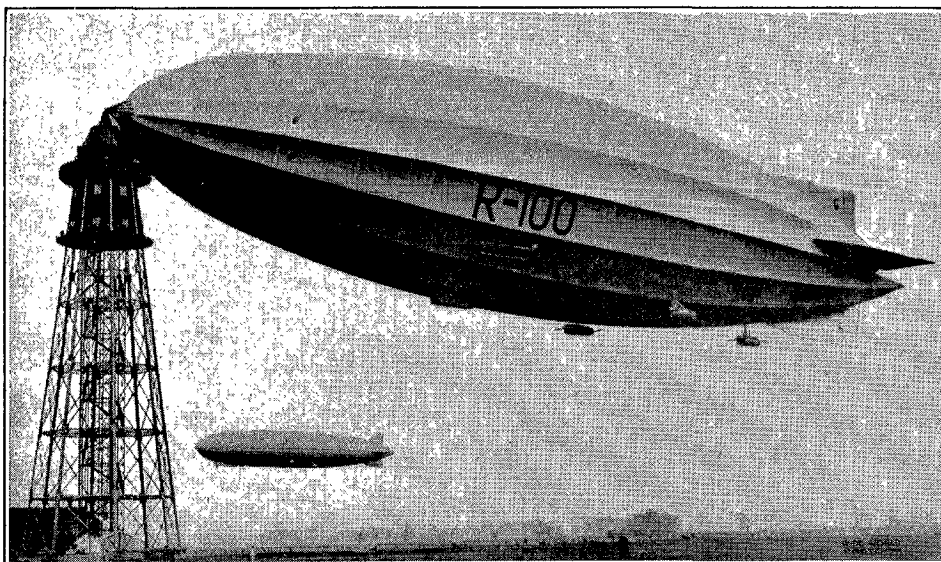


SIGNS *of the* TIMES

THE WORLD'S

PROPHETIC WEEKLY



Two mighty machines of the air. In the distance is the "Graf Zeppelin," as it flew over the airport at Cardington, England, on a recent trip; and moored to the mast is the English dirigible, "R-100."

This Machine Madness

MERLIN L.
NEFF

A BILLION horses are doing the work of America to-day. Not flesh-and-blood animals, it is true, but machines that produce the horse power to turn our wheels of commerce, industry, and pleasure. Nations in the past have risen upon the power of conquest, money, trade, and slavery. Our modern civilization rests upon the power of the machine. It is the greatest influence on modern life, and no matter which way we may turn it affects us.

In the morning a mechanical contraption called an alarm clock awakens us. We press buttons and turn knobs to have light, heat, and boiling water to aid in our toilet. A hurried breakfast is prepared on some electrical appliances, and we are off to work. With thousands of others, we rush to street cars, trains, busses, or automobiles. But our speed is halted at times, for we must obey red and green flashing signals.

Eventually we arrive at the office, and our watch informs us that we are late by half a minute. At the desk we are the servant of the telephone and a half-dozen other office implements. At noon we partake of a bite of lunch from the automat or quick-lunch counter. The afternoon wears away, and we make our way home. The evening finds us reading the newspaper that has been turned forth from a giant press in a half-million-copy edition. While we read, we listen to the radio or phonograph with its mechanical music.

Such is the influence exerted by machines in the average city individual's existence. In the country the farmer is not free from the machine. It has assisted him to a great degree. Twenty-five years ago he possessed two or three horses to help in the heavier work. To-day he has a forty-horse-power automobile and a powerful tractor, while gasoline or electric engines lighten his chores. The carpenter has a dozen machines to saw

and plane where human hands once worked, and the doctor must always be adding new apparatus to his office to combat disease.

The ever-multiplying horde of mechanical inventions have lightened man's work. They have given him an ease and a luxury that he has never previously enjoyed; but with the assets have also come serious liabilities. The machine age has given him prosperity, but very little more contentment. It has shortened the working hours of labor from twelve and fourteen hours a day to only eight, but it has occupied him with so many complexities that he finds no time for leisure or reflection. With all the swift strides forward in science and invention he has not grown in similar proportions in mental, moral, and spiritual powers.

A serious danger faces men who bear the responsibility of a billion horse power yet have not developed increasing spiritual and moral stamina to control this newborn Hercules. A man without regard for law and order is far more dangerous with a machine gun, tear gas, armored car, airplane, and speed boat, than he was with a six-shooter and a horse. We point with pride to the airplane skimming the clouds at two hundred miles an hour; but let us not forget that a fleet of five hundred such machines loaded with bombs might destroy the largest city on earth within a few hours. (This subject will be discussed more fully in a later article of this series.) America boasts of 25,000,000 motor cars, but she also faces the fact that 26,000 persons were killed by these machines in 1929.

