saw Christ symbolically represented as "a lamb, as it had been slain." We do not believe that Christ who "by His own blood has entered in once into the holy place [plural form in original Greek], having obtained eternal redemption for us," exists in heaven as a symbol, but He lives, as a real being, to intercede for those who truly believe in His name. So also the "sanctuary and the true tabernacle which the Lord pitched, and not man" is a literal temple.

The "holy places" are "figures of the true places." (This is the reading of the Greek text.) Consequently we are compelled to believe that the division of the worldly sanctuary into two compartments has also a definite spiritual significance. The services of the typical sanctuary for the whole year were necessary to represent the full work of Christ for the sinner. See Heb. 10:1-3. On the last day of this typical and ceremonial year, the high priest entered into the second compartment, the holy of holies; this to the children of Israel was a judgment day. If they were faithful they remained among the congregation of Israel, if unfaithful they were "cut off from among his people." Lev. 23:29. Christ's work similarly will close with that of the investigative judgment.

During the whole year, with the exception of the great day of atonement already referred to, the high priest ministered in the first compartment of the "worldly sanctuary." This was a ministration for the sins of the people and not for the judgment. So in the fourth and fifth chapters of Revelation we find Christ represented as doing the work typically carried out by the daily ministrations of the earthly high priest. The "door opened in heaven," through which John in vision was permitted to enter, revealed "the seven lamps of fire burning before the throne, which are the seven spirits of God." By this we understand that the Holy Spirit in person assists Christ, the Mediator, and His attendant priests in the "sanctuary and the true tabernacle, which the Lord pitched, and not man." As the earthly high priest ministered in type for the

sins of Israel, for those whose sins were confessed over the animals slain in the court of the "first tabernacle," so Christ during the period of the seven seals ministers by the help of His attendant priests for the sins of His people.

The subject of "the temple of the tabernacle of the testimony in heaven" (Rev. 15:5) is a subject which applies particularly to the last days. The last century saw the greatest religious movement the world has ever witnessed. The "little book" of Daniel, we learn from its last chapter, was sealed till "the time of the end, [when] many shall run to and fro, and knowledge shall be increased." In this book it was taught: "Unto 2,300 days, then shall the sanctuary be cleansed." It has been clearly proved that those days ended in the year 1844. A mistake was made, however, in reference to what this temple and its cleansing really meant. The mistake arose from taking the earth to be the sanctuary, whereas God tells us it is His footstool, the "court" in which the Lamb was slain. The temple itself is in heaven, for we have already seen that the beloved John actually beheld the temple there. Rev. 15:5.

The disappointment of God's people of the last century in the proclamation of God's prophetic truths is clearly revealed in the tenth chapter of Revelation: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." God permitted that bitter disappointment for some good purpose. The disappointment was to be but a stepping-stone to further prophetic truths, so we read in the succeeding verse, "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." The Adventists of the eighteenth century had been "prophesying," and the disappointment made many feel that they would leave the prophecies of Scripture severely alone, but God's command to them was, "Prophecy AGAIN."

The Lord then gives them the special prophetic subject on which they were to concentrate their attention: "And there was given me a reed like unto a rod:

and the angel stood, saying, Rise, and measure the TEMPLE of GOD, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles." The mistake was in applying the prophecy of the 2,300 days to the earth, the court in which Christ the Lamb was slain; but this they

are now told belongs for a certain time to the Gentiles, the nations of the world, and not to the people of God. Thus the temple in heaven and the ministry of Christ in the temple is a special subject for the "time of the end, when many shall run to and fro, and knowledge shall be increased." It is a special subject for our own time.

## God's Purpose Concerning His Church

### As Revealed in the Prophecy of the Seven Seals

GEORGE TEASDALE

THERE are several lines of prophecy contained in the book of Revelation, circumscribed by the numeral seven. Of these, the prophecy of the seven churches pertains to the professed Church of God through the Christian dispensation, until the close of time.

