

# Signs of the Times

OF THE  
HOLY BIBLE  
WORLD EVENTS IN THE  
LIGHT OF PROPHECY

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## The World's Perilous Situation

IN 1914, at the beginning of the World War, Rene Bazin, a French academician, predicted that the consequences of the huge conflict would be the birth of a new world. "The war which is now beginning," he wrote, "will be a purifying process. Life was becoming too frivolous. Desire for easy pleasure, passion for money, contempt of virtue, in our society, were overleaping all restraints. This will cost us dearly, but it will make us better. The age of tango is past, and when victorious peace crowns our weapons, amusers, sceptics, and destroyers of ideals will for ever have been swept into oblivion."

### A PROPHECY THAT HAS FAILED

THIS prophecy was hailed and repeated everywhere; it afforded thousands a mighty comfort. People did believe that while the ordeal was cruel, yea, superhuman, it was accomplishing its salutary work, and that from so much suffering, from such ruins, would emerge a transformed humanity. This was the theme of preachers in the pulpit, and nothing could shake the optimism derived from it.

"Bitter derision," says a recent writer in the Paris Protestant *Christianisme au XXme Siecle*. "On the very morrow of the day when the civilised world, shocked by the horrors of the world butchery, was making an heroic effort to liberate itself from the curse of war—and while all nations were gathered in solemn conference with the object of organising a lasting peace—new massacres were taking place on the other side of our planet. And today, we are everywhere and every day facing the infernal and insidious menace of war. . . ."

"Shall we conclude that we are witnessing a prodigious upheaval, omen of the end of a world, of a new order of things which no one can as yet define or describe? . . . Everywhere the impression is the same. People feel that the hour is especially

### Some Interesting French Opinions

#### TO WHAT IS THE WORLD SWEEPING ON?

JEAN VUILLEUMIER



Sport & General Photo

Herr Goering, Premier of Prussia, in a characteristic attitude. The leaders of the nations are indeed facing a perilous situation. Everywhere there is an impression that "the hour is especially grave, and that it is imperative to hasten and act, if the mad rush toward chaos is to be averted."

grave, and that it is imperative to hasten and to act, if the mad rush toward chaos is to be averted."

#### THE ONE REMEDY

WHY this bitter disappointment? Where was the flaw in Rene Bazin's prediction? The religiously inclined academician had simply forgotten a fundamental doctrine of Christianity, the innate depravity of man's moral nature.

This truth is hinted at by a Berne correspondent of the *Journal de Geneva*, who affirms that a "fact sustained by daily evidence is that forces are at work, bent on battling at the foundations of society. Centuries of civilisation have held in check, but not eradicated, the instincts of men. Let a crisis occur, and the masses will immediately give way to the fury of their blind passions." Madame Louise Compain makes the following bold statement, which may be profitably meditated upon by hundreds and thousands of preachers of the gospel who were occupying pulpits during the time of the World War:—

"If the Christian churches had cultivated such a select minority among their members; if they had zealously endeavoured to keep patriotism from degenerating into nationalism, they could have prevented the war. It must certainly be to them a source of deep humiliation to have thus failed in their mission. . . . Let them put into practice the message of the Prince of Peace, and they will no longer follow blindly the lead of governments, but be to these a light upon their path!"—*Progress Civique*.

"Only by returning to the gospel can our society be saved from the pitfalls opened before it." So says the Paris leading Catholic weekly, *La Croix*. And the leading French Protestant weekly, already quoted, *Le Christianisme*, says with equal verity: "The hour is tragic. All Christians need to confess their faults, and endeavour to purify their individual and church life from all wrong. They must realise, by God's Spirit, the greatness of their present responsibility, and unitedly face the forces of evil now unchained in this world. . . ."

"If so, Jesus will tell them: 'My peace I give unto you; not as the world giveth, give I unto you.' This peace will first be internal, it will be deeply rooted in the heart, and then it will flow out, embracing families, communities, and entire nations.



But if we do not thus individually return to God, nations as well as individuals will be hurled into bloody encounters, and the world will sink into chaos."

A high Catholic prelate, versed in the study of the second coming of Christ, Cardinal L. Billot, says in his book, "La Parousie" (Paris, 1920, page 350): "With ever accelerated steps, the world is marching on, and that exactly in the direction announced, marked and pointed out, so many centuries ago, in the most authentic prophecies of the Old and New Testaments."

A venerable French Calvinist theologian and historian, writes: "As my readers are aware, I am no 'Apocalyptician' [a term recently used in an academic oration]. . . . And yet, at times, I cannot help asking myself if we are not approaching a radical upheaval of our world."

"Who knows," asks Pastor H. Besson, "but that God is now preparing some marvellous organic event escaping all forecasts, and which shall usher humanity into the times of the end with unforeseen rapidity?"—"The Last Days and the End of the World," Geneva.

The Bible, confirmed by current events, answers: "The day of the Lord so cometh as a thief." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2, 4.

A striking photo showing H.M.S. "Malaya" firing a full broadside during exercises in the English Channel. As Signor Mussolini said recently, "war is in the air," and the nations are preparing for it. And stirring them up and on to war are malign personalities—evil forces that are beyond the control of men.



Sport & General Photo

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime.  
Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? is creation  
Groaning for her latter day?

Christian, rouse and arm for conflict,  
Nerve thee for the battle-field;  
Bear the helmet of salvation,  
And the mighty gospel shield;  
Let the breastplate, peace, be on thee,  
Take the Spirit's sword in hand;  
Boldly, fearlessly go forth then,  
In Jehovah's strength to stand."



## NOTE and COMMENT

### MALIGN PERSONALITIES AT WORK

IT is not only the passions, prejudices, and evil propensities of human nature that are at work against the interests of peace. Evil forces that are beyond the control of man are busily at work also to plunge the world into further strife and war and irreparable ruin.

We are not alone in this belief, as the following excerpt from the *Sunday School Times* shows:—

"There are hidden, subtle, and super-human personalities operating on the minds and hearts and judgments of men and stirring the nations up and on to war. Behind the wars and tumults of the earth is

ing war plans, he said that he could not understand how it was that while the whole world wanted peace, it armed for war; and he gave utterance to these significant words:—

"For the present general competition in arms among the nations it is difficult to say who is responsible. It would seem as if they were all bewitched, or labouring under some doom imposed upon them by devils or something else, going on and on until once again they are launched into war. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces."

The significance of these words is better realised when we place alongside of them the inspired statement of the Apostle John that in a vision given him of events to take place in the very days in which we are living, he saw "the spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

The forces of the evil one are indeed at work throughout the whole world, driving the nations on to their final doom. But there is deliverance for all who will make the God of heaven their refuge and their fortress. Ps. 91: 2. To each one the promise is: "I will deliver him, and honour him. With long life will I satisfy him, and show him My salvation." Verse 16. P.

### Divine Protection

THOSE that keep themselves in the fear and favour of God may say with triumph, "What can the greatest of men do against us?" But those that throw themselves out of His protection, must say with despair, "What can the greatest of men do for us?"—Matthew Henry.

this malign person plotting the evil for which we blame men, and which evil at present is threatening the overthrow of all that is finest and best in the life of the race. How else can we explain the folly, the unreason, the suicidal actions of nations and their leaders today as they persist in their determination to make force—the 'recking tube and iron shard,' the deadly gas bomb dropped from innumerable aeroplanes, the release of decimating disease germs on innocent populations—the arbiter of disputes instead of righteousness and justice and brotherly love?"

This quotation reminds us of a very striking remark made some years ago by Mr. Ramsay MacDonald. Speaking in Parliament concern-



## GOD RULES

LOOKING recently through an article upon the Duke of Wellington and the Battle of Waterloo in one of the newspapers, we read that Napoleon never ceased to wonder at his defeat at Waterloo. To the end of his days, when talking over the battle with his friends, he would say: "But I should have won that battle."

The Duke of Wellington, on the other hand, when he looked back on the battle and remembered the odds that were against him "felt that he had achieved what was humanly impossible." When he was asked to account for his great victory, he replied in awed tones: "The hand of God was upon me."

As one studies Napoleon's plans for the Waterloo campaign, and takes into consideration the fact that for the most part the English troops under Wellington were raw recruits and the Dutch and Belgian allies mainly of poor quality and half-hearted, while Napoleon's army was composed wholly of veteran troops, who not only had a superiority in numbers but a very great superiority in guns, it certainly looks, from a human standpoint, that Napoleon ought to have won the battle of Waterloo.

His plans of campaign were exceedingly brilliant. His army of seasoned veterans all spoke French and were devoted to their leader.