Machines have provided speed; yet if this impetus forward is misdirected, what shall it avail? Why do people need cars that travel seventy or eighty miles an hour if they only hurry them to road houses or cabarets? Why have airplanes of such swift proportions if they carry groups of Londoners to Paris for an evening of gay revelry without sober thought or a worthy

mission? With greater speed and power must come greater wisdom if such talents are to be used rightly. A recent Western football game drew some thirty thousand fans from a sister city five hundred miles away. A dozen special trains carried eight thousand persons, while automobiles, stages, and every available airplane carried excited crowds to the stadium to watch twenty-two men wrestle for an air-inflated pigskin. If machines are for no better and more worthy purpose than merely to popularize sport, we should seriously weigh the relative values of our age.

The radio is one of the marvels of man's creation. To turn a dial controlling a few tubes using electrical energy and pick up the human voice thousands of miles distant is indeed a wonder. But if the material broadcast deals chiefly in popular songs of the cheapest vintage, foolish talk, and sordid advertising propaganda, are we worthy to use such a powerful machine? Again, if this machine takes so much of our spare time that we fail to improve our own talents of music, literature, and art, where shall we drift?

A GREATER RESPONSIBILITY

These questions are suggested that the reader may challenge the relative worth of our so-called age of enlightenment and science. A myriad machines have given us more time and ease; yet are we using this talent for a worthy cause? "It is hard," said Emerson, "to carry a full cup." The responsibility that is ours in the possession of time, power, and potential good, demands serious thought. "The trouble with New York to-day," admits Prof. William Montague of the Philosophy Department of Columbia University, "is the wide misuse of sudden leisure." And in his message to the National Recreation Congress held in 1929 in Louisville, President Herbert Hoover said: "This civilization is not going to depend on what we do when we *work* as what we do in our time off. We are organizing the production of leisure. We need better organization for its consumption."

Having become overinfatuated with machines, we feel that we must use them constantly. When we are not at work, we are running over the highways in motor cars. It is estimated that one third of the population of the United States were in automobiles at one time last summer. Such a thing is not an evil in itself; but if it occupies our minds and energy to such a degree that we have little time or inclination for the spiritual values of life, it is a curse. The church complains that the automobile has ruined the spirit of worship, for people seldom attend services. Instead of listening to the word of God, the cry is, Speed! And on the highways the serious, sober realities of eternal value escape in our scurry hither and yon.

Distance has been condensed by rapid means of travel, until man is seldom alone to-day. Solitude is a forgotten blessing. Man alone with his thoughts is restless and miserable. The crowd continually presses in upon us. We follow the majority, lean upon their thinking and acting for our conduct. Religious life has been sadly neglected. Prayer and the family altar once found in

almost every American home are almost obsolete. Intoxicated with the power and speed of to-day, we have forgotten God and gained overconfidence in self. "Certain machines," declares Stuart Chase, "particularly the automobile, have tended to expand the ego, promote self-confidence." The grind of machinery keeps men so occupied in their work that they seldom acknowledge a Cre-



The Voyagers

HAZEL GREGOIRE

All of us alike are voyaging
Through a dark and starless night,
Silent, ever skyward watching
For some guiding point of light.

Tired fishermen returning
With their torn and broken net,
Seek the harbor lights with yearning,
Aching eyes that sleep forget.

Like those loved disciples, steering
Homeward o'er a boisterous deep,
Through the tempest we are peering,
In the storm our vigils keep.

We, like Peter, careworn, weary,
See Thy face above the tide,
And like him would leap to meet Thee,
Thinking but to reach Thy side.

Though like his our feet may falter
When we mark the heaving sea,
Sinking 'neath the surging water,
We reach pleading hands to Thee.

And as Thou didst stoop to Peter,
Tender still Thine arm to save,
Other walks could not be sweeter
Than with Thee upon the wave.

On life's moving, changing ocean,
Where by dangers oft beset,
'Mid its restless, ceaseless motion
Thou art Lord and Saviour yet.

Thou art there in very fashion
We perceive through fog and chill—
Saviour, speak in Thy compassion,
Bid life's troubled sea be still.

ator. Solomon declares, "God hath made man upright; but they have sought out many inventions."

"The world is too much with us." We seldom break from the stress of life. We are burning the candle at both ends and reaping a tension of nerves that is unprecedented. Silas Bent, in an article, "The Machine," in the *Century Magazine* warns us that "we are restless beyond precedent. . . . All of us are tense with a corroding effort to telescope the calendar." From the time young America starts to school until he comes to the end of the way, he is in a hurry. Traffic must be speeded up. Speed limits are raised from thirty to forty or fifty miles an hour. Stop signs are a nuisance, for they retard our breakneck pace. Two minutes in a traffic blockade causes motor car horns to begin an impatient tattoo. Such madness is wearing down man's physical endowments. A group of physicians recently discussed the medicine they most frequently prescribe. The result of their comparisons disclosed a unanimous verdict in remedy—it was a nerve sedative. If this is an index to our age, it is indeed a poor compliment.