The prophecy of the seven trumpets outlines the history of nations from early in the Christian era, to the establishment of the kingdom of God at the end of the world. The prophecy of the seven seals clearly describes the relationship existing between the Church and the nations, from the first century of its history to its final triumph at the coming of Christ, and its glorious entry into the courts of heaven.

The terms of this prophecy are mainly couched in symbols. The first one is described as follows: "I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:2. Beautifully does this figure represent the Church during the first century of its existence, as it went forth, invincible, to fulfil its commission to preach the gospel to all the world. The whiteness of the horse indicates the purity of the Church, and the purity of the Church accounts for its success—it went forth "conquering, and to conquer."

But this condition did not continue. The second symbol forecasts a loss of purity. The colour of the horse changes: "And when He had opened the second

seal, . . . there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Verses 3, 4.

As whiteness in the first horse denoted purity, so the colour of the second horse would show that corruption had begun to creep into the Church during the period when this symbol applies. From the days of the apostles to the time of Constantine, the period covered by the second symbol, a remarkable change took place in the Church. Says the historian, "Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterward so entirely overran the Church, marred its beauty, and tarnished its glory, were already beginning to take root." Worldliness came in. The Church forsook the source of its former strength and sought the favour of the secular power, and pride and dissensions were the result.

The Church that was commissioned to preach the gospel of peace to all men, lost the spirit of its message when it lost sight of its Master and began to look to earthly powers for support. In the days of Constantine was effected a complete union of Church and State, and another period in the apostasy of the Church was commenced which is covered by another symbol.

"And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black

horse; and he that sat on him had a pair of balances in his hand." Verse 5.

A complete change of colour is required to represent the spiritual condition of the Church now that it has left its rightful lord, and accepted the overtures of another. "Black" fitly represents this condition, which continued from the time of Constantine until the establishment of the Papacy, in the year A.D. 538.

Of this period we read, "When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the Church of Christ. Before, the choice of religion was free, but after he had made some laws especially denying service in the army save to Christians, the profession of Christianity became almost an obligation. Commands and magistracies were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervour or what motive?—A mercenary motive and a worse than languid fervour. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans, especially worshipping in secret their idols. But the Church did not prevent the sin. . . . The Church was then too weak to resist the abuses brought in by the inundation of paganism. Further, it was no longer the upright and severe Church of Christ."

But still the apostasy had not reached its limits. There remained one more step to be taken. From being dependent upon the State for its support, the Church mounts the throne and assumes the lordship over the kings of the earth. This condition requires another change in the symbol: "And when He had opened the fourth seal, . . . I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Verse 8.

The colour of this horse is remarkable, and certainly indicates a remarkable condition of the Church. The original of the word "pale" denotes the yellowish colour seen in blighted plants. The rider on this horse is named Death; and Hell (the grave) follows with him. The

period during which this seal applies can hardly be mistaken. It refers to the time when the Church, wholly apostatised, bore its unrebuked, unrestrained, and persecuting power over the earth. Beginning with the establishment of the Papacy in the year A.D. 538, it continued to the time when the Reformers commenced their work of exposing its true character, and a check was put upon the work of death.

Of the work of the Church during the period covered by this symbol, Scott, in his "Church History," says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner, during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

The Church that was ordained to be a channel of life and blessing to mankind, when it became corrupted by worldly prosperity, and its unholy alliance with the State, sowed death and destruction with a ferocity and relentlessness such as the world never before had known.

The next symbol introduces a change. The flood of apostasy is stemmed by the Reformation: "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Verses 9, 10. When Europe awoke from its night of papal tyranny, it began to realise what had been going on. Then men saw that the millions who had been so cruelly put to death

were martyrs for their faith. It was seen that as Abel's blood cried to God from the ground, so the blood of these martyrs cried for vengeance. And the awful pronouncement has been made, Vengeance is Mine, I will repay, saith the Lord.

Further, it is said of them, "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Verse II.