When Napoleon landed in France from Elba, the Duke of Wellington's famous Peninsula Army was scattered in different places and was not available for the campaign against the French. Only Wellington's cavalry were Peninsula veterans, but his infantry were, for the most part, raw, young, and inferior. As Wellington looked over a new draft of his infantry, he remarked: "I do not know what effect these fellows will have on the French, but they frighten me."

The Dutch and Belgian levies were, for the most part, of poor quality. For the most part the Dutch officers were pro-French, and the Belgians were more French than otherwise.

The troops under the command of Wellington spoke five languages. They sorely needed to be made into an army, but there was no time to do it in. As already stated, the enthusiastic troops under Napoleon had a vast superiority in artillery.

From a human standpoint, Napoleon certainly ought to have won the battle of Waterloo, as he afterwards repeatedly said he should have done.

But he did not win. The English troops under Wellington on that terrible day at Waterloo showed unexpected and really wonderful steadiness and stubbornness; they fought like veteran troops.

Moreover, as the brilliant French writer Victor Hugo stated, God fought against the French. "Was it possible that Napoleon should gain this battle?" asked Victor Hugo. "We answer, No. Why? Because of Wellington? Because of Blücher? No. *Because of God.*"

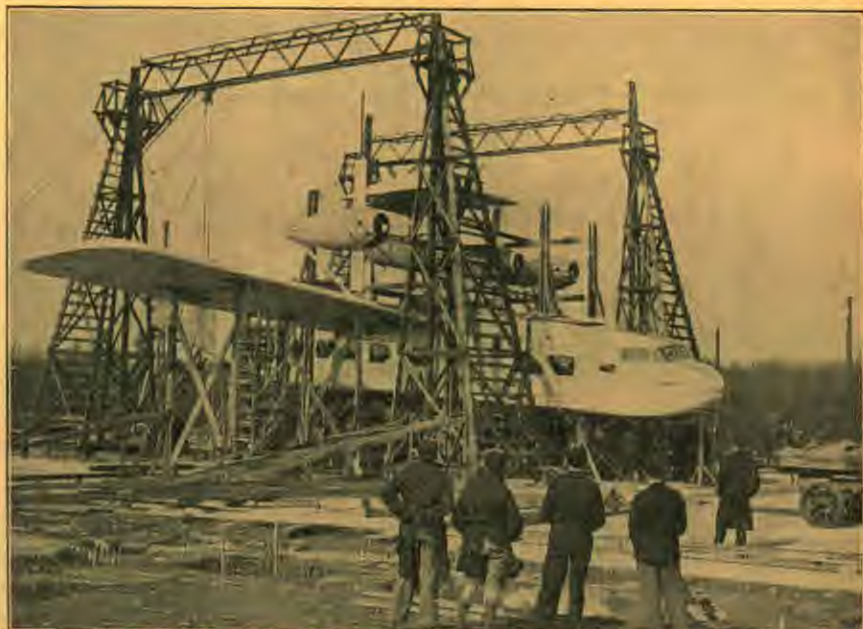
The fact is that there is a verse in prophecy in the second chapter of the Book of Daniel that rendered impossible the success of Napoleon's

all the turmoil of earth He is working for the success of His gospel message, and He will bring His great work to a triumphant close.

Even the wrath of man He can make to work for the advancement of His cause in the earth. Through storm and tumult God's plans go victoriously forward, and even more steadily than a gigantic liner through the winds and billows of the deep.

And the promise of Scripture is: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

The Most High rules in the kingdom of men. It is through His providence that this wonderful age of enlightenment, knowledge, and invention has been inaugurated. The wonders of mechanical science have



*Sport & General Photo*

A giant air liner being erected in the open at Rochester aerodrome, Kent, because there is not a hangar there large enough to house it. This new giant, which has been built for Imperial Airways, is said to be the largest air liner yet built for service on a regular route. It has accommodation for thirty-nine passengers and a crew of four.

ambitions. With that verse in the Bible, Napoleon's grandiose plans were doomed to final failure. He was attempting something that God declared could never be. The French recognise the fact that an unseen Power had worked against them at Waterloo.

It calls to mind another striking verse, this time in Daniel 4: "Until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Verse 32.

Men, with their proud ambitions and worldly thoughts, go their varied ways, for the most part thinking little of the God of heaven. But the Most High "ruleth in the kingdom of men, and giveth it to whomsoever He will."

This great truth is as true today as ever it was. The nations may forget God, and defy Him, but through

been brought in, that God's closing message might go safely to earth's inhabitants; and when that work is finished, Christ will cease His mediatorial work on man's behalf, the hour of probation will close, and the Lord will come in power and great glory in the clouds of heaven as King of kings and Lord of lords.

That is the great event toward which the ages have been moving, to which everything on earth is now moving, and in due time that glorious day of His coming will arrive. It will be worth more than worlds to be ready to meet Him in that great day.

K.

"ENTIRE sympathy with Christ will always heighten man's appreciation of man."



## "CIGARETTES AND MANNERS"

**B**EARING the title quoted above, there appeared recently in the *Melbourne Age* a striking editorial, from the opening paragraph of which we quote the following:—

"The question whether cigarette smoking has a deteriorating effect on health is one that is often discussed, but the deteriorating effect of the cigarette on manners is one that smokers never mention. The bad manners of cigarette smokers, both men and women, are, however, a sore subject among hostesses whose rugs, carpets, curtains, chairs, tables, and other furnishings have suffered from burning cigarette ends carelessly thrown about the rooms."

Although the opinion is expressed that "the cigarette is not a danger to health unless smoked to excess," this serious charge is made:—

"But the deteriorating effect of the cigarette on manners is often as evident in the light smoker as in the heavy one, and it manifests itself in women smokers as much as in men. In the cafes women and men are to be seen puffing away at cigarettes, blowing smoke into the faces of strangers sitting at their tables, flicking ashes across the table on to the food or into the milk jug, and throwing lighted ends on the floor. Ash trays are usually provided at cafes for burnt matches, cigarette ash, and discarded ends, but the average smoker ignores them. At balls and parties the cigarette smokers exhibit a lack of consideration for the feelings and belongings of their hostesses which suggests that manners were never taught in the homes in which they were brought up or in the schools they attended."

After drawing attention again to the fact that much damage is constantly being done to many kinds of furnishings by discarded cigarette ends, the *Age* continues:—

"This lack of manners on the part of cigarette smokers has become a minor social problem with which it is difficult to deal. It is not restricted to any particular class of the community; it exists among those classes where cheap cigarettes are smoked and among those who are able to buy expensive cigarettes in boxes of one hundred. Private hostesses and the organisers of public entertainments at which smoking is allowed are equally emphatic in declaring that the majority of cigarette smokers are careless, inconsiderate, and disgusting in the manners, and lack of them, which they display. Few smokers take the trouble to put out a cigarette when they have finished it. They throw it away, and seldom give a thought to the damage it may cause."

These are certainly strong words to come from a great city newspaper, but we believe that they are certainly justified. It is not only at balls and parties but practically everywhere that "cigarette smokers exhibit a lack of consideration for the feelings and belongings" of others.

There are exceptions, of course, and no doubt a great many of those who do offend in the way the *Age* has indicated do not realise how in-

considerate and bad-mannered they are. Many would be sincerely sorry and apologetic were their offences pointed out to them.

It is interesting to note that, as the *Age* points out, "this lack of manners on the part of cigarette smokers . . . is not restricted to any particular class of the community." It is found among both men and women, among both the rich and the poor, among both the educated and the illiterate.

But we are convinced that great numbers of those who are guilty of the offences already referred to would not be thus were they not users of tobacco. For tobacco is an insidious poison, paralysing the nerves, beclouding the brain, and numbing the finer susceptibilities. Thus it has a coarsening effect on the whole nature. And this fact, we believe, accounts, to a large extent, for the "deteriorating effect of the cigarette on manners" (to quote the words of the *Age*).

To this evil effect must be added the sure, even if sometimes slow, undermining of the health that the use of tobacco causes.

Competent authorities have pointed out that there is a very definite relationship between cigarette smoking and juvenile delinquency. We are convinced, however, that it is not merely juvenile delinquency that is involved. That which has such a deteriorating effect on the manners of adults must, in many cases, affect their morals also.

We believe that the evil effects of tobacco should be the subject of thoughtful study and consideration on the part of all who have at heart the well-being of themselves and their fellow-men. And especially should Christians, when aware of its ill effects, abstain from its use entirely. *F.*

## The Soviet and Turkey

**M. KARAKHAN**, the former Soviet Deputy Peoples' Commissar for Foreign Affairs, recently went to Angora as the Soviet ambassador.