LUXURIES HAVE MULTIPLIED

Mass production from machines in factories has brought a new problem in economic living. Hundreds of articles are placed before the public to-day in such a manner as to cause them to spend more money for luxuries. A hundred years ago it is estimated that there were some three dozen actual necessities in life and some ninety-seven luxuries. To-day we have a hundred necessities to common living and five hundred or more luxuries. A single mail order catalogue lists one hundred thousand separate articles to sell. Thus we spend so much time working to buy luxuries that we lack time to use and enjoy the luxuries, and thus we continue in a vicious circle.

Machines and scientific wonders are not injurious in themselves, but we can make them our god when we use them to the detriment and the disuse of the primary talents and necessities of right living. Machine madness is captivating. It is a rushing, pressing, hurrying, moving throng. But we cannot always mingle with the crowd in this age and keep our contact with God. Jesus Christ mingled with men. He healed the sick, He blessed the children, He fed the multitudes and taught them words of life, but for His source of spiritual power and meditative thought He went into the quietness of the mountains, and was alone. "When He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone." Matthew 14:23.

The Christian dares not lose his hold on things spiritual if he is a successful follower of the Master. In the glare of the city, the congestion of the milling throng, he must step aside and with the sons of Korah heed the command, "Be still, and know that I am God." Psalm 46:10.

When Israel turned away from God and

(Continued on page 12)

A Fundamentalist's Apologia

BERTHA M. HANGER

A personal interview with one of the most influential authors Fundamentalism has produced.

WE WERE sitting in his book-lined study facing each other across his workbench. A profusion of papers, a typewriter, and the manuscript of his latest book lay between us. As we chatted of his life and work as a scientist and author, Professor Price spoke modestly of his accomplishments.

George McCready Price is internationally known by his books, lectures, and contributions to magazines. He has written a dozen books on geology and evolution, is contributing editor to the *Bible Champion* magazine, and his articles have appeared in the *Princeton Theological Review*, the *Review of Reviews* (English), and other widely circulated periodicals. He is a member of the Victoria Institute, a London society in defense of the Bible, and won a medal from the society for an article—"Evolution and Revelation, Can They Be Harmonized?" While a resident of London, he also represented the Fundamentalists in public debates with Joseph McCabe, the noted rationalist. He has traveled widely in America and Europe, visiting all the noted museums and studying geological conditions. His latest book, "A History of Some Scientific Blunders," is just off the press.

In answer to my query concerning how he became interested in the subject of evolution, he smilingly said:

"I was driven to a study of evolution by being confronted with its problem some thirty-five years ago, while I was principal of a high school in Eastern Canada. It is a long story. I had had a general scientific background, including chemistry, physics, botany, zoölogy, and also some mineralogy, before this time; though I had never studied geology until after I had spent some two years and a half of intensive consideration of evolutionary evidence and theory. During this time I read many books on the subject. In those days there were no books attempting to refute the evolutionist's arguments in the field of geology. As a result, I was convinced on two points—that geology was the key to the evolutionary problem, and that the methods of evolutionary geology were unscientific."

GEOLOGY THE KEY

"In what way is geology the key to the evolutionary problem, professor?" I asked.

"The old Greeks believed in spontaneous generation, and they believed in a naturalistic development of animals and men without a real creation. But it is wrong to say that they were evolutionists because they had no knowledge of the fossil world; and, as Prof. Louis T. More has so clearly pointed out, there never could be a scheme of evolution until something like a geological background of supposedly real history has been constituted for it. Geology as ordinarily taught is supposed to give this real historical outline of successive groups of animals and plants. This is the last stronghold

of the evolutionary theory. I have made it the business of a lifetime to examine this geological scheme, and have found that its alleged distinctions between different ages are absolutely unreliable and unscientific. If the various plants and animals found as fossils in the earth really lived contemporaneously in an older state of our world, then the whole scheme of organic evolution falls to pieces. And if all this is true, the evolutionary theory is a blunder, because it is founded upon a blundering interpretation of geology."

"But," I reminded him, "the textbooks and later discussions of evolution no longer call it a *theory*; they declare it to be a scientific *fact*. Why do evolutionary scientists speak of their theory as a fact instead of as a mere theory?"

THEORY COMES FIRST

"Advocates of evolution are theorists first, and scientists afterwards. Many of them are antireligious fanatics. They have built up an evolutionary interpretation of geology, and with this as a base they prove the 'fact' of development from lower forms of life."