These martyrs had gone down as heretics under the darkness and superstition of the preceding seal, covered with ignominy and shame. Now, in the light of the Reformation, their true characters appear, and they are seen to have been righteous, and "white robes" are given to them. Righteousness is ascribed to them; and when they have rested a little longer in the grave, till all others who are to fall for their faith have followed them, then together they will be raised to life and immortality.

#### Signs Foretelling the End

The signs that immediately preceded the coming of Christ are the burden of the next seal, when those who have died for their faith, and who are explicitly referred to in the preceding seal, will, with all the other righteous, receive their reward, and their cruel deaths will be avenged: "I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Verse 12. In fulfilment of this prediction there was the Lisbon earthquake of November 1, 1755, the effects of which were felt over an area of four million square miles. The city of Lisbon was almost destroyed, and ninety thousand persons are supposed to have been lost on that day. The shock of the earthquake was instantly followed by the fall of every church and convent, almost all the large public buildings, and one-fourth of the houses. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped.

In addition to the earthquake, other signs are given: "The sun became black as sackcloth of hair, and the moon became as blood." Verse 12, last part. This portion of the prediction has also

been fulfilled. Into a detailed account of the wonderful darkening of the sun, May 19, 1780, and of the moon the following night, we need not here enter. Most persons of general reading are already acquainted with the phenomena. Herschel, the great astronomer, said concerning the event: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest but which philosophy is at a loss to explain." Candles were lit in the middle of the day; fowls went to roost; everything bore the appearance and gloom of night; the alarm produced by this unnatural aspect was very great; thousands of the good people at that time thought that the end of all things terrestrial had come. The darkness of the following night was equally remarkable, although the moon was at its full. Occasionally when the moon did appear it had, as prophecy foretold, the appearance of blood.

Still another sign is given, and opposite this also the pen of history writes the word, *Fulfilled*. "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verse 13.

A single star announced to the wise men the first advent of Christ. Myriads of stars have announced the nearness of His second advent. Describing the wonderful meteoric shower of November 13, 1833, an eye witness said: "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy. The falling stars did not come as if from several trees shaken, but as from one; those which appeared in the east, fell toward the east; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as the ripe fruit falls,—far from it,—but they flew, they were cast, like the unripe fruit which at first refuses to leave the branch; and when, under violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree."

The final event of the sixth seal is still future. The signs announcing the event are in the past. We are now awaiting the event itself, and solemn indeed should be this period of waiting. Causes of apostasy in the Church that was once pure should be carefully noted, and thoroughly eradicated from the daily life of everyone who would triumph with those described in the fifth seal. God has written the announcement of the next great event on the face of the sun and the moon, and spelled it out in the stars.

The latter portion of the sixth seal describes the upheaval of nature which takes place in immediate connection with the second coming of Christ, and also portrays the effect which that event will produce upon those men who have not heeded the warnings and are not prepared to meet their God:—

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?”  
Verses 14-17.

Then will the world's carnal dream of security be broken. All, from the highest to the lowest, who are unprepared

will join in a wail of consternation and despair. They who never prayed to Him whose arm could bring salvation, will then raise their voices in an agonising prayer to the rocks and mountains to bury them forever from the sight of Him whose presence brings to them destruction. The day which they thought never would come, has at last taken them as in a snare, and the language of their anguished hearts is, “The great day of His wrath is come; and who shall be able to stand?”

The final seal of the series is contained in the first verse of the eighth chapter. It reads as follows: “And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.”

The sixth seal introduced the events connected with the second coming of Christ. The seventh naturally refers to the event itself, or to some accompanying result of the event. The words of the seal are suggestive of the magnificence and awfulness of the occasion. Heaven is silent. Its inhabitants accompany their Lord on His mission to the earth to receive unto Himself His redeemed, and to destroy those who will not accept the offers of life. Their glory and His glory form the bright cloud that shines as the lightning from the east even unto the west—the sign of the coming of the Son of man that will fill the hearts of the wicked with consternation.

O, on that day, that wrathful day,  
When man to judgment wakes from clay,  
Be Thou, O Christ, Thy people's stay,  
Though heaven and earth shall pass away.