This official is said to have a great reputation for being a mischief maker, as he showed in China a few years ago. He has now gone to Turkey at a time when that country, for one reason or another, has been showing great dissatisfaction with the state of affairs in the Near East.

Some time ago Turkey made the demand that it be allowed to fortify the Straits contrary to the terms of the Lausanne Treaty of 1923. Great Britain, however, made representa-

tions against Turkey's claim, and caused the demand to be withdrawn.

Following this, Turkey has supported Persia in the protest against oil concessions being made to British and American companies in the Bahrein Islands, in the Persian Gulf.

**M. Karakhan** has therefore gone to Angora at a very opportune time for stirring up trouble. He is said to be an adept in exploiting incidents of this kind. When he was in China in 1919 and 1920, he persuaded the National Government that the other powers had designs on the Chinese sovereignty and that the Soviet was China's one true friend.

The Nanking authorities, however, received a great shock when they discovered, as they soon did, that under his pretensions of friendship and good will, **M. Karakhan** was seizing every opportunity to conduct Communist propaganda. The evil seeds that **M. Karakhan** sowed at that time have blossomed forth into a real red menace today, and the Chinese authorities are sadly ruining the day that they ever had anything to do with him.

"The interested powers will need to be watchful while **M. Karakhan** is at Angora," says a writer in the daily press. Undoubtedly there is real need for them to be watchful. Trouble is undoubtedly brewing when this Soviet emissary with his sinister reputation and his plans for red propaganda has gone to Angora. *K.*

## Religion in Russia

**O**NE of the hardest things to kill in this world is the spirit of religion. The records of the ages prove this conclusively. "The blood of the martyrs," it has well been said, "is the seed of the church." Persecution of Christianity always results in converts to Christianity.

For years atheism in Russia has been seeking to destroy religion in that country, but atheism is not succeeding in its aim. The spirit of religion still lives in Russia. A leading article in the *Pester Lloyd*, an important Hungarian newspaper, stated not long ago that "a wave of unbounded religious enthusiasm is sweeping over the country and is carrying with it thousands of the young intellectuals and technical students. This class is seeking refuge from Bolshevist materialism, and from the epidemic of suicide that is troubling Russia."

The effect of persecution is to purify religion, and undoubtedly God will use atheistic intolerance in Russia to advance the real interests of His kingdom in some way or other. No nation nor confederacy of nations can defeat God. He can cause even the wrath of man to praise Him. *K.*



# Signs of the Times

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Please address all communications other than those of a business nature to the Editor by name.

## False Statements Refuted

A Reply to the "Tasmanian Presbyterian"

No. 2—Further Misrepresentations of Mrs. E. G. White Refuted

IN our issue of last week we exposed certain false and misleading statements concerning the advent movement of 1844, also concerning Mrs. E. G. White, which were made by the Rev. W. Johnston in an article entitled "Seventh-day Adventism" in the *Tasmanian Presbyterian*.

We shall now go on to expose further wrong statements made by Mr. Johnston.

### THE BIBLE SUPREME

MR. JOHNSTON is very much at sea when he says that it is "a fundamental principle of the Seventh-day Adventist belief that the Bible must be interpreted in harmony with her [Mrs. White's] writings," and that Adventists make her writings "equal to God's Word."

Now we challenge Mr. Johnston, or anyone else, to point out to us where in any of our denominational books, such belief is expressed or taught. In fact, Mrs. White herself expressly discourages any such idea. Speaking of her special work, she says:—

"The work which the Lord has laid out before me especially, is to urge young and old, learned and unlearned, to search the Scriptures for themselves; to impress upon all that the study of God's Word will expand the mind and strengthen every faculty, fitting the intellect to grapple with problems of truth, deep and far-reaching; to assure all that the clear knowledge of the Bible outdoes all other knowledge in making man what God designed he should be."

"If the Testimonies [her writings] speak not according to the Word of God, reject them."—*Testimonies for the Church*, Vol. V, pages 686, 691.

It will be seen from this that the Bible is placed first, and anything not in harmony with it is to be rejected. In other places in her writings, she declares the Bible to be

our Guide-Book, the standard of character, and the *supreme authority*; that the Bible is to be extolled above all human productions, and studied with industry and perseverance. Her writings abound in statements that honour and exalt the Bible and earnest exhortations to study it deeply and faithfully, and one cannot read her books without receiving great spiritual help and uplift.

### MRS. WHITE NOT A PLAGIARIST

MR. JOHNSTON declares that "Mrs. White compiled her publications

*"The Bible is a communication from God to men. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and the pillar of fire by night."—"*Patriarchs and Prophets," Ellen G. White, page 504.

largely from other books without acknowledging her debt to them. She put her name on these borrowed works, as though she were the original writer."

Now, in all kindness we would say, Mr. Johnston does not know what he is talking about. It is very obvious, in fact, that his article against us is wholly "a compilation." It is obvious that he has never read Mrs. White's writings and knows nothing about her. What he has obviously done was to borrow untrue statements from other writings against Seventh-day Adventists.

Mrs. White wrote in all about forty books, and in only one of them

did she borrow matter from other authors, and this matter was put in quotation marks to show that it was not original. This quoted matter from other authors was used in connection with chapters dealing with the Reformation and the French Revolution; and in her Introduction to the book Mrs. White stated: "In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarised details in a convenient manner, his words have been quoted; but except in a few instances no specific credit has been given, since they are not quoted for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject."

Any author has the right to quote from another, provided that the borrowed matter is put in quotation marks; it is not always necessary, however, to give the quoted author's name. Mrs. White put the borrowed matter in quotation marks, and made acknowledgment in her Introduction. Hence no fault can be found with her.

Moreover, the quoted matter was only a small part of the whole book, and that book was only one of about forty that she wrote. Hence Mr. Johnston's false charge vanishes entirely as fogs before the bright beams of the rising sun.

To anyone who reads her writings, it is very obvious that they are not a compilation, so strikingly original are they in thought, matter, and style. To anyone—particularly the well-read person—who knows her works, the charge that her writings are a compilation is absolutely ridiculous.

She wrote the books that bear her name. Seventh-day Adventist ministers, educators, and doctors, including the best-educated and cleverest of them, freely admit that none of them were capable of writing her books, and all of them read and study them for inspiration, help, and counsel, so wonderful are the principles that her books contain.

### OTHER FALSE CHARGES

MR. JOHNSTON makes other false statements when he declares that "from time to time" Mrs. White "had to change her writings to suit circumstances," and that "every edition of her books leaves out the prophecies that have proved false." This charge is utterly false—having its source in the imagination of enemies or made by Mr. Johnston in ignorance.

Mr. Johnston's statement that Mrs. White "declared the possibility of sinners being saved ended in 1844," and that "she afterwards altered that," are nothing short of outrageous falsehoods, the mere repetition of untrue



statements that have been refuted over and over again. (See Loughborough's "Great Second Advent Movement," pages 220-229; Branson's "Reply to Canright," pages 289-293.)

Mr. Johnston says that Mrs. White was a false prophet because, to quote his words, "1849, she said that slaves would break their chains when the Lord returned." And he adds, as with a triumphant flourish, "the slaves have been free for seventy years, but the Lord has not yet come."

But, hold, Mr. Johnston, not so fast! It is you that are wrong and Mrs. White right! Mr. Johnston is surely not unaware of the fact that slavery still exists in our world. We remember seeing in Melbourne newspapers during the past few years statements to the effect that there are still millions of slaves in the world.

Moreover, Mrs. White is in harmony with the Bible, for if Mr. Johnston will only kindly turn up and read Rev. 6: 14-17, where the second coming of Christ is described, he will find that the passage says that *bondmen* as well as "free men" are among those who witness the Lord's return. A "bondman" is a slave.

Hence Mrs. White is right and Scriptural in speaking of slaves being in existence when the Lord returns, and Mr. Johnston wrong in his criticism. That criticism, however, was not original with him; he simply borrowed it from false and misleading anti-Adventist writings. Obviously Mrs. White was a true, and not a false prophet!

*"Those who study the Bible, counsel with God, and rely upon Christ, will be enabled to act wisely at all times, and under all circumstances. Good principles will be illustrated in actual life."—"Testimonies," Vol. V, page 42.*

*"No other study will so enoble every thought, feeling, and aspiration, as the study of the Scriptures. This sacred word is the will of God revealed to men. Here we may learn what God expects of the beings formed in His image."—"Testimonies," Vol. V, page 24.*

#### WONDERFULLY ACCURATE PROPHECIES

OUR readers may like to see one or two of Mrs. White's wonderfully accurate prophecies.

Mrs. White was the humble instrument used to found the stupendous publishing work of this denomination. In a vision in 1848 she was given the following message for her husband:—

"You must begin to print a little paper, and send it out to the people. Let it be small at first. . . . From this small beginning it was shown to me to be like streams of light that went clear round the world."

Then the believers were few and the Seventh-day Adventists had not a single paper. But Mrs. White prophesied a stupendous publishing work and a world-wide work—the message "like streams of light" "went clear round the world." That one

little publication in 1849 has grown into 246 periodicals today, and the Adventists are working in no fewer than 276 countries and island fields, and carrying on their work in more than 500 languages, of which the 58 publishing houses, many of them large institutions, are printing denominational books in 157 languages—the largest denominational publishing work (we say it in all modesty) that the world has ever known! And Mrs. White saw it all in 1848!

Just one prophecy more. Before the World War she said:—

"The Lord will arise to shake terribly the earth. We will see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions."

That statement was published in one of the denominational periodicals in 1909. How wonderfully true it was our readers well know for themselves. The prophecy is all the more marvellous when it is reflected that in 1913 and 1914 leading men like Professor David Starr Jordan of Leland Stanford University and Mr. William Jennings Bryan were saying that war was an impossibility.

Inasmuch as both the Bible and the writings of Mrs. White show that the world has not yet seen an end of war and trouble before the second advent, the above remarkable prophecy of Mrs. White is capable of even greater fulfilment before the second coming of Christ.

Next week further inaccurate statements by Mr. Johnston will be examined. K.



The Washington Sanitarium, Takoma Park, Washington, D.C. Throughout the world Seventh-day Adventists have 118 sanitariums and treatment rooms, which minister to suffering humanity, and help the sick to get well and show them how to keep well. Ellen G. White was a great inspirer of the health and medical work of the Seventh-day Adventists, as also of their educational and publishing activities, and of their great world-wide mission work.



# A Knowledge of God

Ellen G. White



*The Porter Sanitarium and Hospital, Denver. This splendid £100,000 medical institution was made possible by the gift of one of Denver's wealthy men, who became so enamoured of the health principles advocated by Seventh-day Adventists that he greatly desired to help in their work. His splendid gift was really a tribute to Mrs. E. G. White, for Seventh-day Adventists received their health principles through her.*



**G**OD speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old.

Jesus said of the Old Testament Scriptures—and how much more it is true of the New—“They are they which testify of Me” (John 5: 39), the Redeemer, Him in whom our hopes of eternal life are centred. Yes, the whole Bible tells of Christ. From the first record of creation—for “without Him was not anything made that was made” (John 1: 3)—to the closing promise, “Behold, I come quickly” (Rev. 22: 12), we are reading of His works and listening to His voice. If you would become acquainted with the Saviour, study the Holy Scriptures.

Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” And He explains Himself by saying, “The words that I speak unto you, they are spirit, and they are life.” John 6: 53, 63. Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy; it is what we meditate upon that will give tone and strength to our spiritual nature.

## REDEMPTION THE GREATEST THEME

THE theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins.

As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more

mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him.

As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed, and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others, and represent Him to the world.

## SEARCH THE SCRIPTURES

THE Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves. If we allow others to do our thinking, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the Word of God.

The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual.

There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would

have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times.

## HINTS ON BIBLE STUDY

BUT there is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.

## PRAYERFUL STUDY NECESSARY

WE cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful reflection.

And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life.

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will

(Concluded on page 13)



# The Gospel Proved by Arithmetic

W. H. BRADLEY

I HAVE always had a great regard for figures. There is a comforting assurance of certainty in addition and subtraction. When you roll, "Two plus two equals four," from your tongue, you feel you cannot be gainsaid; it is something one can tie to and feel that he is safely moored.

For many years of my life I took it for granted that religion was entirely divorced from the realm of such certainties. I felt that faith must leap the chasm of the undemonstrable, and that the believer in Christ must deny himself the luxury of revelling in actual facts, such as the facts of mathematics. Being of a very practical and logical turn, I declined thus to stultify my reason, and therefore, I was not a believer.

A time came, however, when through a chain of circumstances which had nothing to do with religion, I found myself in a religious meeting. I was much bored and decidedly displeased with the situation in which I found myself, but determined to endure it as best I might, making a mental reservation never to allow myself to be so en-

someness of writing in the third person, I will try to reproduce his line of thought, that you may have the same surprise that I had.

From such texts as Eze. 4: 6, "I have appointed thee each day for a year," devout Bible commentators rightly conclude that in prophecy the Lord uses the symbol "day" to represent a literal year. There are many time prophecies in the Bible. They form a most interesting source of study, and they are capable of being demonstrated as correct.

They form an eloquent testimony to the veracity of the Scriptures; for even if a man deny the fact of the antiquity of the Old Testament, and place it but two hundred years before Christ, the pertinent fact still remains that it contains a number of these definite time predictions, which have been accurately fulfilled within the last 150 years.

Chiefest among these time predictions is the subject of our study in this article. Bear in mind, as we proceed, that the key to its understanding is the "day for a year" of Eze. 4: 6.

In the eighth chapter of Daniel

## THE 2300 YEARS

As the prophet marvelled with bated breath at these wonders, he heard one of the heavenly host say unto his fellow, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14. In perplexity Daniel wondered what all this could mean. It was beyond his understanding. It could be explained by none of the revelations before given to him by Jehovah. Forebodings filled his heart, for he feared it meant ill for his people.

God, however, did not leave His servant in perplexity. The divine voice itself called to a mighty angel: "Gabriel, make this man to understand the vision." Verse 16. Obedient to the heavenly command, the angel told Daniel that the ram represented the kingdom of Persia; and the goat, Greece; that Greece would conquer Persia under its first great king, Alexander, represented by the notable unicorn-like horn; and that at his death his kingdom would be divided among his generals, symbolised by the four horns.

Then Gabriel told Daniel of the entrance of Rome into prophecy by conquering one of these four horns, Macedon. He portrayed the brutal, conquering career of Rome.

All of this revelation is amply attested by the records of history, and is mentioned by so many other prophecies in the Bible that we simply refer to it in passing. Then Gabriel started to explain that part of the vision having to do with the remark of the heavenly one, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"; but he had no more than attested its truthfulness, when Daniel fainted, and the explanation was of necessity halted.

Daniel had been waiting since his youth for the seventy-year captivity of Israel to be over, that his people might go home and rebuild the sanctuary at Jerusalem. He knew from the Book of Jeremiah that this seventy years of captivity was now ending, and that it was time for the rebuilding of God's temple in the holy city. He was filled with joy at this prospect, and lived on its inspiration, for he was a very old man.

But now he thought the angel was about to explain to him that the rebuilding of this sanctuary had been put off twenty-three hundred years, that it must lie uncleansed and de-



The longest time prophecy in the Bible is that known as the 2300-day prophecy of Dan. 8:14. It is explained fully in the accompanying articles.

trapped again. I paid little attention to the opening exercises, and was prepared to pay less to the lecture which was to follow.

Imagine, if you can, my surprise, however, when the young speaker announced his subject for the evening to be the task of proving by *arithmetic* the fact that Jesus of Nazareth was indeed the Messiah. On to the platform came two attendants, trundling a large blackboard. The lecture lasted forty minutes, and to my utter astonishment the speaker completely made good his announcement! With glaring white chalk he placed the figures on the blackboard, and I was forced to acknowledge that indisputable evidence had been portrayed proving by *arithmetic* that *Jesus is the Christ*. And without the cumber-

we find the prophet in vision. Before him dashes a huge, fierce ram. This ram is met in mortal combat by a vicious he-goat. The he-goat was remarkable in that he had a unicorn-like horn between his eyes.

The he-goat destroyed the ram, and there was none that could withstand the fury of his attack. Shortly, however, his notable horn was broken, and for it came up four other horns pointing to the four quarters of the compass.

While Daniel beheld these happenings, a little horn started to grow out of one of the four horns, and sprang with great rapidity "toward the south, and toward the east, and toward the pleasant land," eventually eclipsing all the other horns.



filed for more than two millenniums. He could not stand the shock, and he fainted. He thought that God's word to Jeremiah had failed, and he could not stand up under the bitter blow. When he awoke from his faint, the angel was gone. He "was astonished at the vision, but none understood it."