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## God's Seal Upon His Servants

ROBERT HARE

ALL earthly rulers possess seals—royal stamps that carry and convey the impress and symbol of their authority. The impress of this seal must be placed upon all national laws, documents of State, and all enactments that declare the mind or will of the ruler to his people. Without the impress of that seal the laws enacted are inactive and incomplete, but

with it royal authority and approval are at once secured.

In the case of a manufacturer the seal, or stamp, may be regarded as a mark of capacity, character, or approval. In it the maker accepts the responsibility of being judged by his work.

It is quite in harmony with the nature of things to find that Jehovah, as the

highest of all kings, has a seal that makes legal His enactments and stamps the character of His people with His approval. A Christian character is the

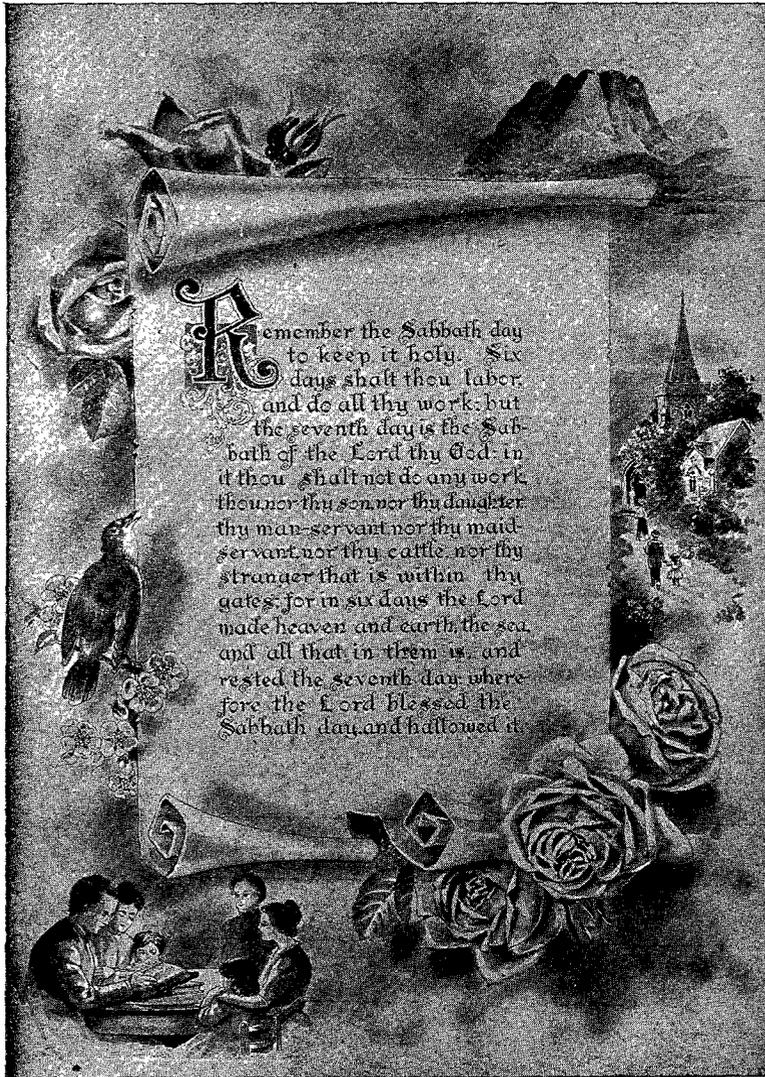
speaking of that time, the prophet writes, "Bind up the testimony, seal the law among My disciples." Isa. 8:16.

The seal of God given to His law will demonstrate its authenticity, but placed upon His people who obey that law it will be the demonstration of character—a character that God Himself can approve, and which He seals in evidence of that approval.

Notice, then, a seal must at least possess three characteristics, or features, that give the *name*, the *office*, and the *territory* or dominion of the power or person who employs it. Where can we find such a declaration in the law of God?—Only in the latter part of the fourth commandment. There we read: "Jehovah made heaven and earth." This statement appears at the bottom of the first table, and, strange to say, it is the very part of the law that Rome has removed, and the part that all the larger divisions of Christendom have trampled upon and disregarded.