#### DANIEL PRAYS

WHEN in perplexity, it is the most natural thing in the world for the Christian to pray. When doubt and fear assail, and the way seems forbidding, he takes it to the Lord on bended knee. So Daniel prayed. He took his Bible and sought his closet. He opened the Word to the Book of Jeremiah, where God had promised that at the end of seventy years the city and the sanctuary should be rebuilt, and he set his face toward Jerusalem to pray. Let us hearken a moment to his pleading voice in earnest petition:—

"O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain; . . . and cause Thy face to shine upon Thy sanctuary that is desolate. . . . O Lord, hear; O Lord, forgive; O Lord, *hearken and do; defer not*, for Thine own sake [lest the heathen scoff as they see You fail to cleanse Your sanctuary at the end of seventy years as You promised], O my God." Dan. 9: 16-19. Then, the narrative records:—

"Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill: . . . therefore understand the matter, and consider the vision." Dan. 9: 21-23. Then this mighty angel of the Lord unrolls before the fascinated eyes of Daniel a scroll two thousand three hundred years long, of the most interesting history of the world and of God's people. And across that scroll is written the message:—

"Unto 2300 days [years]; then shall the sanctuary be cleansed."

Gabriel takes the first seventy weeks of this twenty-three hundred years (which is 490 years, with seven days to the week), and allots that much of the time to the Jewish nation. At this time the Jews "shall be no more His people." Verse 26, margin.

During this seventy weeks of years the Messiah was to make reconciliation for iniquity, causing all sacrifice and oblation to cease by Himself being offered, "cut off," and to bring in everlasting righteousness. Verses 24-27.

Gabriel tells him that the Messiah was to begin His ministry at the end of the sixty-ninth week of years; that He was to die in the midst of the seventieth week of years, and that the Jews were to be rejected by God at the end of the seventieth week.

The angel adds that these three events, each event exactly on its own appointed date, would establish, or

"seal up," the entire period of twenty-three hundred years to the cleansing of the sanctuary.

These salient facts appear on the diagram on page 8; all that is lacking to make each point complete in itself is a common starting date at which the 483 years, the 490 years, and the 2300 years begin. [The details of this prophecy are explained in the next article.]



This chart is similar to the one on page 8, except that the dates are not given. We suggest that you read the detailed article on this page and mark in the dates in the circles, as instructed. This will help to fasten the important dates in your mind.

## THE FACTS OF HISTORY

### Fit the Forecasts of Prophecy

#### Developing Further the Preceding Article

THE key to the time prophecy of Christ that we considered in the preceding article, is given by the angel Gabriel in these words: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9: 25.

Surely this is simple enough. Let history tell us when this command was published, and we have our starting-point for the 2300 years and for the dates along the way.

Ezra reveals that it took the decrees of three kings to make this decree complete. "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14.

Naturally, then, we could look to the latest date alone, of the three, as the date upon which the decree could have been said to have gone forth.

It is not Cyrus, nor Darius, for their decrees were not complete; it is the last one named, Artaxerxes, whose decree alone could have been the one to which Gabriel referred as marking the beginning of these great time prophecies upon which the very Messiahship of Jesus rests. This decree Ezra likewise records. See Ezra 7: 12-16.

#### THE PROOF

This decree was published "in the fifth month, which was in the seventh

year of Artaxerxes the king," that is, in 457 B.C. Inasmuch as Artaxerxes was the great enemy of the young Grecian states, their history attests his seventh year to have been 457 B.C., as also does the celebrated astronomical Canon of Ptolemy, the Egyptian astronomer and historian.

Now 483 years from 457 B.C. would bring us down to the end of A.D. 26; but inasmuch as Ezra published this decree in the fifth month, that would advance us five months into the year A.D. 27. Take your pencil, and in the first circle of our diagram on this page write 457 B.C., and in the second A.D. 27. What happened in A.D. 27 that could be construed to be the beginning of Christ's ministry, for 483 years was to bring us to "Messiah the Prince"? The answer is, of course, the baptism of Jesus. His public ministry dates from His baptism. See Luke 3: 21, 22; Mark 1: 14, 15; Acts 10: 37, 38.

Confirmation of this date is found in the third chapter of Luke. This chapter opens with a mass of historical data which has no bearing on the story of Christ other than that the Almighty had it incorporated into the record to enable us to check up and to establish the various dates of this great 2300-year prophecy.

It is the fifteenth year of Tiberius Cæsar. Pontius Pilate is governor of Judea. Herod is tetrarch of Galilee. Philip is tetrarch of Iturea. Lysanius is tetrarch of Abilene. Annas and Caiaphas are high priests. The only date in all history when each of these



events could be true and all could synchronise is A.D. 27. In A.D. 27, then, if there was ever to be a Messiah, the Messiah must begin His ministry. Let that date pass, and none could ever be the Messiah. The Sacred Record states that Jesus was baptised *then*. Therefore, *Christ is the Messiah, and proved by arithmetic!* On time with God's prophetic clock in A.D. 27, He began His labours for lost man. None other before or after could ever claim His office!

### "THE TIME IS FULFILLED"

NOTE how the Scriptures emphasise this time element of Christ's ministry: "When the fullness of the time was come, God sent forth His Son." Gal. 4: 4. "Jesus came . . . preaching, . . . *The time is fulfilled.*" Mark 1: 14, 15. To what time, then, could Paul and Mark refer? To A.D. 27, the end of the 483 years "unto Messiah the Prince," the fifteenth year of Tiberius Caesar. The cold, hard figures of arithmetic testify that Jesus is the Christ! Nor is that all.

Gabriel stated to Daniel that in the week of years between 483 and 490 the Messiah was to be "cut off," a Hebrew idiom meaning to kill. The middle of seven is three and one-half. Three and one-half years after A.D. 27 Jesus must be slain, if He is to fulfil this prophecy that has begun so auspiciously. Time after time before this three and one-half years was expired, the Jews tried to kill Christ, but He said, "Mine hour is not yet come." However, when He had ministered the full three and one-half years, John records that "His hour was come that He should depart out of this world." Matthew said, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." John 7: 30; 13: 1; Matt. 26: 45. He was betrayed and died "according to the time," Rom. 5: 6, margin.

A careful study of the passover visits will show that Jesus ministered just three and one-half years. Again Jesus is the Christ according to arithmetic! And still Gabriel is not yet done. Another nail is to be driven in a sure place to establish the vision.

### THE SEVENTY WEEKS (PROPHETICALLY 490 YEARS)

"SEVENTY weeks are determined upon thy people," then the Jews shall be no more His people. Seventy weeks are just seven years longer than sixty-nine weeks. Seven years added to A.D. 27, the end of the sixty-nine weeks, bring us to A.D. 34. It was at this time that the Jews stoned Stephen, and drove the Christians out of Jerusalem, and "they went everywhere preaching the word." Acts 8: 1-4.

*The gospel had gone from the Jews*

*to the Gentiles.* The Jews were no more His people! Again the gospel is proved true according to arithmetic! Again take your pencils, and in the diagram write A.D. 31 for the date of Christ's crucifixion, and A.D. 34 for the date of the rejection of the Jews at the end of the seventy weeks. And the end is not yet!

### THE REMAINING 1810 YEARS

THE reader will recall that Gabriel said to Daniel, "At the time of the end shall be the vision." We still have a long period remaining of our original 2300 years. So far we have used up but 490 years, down to the rejection of the Jews. Four hundred and ninety subtracted from 2300 gives us a remainder of 1810 years. We still have 1810 years remaining of the 2300-year prophecy. Are they meaningless? Far from it! Gabriel said they were so important to humankind that Christ's crucifixion and His gospel going to the Gentiles were to act as a seal, or *proof*, to make men sure that whatever happened at the end of the 2300 years was correct. What could be of such importance to God's saints? When did those remaining days end?

We have used up seventy weeks, or 490 years, of our prophecy. We have come thus to the established date of A.D. 34. This means that 1810 years remain, and these added to A.D. 34 bring us down to A.D. 1844, the time of the cleansing of the sanctuary. Take your pencil and mark in the last circle the date A.D. 1844. What further proof is needed to make the gospel according to arithmetic stand checked and rechecked? The year 1844 stands fixed as the date of the fulfilment of the prophecy: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

## JESUS IS COMING

DOROTHY LOVELL

Now are the days of earth's history spent,  
Soon will the battle with evil be o'er,  
Earth will be shaken, the heavens be rent,  
Soon will the Saviour appear at the door.

Earnestly pleading, He bids you prepare,  
Angels are bringing you help from the throne,

Cast from your heart every sin, every snare,  
Angels are near, you are never alone.