In the message that must go to "every nation, kindred, tongue, and people" this neglected and violated part of God's law is re-introduced, and men are called upon to "worship Him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

God has pledged Himself to seal the law among His disciples, hence this message, concerning the Maker of heaven



work of God, and must finally bear the stamp of His approval.

Religion and religionists are very much mixed now. But in the last days, when false religions and the true stand in their final contrast, Jehovah will have His people distinguished, as His loyal subjects, from those who walk in their disobedience and rebellion. His law must carry the mark of distinction, for in

and earth, must go to all people. Those among the nations who hear, believe, and obey will be sealed as servants of the God of heaven. "Then shall ye consider and discern between the righteous and the wicked; between him who obeyeth God and him who obeyeth Him not." Mal. 3:18.—*Spurrell's Translation.*

The Sabbath law is the only one in the decalogue that tells about the Creator, and this is the law that men have endeavoured to trample out of sight. Read Ex. 20:8-11, and you will find the seal of the living God. Rome has cast eighty-eight words out of this holy law, and the whole Protestant world has agreed with Rome in this mutilation. Hence the Creator has been hidden from the sight of men, and His name dishonoured.

Dr. Barnes, in his comment on Rev. 7:3 states: "As to the form of the seal, we have no information. It would be most natural to suppose that the name of the living God would be engraven upon it, so that that name would appear on any one to whom it might be affixed."

This is true. The name of the living God has been engraven in the Sabbath precept of the law—engraven by the finger of God Himself—and that Sabbath law will distinguish every obedient servant of Jehovah from the disobedient and rebellious.

"It was customary among the ancients for servants to receive the mark of their masters, and soldiers of their generals, and those who were devoted to any particular deity, of that god to whom they were devoted."—*Parkhurst.* Thus the servants of God are said to be sealed in their foreheads with the seal of the living God. Rev. 7:1-3. When that sealing work is accomplished God's work on earth will be completed, for that marks the closing of His work among men. But all who are sealed will be loyal to the great Sabbath law of Jehovah. It will be written in their memory, engraven upon their intellect, accepted fully by their mind that Jehovah, of the Sabbath law, is the God of their choice.

Reader, you must accept one of two things in this question—the seal of God or the mark of the opposing power. You must meet one of two things in consequence of your choice—the "wrath of God" or the "wrath of the dragon."

Remember, there is a place where we can hide from the wrath of man—"in the secret of His tabernacle." Ps. 27:5. But where will we hide from the stroke of a God who rises to chastise the rebellious world?

"Serious things to-morrow," said Archias, the Athenian governor, to the friend who brought word to the banquet hall of a plot that would destroy. But it was a fatal delay. Long before to-morrow he had fallen before the conspirator's weapon of death. There is still danger in delay. "Now is the accepted time, now is the day of salvation." Become a servant of the living God now.

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### LIBERTY

R. Hare

DEEM you not that man is evil  
Who differs from your mould;  
Grant him the right to think and speak,  
To own a faith as bold  
As self would claim  
In freedom's name,  
Without the tribute dust of gold.

Know the mind is never cast  
In duplicate design;  
Give his soul the liberty  
That God has offered thine,  
Whatever mould  
It wills to hold,  
So that it be but sweet and kind.

The blossoms painted by the sun  
Differ in form and hue,  
But every form is beautiful,  
And every colour true;  
The God of love  
Who rules above,  
Holds nature ever in review.

And He who paints the lily fair  
Can form the willing mind,  
Quick in its calm perceptive power,  
Or to the error blind.  
Deem not its likeness incomplete  
Since it may bow before His feet,  
And so it be but sweet and kind.

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IT is better to be happy than clever; better to be contented than rich; better to be a door-keeper in the house of God than a pleasure-loving king over the greatest empire in this world; for the cleverest people may be very unhappy; the richest people may be the personification of worry and greed; and the mightiest monarch of this world must give account of his stewardship before the bar of the almighty and impartial Judge.