Jesus who bore all your sins on the tree,  
Carried your guilt and your burden of pain,

Jesus is lovingly calling to thee,  
"Come to the cross, and with Me thou shalt reign."

Jesus is coming; fulfilled is each sign,  
Jesus is coming, oh, watch, work, and pray!

Jesus is coming. In your life and mine,  
Are there still sins? Are you ready today?

## The Word of the Lord Came

W. A. SPICER

IT came to John the Baptist. It had been written in the scroll of Holy Scripture centuries before. Now the time for it to speak had come. The first advent of the Messiah was at hand. The way had been specially prepared. God's hand was laid upon the nations. One tongue had become the current speech of the known world. "The word of God came unto John the son of Zacharias in the wilderness." Luke 3: 2. It was the word of prophecy for the hour: "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." Luke 3: 4.

And as the time for the word to speak arrived, that word of ages before spoke in living voice to John, and through him to the people, like a trumpet peal direct from heaven, "Prepare ye the way of the Lord."

So it has ever been. A word that lies on the sacred page, waiting its time, suddenly flames forth with light and life and power for the appointed hour.

The generation before the Reformation of Luther's time was one of preparation for the reform. It was a period of discovery, and change, and intellectual awakening. Then the light broke in upon the darkness, the long prophetic period of papal domination was "shortened," as Christ had said it would be, "for the elect's sake," and a new era had opened in God's work on earth.

Not the instructive history merely, but also the inspiration of those stirring times is our need today. God has in hand in our time the finishing of the work of the Reformation. Again the prophetic Scriptures flash with blazing lights upon our path as the time has come again to prepare the way of the Lord. In the prophecy of Rev. 14: 6-14 is a picture by Inspiration that no one understood until the time came in the days of 1844. Then these scriptures began to flame with light, and the definite advent movement of the prophecy rose crying the message, "The hour of His judgment is come."

Light from the Word of God broke forth as the time came. Scriptures long waiting on the written page awoke to life and power. We see clearly that the time has come for the final revelation of the "everlasting gospel" to every nation, and tongue, and people. The way has been prepared. May the inspiration from on high set all our souls aflame with untiring zeal to do the work.



## TWO MEN WHO WENT TO HEAVEN AND BACK

H. A. Lukens

ONE of the most unusual statements of Jesus is found in Matt. 16: 28: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom."

Different interpretations have been placed upon this prophecy; some have even developed the fantastic idea that one of the disciples lived on and like the wandering Jew appeared in different places through the centuries. However, the very next verses which describe the transfiguration scene point to the fulfilment of this prediction.

Some of the disciples, said Jesus, were to see the Son of man coming in His kingdom. As Peter, James, and John toiled up the lonely mountain with Jesus, and at the top saw the night pierced by the glory which shone from the face of the Son of God, they beheld that glory in which He will come as King of kings and Lord of lords.

The scripture which tells us of the transfiguration scene also mentions the appearance of Moses and Elijah. In Luke we are told that they talked with Jesus about His approaching death in Jerusalem. The wording of these scriptures indicates that Moses and Elijah were actually present at this time. It is interesting to learn how these men who had lived so many centuries before, came to be with Jesus in the mountain of glory.

### ELIJAH AND MOSES

THE case of Elijah is not difficult to understand. We read that he was taken to heaven without seeing death. 2 Kings 2: 11. Elijah had already dwelt with Christ in the heavenly courts many centuries before the Master appeared on earth, and it is easily understandable that he should be present talking with Jesus during His earthly sojourn.

But Moses died on Mount Nebo in the presence of the Lord. Deut. 34: 1-6. Angel hands lovingly laid to

rest this mighty prophet of God. How then did he appear with Jesus more than a thousand years later? In the only chapter of the Book of Jude, the ninth verse, we are told that Michael, the Archangel (another term for Christ), contended with the devil about the body of Moses. The long reign of death was for the first time broken by the resurrection of Moses. Rom. 5: 14. Evidently soon after his death Moses was raised from the grave by Christ.

### TWO GREAT CLASSES

YET the question may be asked, how could the presence of Jesus with Moses and Elijah be spoken of as Christ's coming "in His kingdom"? When Paul speaks of the second coming of Christ (1 Thess. 4: 16, 17), he mentions two classes who will accompany the Master back to heaven. The first class—the dead in Christ—are those who through the long centuries have died, and yet their lives are "hid with God in Christ." They have lived up to the light which shone from the face of the Son of God; they did His will; their sins were forgiven; and they died knowing that Christ was their Saviour from sin. Many who, in Old Testament times, saw this truth but dimly will be included in



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*The transfiguration of Christ, when Moses and Elijah appeared, talking with Him.*

P. Shields, artist.



that number. Many, among the heathen, who beheld the glory of Christ only in His works, and followed Him, as it were afar off, will be among that number. When Christ comes, the dead in Christ shall rise from their tombs.

But the last generation of mankind will also contain many who will be followers of the Lord. They are mentioned (Revelation 14), as keeping "the commandments of God, and the faith of Jesus." These, who are alive upon the earth when Christ comes the second time, will be taken to heaven never having seen death.

Thus the kingdom of Christ will be made up of these two classes—"the dead in Christ" who shall rise, and the living in Christ who shall be "caught up together with them."

In Vancouver, in the Canadian Pacific Railway depot, is a model of the Empress boats. It is only a few feet long, yet faithfully in every detail it follows the outline of the great ocean liners. So, also, the transfiguration scene was a miniature representation of the kingdom of the Son of God. Jesus was there in His glory; Moses was there representing the redeemed who die and are raised from the grave; Elijah was there representing those who shall never taste of death. What a privilege it would have been to behold that sight! Yet how much greater will it be to behold the coming of the Son of man with all the angels of heaven; to hear the voice of Michael, the Archangel, not only calling forth one, but all who sleep in His name; to see the angels go forth gathering together these risen saints, together with those among the living who are ready to meet their Saviour.

And, by all the signs that crowd in upon our vision today, you and I, dear reader, will live to see that glorious kingdom! The one thing of value left in this world is the opportunity of meeting the Saviour with joy.

## BLESS THE LORD!

With all my soul I bless Thee  
For Thy mercy, Lord, Thy grace,  
For the crimson blood which cleanseth,  
For the vision of Thy face.

For sorrow, Lord, I bless Thee,  
For sickness, even pain;  
Since it taught me how to trust Thee  
When hope seemed lost and vain.

Let me ne'er forget Thy mercy,  
Let me ne'er forget Thy grace,  
Let me live henceforth to bless Thee  
Till I see Thee face to face.

Then how my soul shall bless Thee  
When I hear Thee say, "Child, come;  
The days of toil are over.  
Welcome! Welcome home!"

—Mrs. T. Buchman.



## The BIBLE

Carlyle B. Haynes

THE book, the Holy Bible, is not an ordinary book. It is different from anything else in the world. It is the outstanding book of history. Its history is singular and unique. No other book has ever been produced like this. Nearly all books, except dictionaries, encyclopædias, and other reference works, have been produced by one individual. Certainly they are the product of one generation.

But not the Bible. Its writing took sixteen hundred years. Forty writers laboured on it. They wrote in different countries, different centuries, different languages. The last writer was separated from the first by fifty-five generations.

The Bible can be traced directly back to the men who wrote it. Very ancient manuscripts of these writings are in our possession today in numerous languages—the Latin, Ethiopic, Arabic, Syriac, Persian, Greek, etc. Some of these are from the third and fourth centuries.

When we go back to the men who wrote the New Testament manuscripts we find each confirming the other. For instance, before Peter's death, Paul had written epistles which Peter accepted as from God, and put on an equality with the Old Testament Scriptures. 2 Peter 3: 15-17. Before Paul's death, Luke had written manuscripts from which Paul quotes and acknowledges as Scripture. 1 Tim. 5: 18; Luke 10: 7. When Luke wrote the Book of Acts, he declares that he had written a former treatise containing an account of the life and work of Jesus Christ. Acts 1: 1. And when Luke wrote the Gospel, he declares that others had written on the same matters. Luke 1: 1-3.

The New Testament constantly refers back to the Old. There are but three quotations in the New Testament from heathen writers, one from Menander in Acts 17: 28; one from Epimenides in 1 Cor. 15: 33; and one from Aratus in Titus 1: 12.

But there are more than eight hundred quotations from, and references to, the Old Testament in the New. So, too, when we come to the Old Testament we find the later writers referring to the earlier writers, each confirming the other.

A man who thinks anyone can easily write such psalms as David's, such poems as Job's and Solomon's, such prophecies as Isaiah's and Daniel's, such epistles as Paul's, might well try the experiment.

This book has outlived its enemies, marched in triumph over the graves of its critics, is buttressed all about by the broken weapons of those who have assailed it. It lives while its enemies die.

## The Voice of God

H. F. De'Ath

IT is unthinkable that God should make man and then for ever hold aloof from him. To those who have ears to hear His works tell of His glory and power. The heavens above, where the glorious sun, the majestic moon, and the innumerable stars are seen, speak of God's greatness and love. Likewise the earth, with its teeming animal and vegetable life, and the wonderful human race who people it, proclaims the goodness of God.

But that is not all. We have the Scriptures of truth to guide us to God and to instruct us how to "listen in" and hear Him speak to us. That holy men spake as they were moved by the Spirit of God, and that their writings were divinely dictated is evident from the many fulfilled prophecies of the Bible, and the power and fruit that attend the proclamation and practice of what it teaches.

The written Word of God circles around Him who, though He was the Son of God, became man and clothed Himself in human flesh, and proclaimed Himself "the light of the world," and "the light of life." In



the person of Jesus of Nazareth we have the divine and the human perfectly blended. In the Man Christ Jesus God was perfectly revealed. This was recognised by His early disciples, when they said to Him, "Thou hast the words of eternal life." This could be true of no one but "the Son of the living God."

True, His stay on earth was short, but sufficiently long for Him to gather about Him men who went forth to reflect His likeness. In this they were helped by the Holy Spirit of God, who, free from human personality, became, and is today, the universal Teacher of Christ.

So the works of God, the Word of God, and the Holy Spirit of God are the three great channels by which God speaks to the heart and mind and conscience of every man that cometh into the world. Let us "listen in" for that voice. So may we find here and now the assurance of a more abundant life, and of a perfect, never-ending life to come.

### Christ Our Sufficiency

C. P. BOLLMAN

How sweet to rest in living hope  
Upon the Saviour's loving breast,  
And know, if good or ill betides,  
That what He sends is always best.

His sympathy is ever ours;  
His love is an unfailing stream  
With water sweet as sweet can be;  
Without Him life's an empty dream.

In Him is everything that's true;  
In Him are riches unsurpassed,  
For with Him all perfection dwells,  
And rich is he who holds Him fast.

### Confession and Baptism

THE passage from which Philip preached Jesus to the Ethiopian treasurer was a prophecy of our Lord's death. Starting from this point, what could there have been in the exposition of Philip that led the Ethiopian to ask that he might be baptised? The connection between the dominant thought of their conversation and the request is made perfectly clear by a reference to the thought of the early church as it found expression in a sentence of Paul's. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Under the guidance of Philip the mind of this intelligent man had been opened to see that the death of Christ was the ransom for the sins of the world. He believed that that divine sacrifice availed for him. Beautifully and naturally the desire found expression on his lips that he might perform the symbolic act that testified to his fellowship and personal identification with the death and resurrection of Jesus Christ. He saw that in this act he witnessed to his faith in what the Scriptures prophesied, and in what Philip had told him had been fulfilled in Jesus.

From this point of view we look at baptism in the light of the New Testament teaching. It is the divinely ordained mode of confessing Christ. In the early church it took the place of modern *supra-Scriptural* modes of confession. The late Dr. A. J. Gor-

don once said that we were in danger of making confessing Christ infringe upon the place that the New Testament reserved for baptism. It is the divinely ordained method for expressing before men and God our faith in Jesus Christ. Christ has ordained that His followers shall pledge Him their faith, not by the use of words, but in the universal language of a formal act—the baptism of their bodies in water.—*The Watchman-Examiner*.

### A Knowledge of God

(Concluded from page 7)

be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." John 1:47, 48. And Jesus will see us also in the secret places of prayer, if we will seek for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, "He shall receive of Mine, and shall show it unto you." John 16:14. The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them, and appoints His Spirit to be man's teacher and continual guide.

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## WOMAN'S REALM

### THE BOY

THERE were four of the children, a boy and three little girls, and their mother was dead. She had been dead a year now, and whatever she had been to her children, and in whatever way she had managed and controlled and instructed them, she had faded away into a dim, sacred memory now, even to the older children, while the younger ones did not remember her at all. For the baby had only lived one short year when the mother went away, and the next little one was only three. But the boy was eight years old when his mother died, and he was nine now, and sad, very sad, he was not a good boy, and this was the reason why Cousin Alice, who took care of the children, had told their papa that she must go away, and that he would have to find someone else to take care of them.

Cousin Alice felt very sorry to leave the little girls. She felt an interest in them, and was proud of them. She had never had any children of her own, but she believed she had a mother's feeling for the little girls. She was sure she would miss them sadly when she went away, and she was very anxious lest their father should not make a wise choice in choosing her successor. If only she could have the little girls, and be rid of the boy; but the father had said that his only object in keeping up the house was to keep his children together, and she thought it better not to suggest that she would be pleased to have him remove the boy. Yet this was the feeling in her heart. She wished the boy removed, taken away, disposed of in some manner. He was a bad, troublesome, disagreeable child—what else did anyone expect a boy to be! Boys, as everyone knew—so thought Cousin Alice—were something to be endured if one must, but never desirable. Strange Cousin Alice! Had she reflected seriously, she would, no doubt, have remembered that all the great and good men in the world were boys in their day!

Yet happy is the boy who has the care of a good and wise woman who loves him, not for what he is going to be some day, nor for what the future holds, but who loves him just because *he is a boy*.

The father of this family of children spent much of his time away from home. He had taken up a branch of business that required this. He loved his children, but he had never accustomed himself to the house after the presence that had made it a home had flown. He had been away a number of months, when, on his return, Cousin Alice had informed him that she must go away. After a few skilful questions, put with a delicacy that surprised even himself, he understood the situation. His boy was a bad boy, and Cousin Alice declined to have the care of him longer.

We have come to look at a mother's giving her heart and life, the very best that is in her, to her children as a matter of course. But it is not, perhaps, to be expected, during the lifetime of the mother at least, that a father is to devote himself to the study of child-life, with its intricate and delicate questions.

Being requested to do so, Cousin Alice sent the boy into the room, where his father was reading. He pushed the door open somewhat hesitatingly and stood just within the threshold. The father lowered his paper and looked at him. His attitude was not prepossessing. He stood upon one leg, the other one forming an ungainly angle, his hands were in his pockets, and on his face was a mingling of embarrassment and defiance.

"Come over here to me, and let me see what sort of a boy I have," said the father. He placed his hand under his chin and looked into his face. There were the mother's eyes, brown and soft, but where had they learned to belie, as their vicious, defiant expression did, the nature of her from whom they were inherited?

We mothers feel, when thoroughly in earnest, yet troubled and perplexed about a child, that intuition is often our best guide. There is something that strikes the heart chords when we look into the eyes of a child we love and most earnestly desire to be guided aright.

The father pushed the tumbled hair from the boy's forehead, looked at him with the keen, critical gaze of a business man, and then, without a word, drew him to him and folded his arms about him. Presently the little breast began to heave, and the boy's face was wet with tears. "Oh, I wish I had mamma!" he sobbed, "mamma, mamma." He felt his father's tears on his forehead. Afterward there was a long talk about the mother who had gone away. It was the first time the father had spoken of her, except in the briefest terms, to those who spoke of her to him, but he found it easy to talk to the boy. He made no mention of Cousin Alice or of anything he had learned in regard to the boy's behaviour.

But when the long talk was over, and he had answered all his eager questions, he proposed that the boy should keep in his room that night. "I am going to be at home for some time now," he said—although the business firm had not as yet been informed of the fact—"and you and I are going to be the best of friends. Why, here you are almost a man; of course we shall be great friends. I am actually surprised to find how big and tall my boy has grown. And you know there are those three sisters to be taken care of, and looked after, and you and I, boy, are the ones who are going to do it."

There were no more tears or caresses between the father and son; the scene of that evening was never repeated, but neither forgot it, and a close friendship grew between them.

To be like his father, to win his approval and approbation, if only by a pleased expression or a quiet look it was manifested, was so much to the boy, so completely filled up his thoughts and shaped his life, that he gradually deserted his teasing, troublesome ways toward his sisters and Cousin Alice. He felt that his father's presence in the house restored his rights and his welcome.

And the vicious habits, that surely would have been his ruin, were deserted, too, while he cherished in his heart the hope that his father had never detected them.