IT is estimated that it is costing America £2,000,000 a month to guard the Mexican frontier.

GERMAN official returns show that their losses in officers now amount to 76,117, including 92 generals killed, and 98 wounded.

THE British Chancellor of the Exchequer recently visited Paris in order to confer with the French and Russian Ministers of Finance.

A STOCKHOLM report states that Germany has ceased purchasing army boots because she is not preparing for a winter campaign.

THE Germans state that their casualties during June were 88,051, making a total of 3,012,637, apart from naval men and colonial troops.

THE German Imperial Chancellor states that the Pan-German scheme of annexing Belgium and Northern France has been abandoned.

THE new 16-in. gun being used by the French is said to eclipse the German gun of the same calibre. Each shot from it is said to sweep away a dozen houses.

THE Japanese Naval Department in its new construction programme provides for an expenditure of £25,000,000, and includes four super-dreadnoughts.

A VIOLENT earthquake has occurred in Sicily. The structure of three sulphur mines collapsed, entombing the miners, nearly two hundred of whom were killed.

AS a result of the Jutland naval battle, two hundred British steamers have arrived in England from the Baltic, where they had been detained since the beginning of the war.

THE new president of China has already made some drastic reforms. All former titles are being abolished, and the old royal palaces are being converted into museums.

AN English politician stated that there are now ninety arsenals in Great Britain. The war workers number 3,500,000. A certain machine gun is being produced in hundreds weekly.

A RUSSIAN aeronaut has stated that he saw the unprecedented spectacle of 65,000 Russian soldiers make a bayonet charge. And he added, "The sight from the air was unforgettable."

THE British Government has requisitioned all potatoes grown in Jersey, the chief of the Channel Islands, except those required for seed purposes. The annual crop is about 100,000 tons.

IT is reported that nearly two million persons are on the verge of starvation in Mexico. Although the army has plenty of food, the civilian population is destitute owing to the stoppage of production.

IT has been officially reported that a German aeroplane recently dropped bombs in the south-east of England. No appreciable damage was done. British aeroplanes were unable to overtake the raider.

THE foreign trade of the United States for the past fiscal year was £1,300,000,000, which constitutes an increase of £300,000,000 over the previous year. Munitions contributed largely to the record figures.

SEAHAM, a small town on the east coast of England, has been bombarded by a German submarine. Twelve shells were fired, all of which dropped one mile inland. There was one fatality, but very little damage done.

A COMPANY has been organised in New York to build airships for a transatlantic service. The first keel will be laid within a month. It is estimated that the journey from New York to London will occupy thirty hours.

THE British are still advancing on the western front, having in some places reached the German third line of defence. Several stern battles are being fought, but some strong German defences have been captured and retained.

SIR ERNEST SHACKLETON is making another attempt to rescue his colleagues marooned on Elephant Island. He is using a small seventy-ton wooden schooner, which will be towed as far south as possible by a steamer loaned by the Chilean Government.

A GRAVE industrial crisis recently arose in Spain. Railwaymen ceased work, and a general cessation of labour was momentarily expected. Martial law was proclaimed, and practically the whole traffic of the country was held up. The strike has, however, been satisfactorily finished by arbitration.

FROM Athens comes the news that a tremendous fire is raging in a large pine forest twelve miles from the city. The royal castle in the forest was destroyed, and the King and Queen of Greece barely escaped with their lives. The king was injured in making his escape, and about thirty persons are reported to have lost their lives. The fire is still raging, and must be left to burn itself out.

THE Russian armies are fully engaged on the far-extended eastern front, but are still proving victorious, both over the Austrians and the Germans. Since the beginning of the Russian offensive more than 30,000 Germans have been taken prisoner, in addition to over 200,000 Austrians. Great success is being reported by the Russians in Armenia, where the Turks are being steadily pushed back with heavy losses.