And then his father was again called away from home; he put the boy on his honour, to be all that he desired the man of the house to be in his absence. His father expected him to be an honest, manly, pure-hearted boy, and he grew toward the ideals upheld for him.





## CHILDREN'S CORNER

### BRUCE'S BOARDERS

MRS. FOSTER was busy dusting her dining-room. She had a white cap over her hair, and wore a long apron. Knock, knock, knock, went somebody's fingers on the door, and before she could whisk off her cap or say, "Come in," the door opened slowly.

"Who can be coming to see me so early?" thought Mrs. Foster. "Oh!" she said as a fair, curly head presented itself, "it's Bruce Brown! Well, Bruce, what can I do for you today?"

"Mrs. Foster," said the child, bringing in a small tin plate, "won't you please, ma'am, save me your crumbs and apple cores for my boarders?"

"Your boarders?" said Mrs. Foster.

"Yes, ma'am—the birds, you know. So many of them come now, since the snow, that I don't have enough to give them, so I thought I'd bring over my plate and get you to help me. I'll come back for it after dinner"; and the little boy was gone without waiting for any promise.

So day after day the little boy and the little tin plate went backward and forward, and the birds flocked more and more to the third-storey window. But Bruce's plan did more than feed the birds—more than he knew of, as is the case with most plans for good.

"That boy has the right idea of helping," thought busy Mrs. Foster; "he gives all he can himself, and then he takes the trouble to get other people to help. Now there's Mrs. Irwin; she has enough cast-off things to set the poor O'Connors up in comfort. I'll just step over and ask for them."

"An old dress?" said Mrs. Irwin in a friendly tone; "why, to be sure, if you think that red dress that Mary has just laid aside would do any good!" and before the visit was over Mrs. Foster had more than she could carry home—enough to make the whole O'Connor family happy.

It gave the Irwins a new interest in the O'Connors, too, and all those poor people in that alley.

Little Bruce kept on feeding his birds and collecting his crumbs, knowing no more than the birds of all this: but the heavenly Father, whose care is over all His creatures, smiled down upon the little boy.—*Sabbath School Missionary.*

#### Singing in the Rain

THE clouds have been heavy and dark all day,

I have looked for the sun in vain;  
But sweet and clear, in the maple near,  
The robins sing in the rain.

Ah, boys and girls who sit and sigh,  
And of dreary days complain!  
In cloud and sun, work bravely on—  
The robins sing in the rain.

—Selected.

#### Stella and Her Teddy Bear

HELEN DEAN

STELLA was a good little girl, but grieved her mother because she was so untidy. She would empty her toy cupboard, play first with one toy and then leave it on the floor and get out another. At the end of the afternoon the floor was just littered with books, dolls, bricks, and odds and ends. Every evening Stella's mother had to say, "Please tidy up the floor before you go to bed. If you don't I will have to do it, and I am very busy. It isn't quite fair, is it, Stella, to bring all your toys out and leave them?"

"No, mother. I will put them away." And usually she did.

One evening, however, her mother was ill. She had a very bad head and had gone to rest. Stella knew it was naughty, but for once she thought she would leave her toys out, and tidy them up in the morning. When mother had these dreadful heads she always stayed in bed for two or three days. Mother would never know about the toys.

Next morning, when Stella went into the room where her toys were, she stood amazed. Such a scene greeted her eyes. Her best crayons of which she was so proud were on the floor in little bits, and some were even trodden into the carpet. Oh! such a nasty mess! And her darling Teddy Bear lying just in pieces! The puppy had got into the room and, seeing Teddy, thought he would have a game with it, throwing it about and finally putting his front paws on it and pulling it into shreds. Stella could not help crying, and she went to her mother and told her all about it.

Mother was very kind and instead of scolding said, "Well, Stella dear, you see what happens if we don't do our duties. The time to tidy up the room was last night. Puppy knows no better. He just had a game with Teddy which was within his reach. Had Teddy been in the cupboard, he would have been quite safe. I am sure my little daughter will put her toys away in future."

"Yes, mother darling, I will." And she always did.

#### Maudie's Cart

MAUDIE had a red cart and she took it with her everywhere she went except to church, and once she took it there.

The good pastor had asked his people to give money to send to some poor little children whose fathers and mothers had been drowned, and whose homes had been swept away by a great flood. He asked them to bring anything they could spare, for these little folks had nothing left at all. The flood had taken away everything.

Maudie heard every word he said, and she felt very sorry for those little children.

The next day the church was open for folks to bring their things to send to the poor children, and Maudie had filled her little cart with toys, and drew it down to the church.

"Here are some things for the children," she said.

"They don't want such rubbish," said a cross old woman.

"I thought they'd like something to play with," said Maudie, with tears in her soft brown eyes.

"So they do, darling," said the pastor, "and your toys shall go." Then he held up the cart and said to the people, "The child is giving her dearest treasure; how many of you can say the same?"

Maudie did not know it, but the people of that church gave more things than they had meant to give just because she had given her red cart.—*Our Little Ones.*



# Signs of the Times

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We send out no papers that have not been ordered; if persons receive the SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

## Around the World

TELEPHONE boxes made of old Sedan chairs are London's latest craze. Special acoustic properties are claimed for the Sedan chair, making it particularly suitable for use as a phone box. Sedan chair telephone booths are not likely to become popular, however. Even plain black English Sedan chairs fetch anything up to £20, while the luxurious French models are worth about £120.

REMAINS of what is believed to have been a huge undersea forest have recently been discovered on the west coast of France, between Flamanville and Rozel. Enormous tree trunks, some of them sixty feet long, have been found with traces of foliage still recognisable. Some experts believe that these finds constitute part of the legendary forest which is said to have joined the Channel Islands to France centuries ago.

"ANTI-INFRA-RED" spectacle lenses are likely to become the vogue. For many years Crookes's lenses have cut out ultra-violet rays of the sun, which, however beneficial to the body, are injurious to the eyes. But never before has it been possible to keep out other harmful rays, which in the height of summer can be very painful to weak eyes. A method has now been devised of depositing a film of gold on Crookes's lenses by an electrical bombardment of 22-carat gold molecules.

ESKIMOS have special drinking tubes, made of ivory or bone, which, when they feel the need of a refreshing draught, they can insert in holes in the ice.

SCIENCE now declares that it has found a way to rescue from oblivion the some 1,500,000,000,000 ounces of gold purported to be dissolved in the oceans and seas of the world.

The process suggested is that of ionising—or giving the microscopic particles of gold in the water an electrical charge which causes them to be attracted and stick to certain other substances for filtering.

However, this process is rather expensive, and probably will not be carried on to a great extent.

ALL appearances to the contrary, science tells us that the needles we can push so easily through cloth—and into our fingers—really are not pointed at all, but blunt and rounded at the end. Even our very best steel points have a diameter of several thousandths of an inch.

The finest needle ever produced was manufactured at the University of Michigan, and is just one ten-thousandth of an inch across. This instrument, the point of which is actually a diamond, set in a steel needle, is used to test the smoothness of polished steel.

ALTHOUGH vitamin B was isolated six years ago by Dutch scientists, only recently was there perfected a method by which it can be secured in any appreciable quantity.

The process is quite simple, consisting merely of mixing rice bran, which contains a good supply of the desired substance, with fuller's earth, to which the pure form of the vitamin adheres in the shape of tiny white crystals.

These are then freed from the fuller's earth by the use of quinine. Vitamin B is very highly beneficial as a health-producing agent.

In commemoration of the 400th anniversary of Luther's translation of the Bible into German, the municipality of Wittenberg has staged a Bible Exhibition in the refectory of the old Augustinian monastery in which Luther completed his work.

The exhibition is in four sections. In the first is to be seen the development in the translation of the Bible before Luther's time—from the earlier days of the Latin version represented by wonderfully well-preserved hand-written copies of the Carolingian era, to the richly illuminated Bible of the later Middle Ages, up to the invention of printing in the fifteenth century.

The second section is devoted to the Germanisation of the Bible, during which period—from the time of the Gothic Bishop Ulfilas (A.D. 350) up to shortly before the advent of Luther—as many as fourteen high German and four low German versions were already in existence.

The third and principal section deals with Luther's translation of the Bible, which he began in the Wartburg and completed in Wittenberg in the same building which now houses the exhibition.

The fourth section shows the further developments in Bible translation since Luther's time. The exhibition will remain open until the end of the year.

THIS spring the wind whistled over Mount Washington, New Hampshire, at a top velocity of 231 miles per hour, breaking all speed records known in weather-recording history.

## ACKNOWLEDGMENT

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