### HOME MAKERS

A MAN can build a mansion,  
And furnish it throughout;  
A man can build a palace,  
With lofty walls and stout!  
A man can build a temple,  
With high and spacious dome  
But no man in this world can build  
That precious thing called home.

So 'tis a happy faculty  
Of women far and wide  
To turn a cot or palace  
Into something else beside,  
Where brothers, sons, and husbands, tired,  
With willing footsteps come,  
A place of rest where love abounds,  
A perfect kingdom, home.—*Selected.*

### A Mother's Burden

From Dr. J. R. Miller's Personal Letters

I KNOW well that a mother's tasks in her home, caring for her children, are not light. It is no easy thing to go on in the same routine day after day, week after week, month after month, always keeping sweet, always having a shining face and a cheerful word, always strong to meet every question and perplexity and difficulty.

But I want to say a word of encouragement to you. The mother's place is the highest place to which a woman can be called. When God puts into your hand a little child to care for, to guide, to teach, to watch over, to inspire and train for life, He puts upon you serious responsibility. But He also promises the strength you need and the help for every experience. One of Augustine's great prayers was, "Command what Thou wilt, and then give what Thou commandest." That is the way God always does if we trust Him and go forward in simple confidence. Whatever He commands us to do He will help us to do. Nothing is impossible when we have Christ with us and in us.

The Emperor of Japan once sent to his army this word, "Your Emperor and your country expect of you the accomplishment of the impossible." No doubt

this little message has been in a large measure the inspiration of the wonderful heroism which the Japanese soldiers have displayed in war. But Christ sends to us the very same message. He says to us, "Your Master expects of you the accomplishment of the impossible."

I have read of a good woman who had a large family, who also was in plain circumstances, and had to do all her own work and care for her children. She had to rise early in the morning to get her husband off to his work, and then to get the children ready for school. One morning, rising a few minutes late, she did not have time for her morning prayer. She hastened from her room to the tasks awaiting her. Everything went wrong that morning. She was irritable and impatient. After all had gone away from the house, and she was alone, she went up to her room with a heavy heart, discouraged and depressed. Taking up her New Testament to read her morning lesson, she turned to where it says of Jesus, "He touched her hand, and the fever left her." The words arrested her. "If I had had that touch upon my hand this morning before I began my day's tasks, the fever would have left me, and I should have gone through them differently." She never forgot the lesson. Every morning she would get her verse of scripture and fall upon her knees for a few minutes, and get the touch of Christ upon her heart. She was able then to go through all the trying and perplexing tasks and duties of her household without feverishness.

You know what this means. There are other fevers besides those we have the doctor treat—fevers of impatience, of anxiety, of fretfulness, of discontent, of irritability. The touch of Christ upon our hand always has cooling and refreshing influence. Drummond used to say that ten minutes spent every morning with Christ—yes, even three minutes, if they be spent really with Him—change everything for the day. I am not preaching to you—but what you said about your life makes me free to write things to you. May God bless you and make you very strong and very happy. It is a great thing to be able to live victoriously amid all the cares and frets and frictions and trials of everyday life.



**"LITTLE CHILDREN, LOVE ONE ANOTHER"**

A LITTLE girl, with a happy look,  
Sat slowly reading a ponderous Book  
All bound with velvet, and edged with gold,  
And its weight was more than the child could hold ;  
Yet dearly she loved to ponder it o'er,  
And every day she prized it more ;  
For it said—and she looked at her smiling mother—  
It said, "Little children, love one another."

She thought it was beautiful in the Book,  
And the lesson home to her heart she took ;  
She walked on her way with a trusting grace,  
And a dove-like look in her meek young face,  
Which said, just as plain as words could say,  
"The Holy Bible I must obey ;  
So, mamma, I'll be kind to my darling brother,  
For, little children must love each other."

"I'm sorry he's naughty, and will not play ;  
But I love him still, for I think the way  
To make him gentle and kind to me  
Will be better shown if I let him see  
I strive to do what I think is right ;  
And thus, when I kneel in prayer to-night,  
I will clasp my hands around my brother,  
And say, "Little children, love one another."

The little girl did as her Bible taught,  
And pleasant indeed was the change it wrought ;  
For the boy looked up in glad surprise  
To meet the light of her loving eyes ;  
His heart was full, he could not speak,  
But he pressed a kiss on his sister's cheek,  
And God looked down on that happy mother  
Whose little children loved each other.—*Selected.*

**A Boy's Partner**

SOMEONE tells a story of a boy whom some older boys were trying to compel to join them in a mean act.

"I can't do it," he said.

"What's the reason you can't? You will have to, I tell you. We are going to make you do it whether you want to or not. We are all of us against you, and how are you going to help yourself?"

The boy looked at the others for a moment, and said, "I can't do it; it's wrong, it's mean, and I won't do it. I am not as much alone as you think I am, either. There are two of us, and the other has always been more than a match for all that have come against Him."

"Two of you," sneered the other boy.

"And where's your partner, I like to know? Why doesn't he show up? Much help you'll get from him! You'll be smashed up before he comes."

"No, I shall not," answered the other boy, quietly, "for He is here now. It is just as I told you; there are two of us, and the other is—God."

The leader of the rough boys was startled. He looked for a moment into the determined face of the little fellow before him, and then, casting a sheepish glance at his companions around him, he said: "Come on, fellows; let him alone. There is no use arguing with such a chap as that." And away they went.—*Selected.*

**The Sky Telegram**

A GENTLEMAN while buying a paper from a newsboy one day said to him, "Well, my boy, do you ever find it hard work to be good?" "Yes, sir," responded the little fellow. "Well, so do I. But I have found out how to get help; do you want to know how?" "Yes, sir." "Then just send a telegram." The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said, "What do you do in there?" "Think," said the boy. "Well, can God see what you think?" "I suppose He can." "Yes, He can and does. Now, when you want help to sell papers or to be a good boy, just send a sky telegram this way; just think this thought quickly, 'Jesus help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doing that than I ever did before."—*Selected.*

"THERE is not a day in which we do not learn something, either good or bad. We can choose which it shall be. You do not want to learn things that will make your parents unhappy and hurt your own souls? Then never listen to anything you would not want mamma to know."



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- North N. Z. Tract Society, 108 Ponsonby Road, Ponsonby, Auckland, New Zealand
- South N. Z. Tract Society, 7 Battersea Street, Sydenham, Christchurch, New Zealand

"OUR watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid-down till the whole earth is lightened with the glory of the Lord."

A WELL-KNOWN Jewish paper of New York has denominated Seventh-day Adventists as "Christian-Sabbath Guardians." This should not be considered an inappropriate cognomen for a people who endeavour to "keep the commandments of God" in their obvious meaning and their un mutilated form, and maintain at the same time the faith of Jesus Christ. To those who consider the Christian Sabbath Sunday the appellation may seem out of place; but upon them, then, will rest the burden of proof; and as no one has yet produced it, that burden will lie heavy and long.

WHY not start an investment fund? But what are we to invest in?—In the cause of present truth, the cause of missions, the cause of God. If you have a farm, plan to invest an acre of its products in the cause. If you have a herd of milch cows, invest the milk of one cow. If you have a flock of chickens, invest all the eggs laid, for instance, on the Sabbath. If you have a vegetable garden, invest a certain number of rows of a certain vegetable. The idea is not new. It is used in other places, and is producing a considerable increase in the funds

being raised for missionary work. There are many other items of investment which need not be mentioned here, but which will suggest themselves to those obtaining their living by different occupations. In such investments there is no failure, and will be no disappointment.

**OUR LIST**

We are glad to be able to report that the subscription list still grows. While the increase was not large for last week, it still shows growth. But the fact that it was not large should be the strongest kind of appeal to our faithful helpers and to those who have not helped yet to do their utmost in placing the SIGNS in the hands of those who have not hitherto had opportunity to peruse its pages. The standing of the list is as follows:—

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