"Granting that evolution is an error, why is it such a pertinent question in the Christian world? Why not leave its discussion to the scientific world? Why need we be concerned with it?" I continued.

"In all ages unbelievers have always tried to bring up what they claimed were facts against Christianity. Our age is an age of scientific discovery and progress, and unbelievers have seized on certain scientific

discoveries which they think are against Christianity and for the evolutionary theory. Christians must face these facts, and must meet them intelligently, if they hope to do anything in influencing modern educated people for Christianity.

"Revelation 14:7 is a prophecy indicating that just before the coming of the Lord the worship of the Creator of the heaven and the earth would be one of the test questions. All modern scientific discoveries help us to understand the Creator. The question of how the world was made is certainly one of the live issues of to-day.

"The philosophical situation of the last days is pictured in the prophecy of 2 Peter 3. The text says that in the last days scoffers, or mockers, will come, saying, 'Where is the promise of His coming?' They scoff at the idea of any destruction of the world in the future, at the second coming of Christ, because they deny that any great calamity has overtaken the world in the past. Their language is, 'Since the fathers fell asleep, all things continue as they were from the beginning of the creation.' This is exactly the type of reasoning used by our modern evolutionists. They deny that a universal deluge ever occurred; they say that the present is the measure of the past, and the measure of all the past; and they declare that natural law, as we now know it, has always prevailed. Hence they say there never was any real creation in the beginning.

"The apostle Peter goes on to show that these modern uniformitarians have got into this frame of mind because they have grown accustomed to denying that there ever was a universal flood. This absolute denial of a universal deluge, in the interests of their scheme of geological uniformity, has been the real cause of the entire theory of organic evolution. There never would have been any scheme of evolution, except for the evolutionary geology which preceded it."

THE OUTLOOK

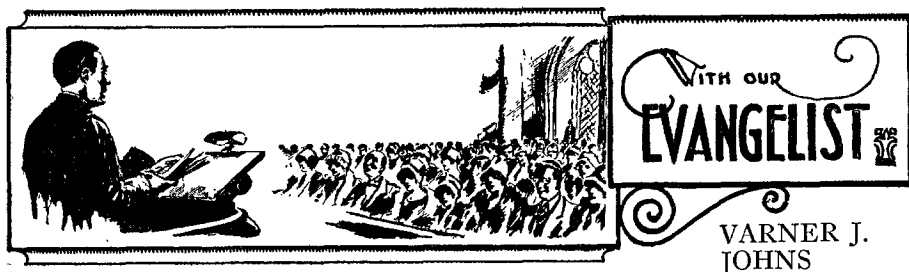
"What is the outlook for the future, Professor Price?" I ventured to question.

"True religion will never be any more popular in the future than it has been in the past," he continued. "Evolution has become a great modern form of antichristianity. We have no assurance in Bible prophecy that it will ever be discarded by the world as a whole. God does tell us that His people in the last days will believe His word rather than any theories of man.

"I am convinced from many years of study that these questions which gather around the subject of creation and the worship due to the Creator, involving the Sabbath and its counterfeit, are the very crux of all the testing problems of the last days. And it is well for every Christian to become intelligent regarding them, and then to decide intelligently in the light of eternity."



George McCready Price, eminent Fundamentalist, who has in a series of books shown up the fallacies of the purported geologic evidences for evolution. Some of these volumes are advertised on page fifteen of this issue.



What and Where Is Heaven?

IN THE historic days of '76, a young Frenchman, the Marquis de Lafayette, valiantly aided the American colonists in their struggle for independence. Naturally, a place of love and honor was kept for him in the heart of every colonial American. In later years, Lafayette journeyed once more from the land of his birth to the new land of liberty. A triumphant procession awaited him; old soldiers saluted him; great generals received him. A royal welcome was accorded him; and waving banners and martial music escorted him to the great amphitheater at Castle Garden.

As the curtain was lifted, there appeared before the wondering gaze of the French general an exact reproduction of his boyhood home. Tender memories of the dearest friend on earth were linked with that hallowed spot, and Lafayette wept like a child.

When the veil of sin and sorrow is lifted from this world at the second coming of Jesus, our wondering eyes shall behold the heavenly Father, who loved us so much that He gave His only Son to die for us; we shall look upon the dazzling beauty of a glorified Christ, our elder Brother, our Redeemer, our Friend; we shall gaze upon the living green of our heavenly home, the eternal summer land, the celestial homeland; and all the bitter tears, the wasted years, the haunting fears, will be forgotten as we sing the glory song of redemption.

"When the battle is over, the victory won,
When the trials are ended, the journey is done,
I shall look on a splendor more bright than the sun,
In my home in the Palace of Light."

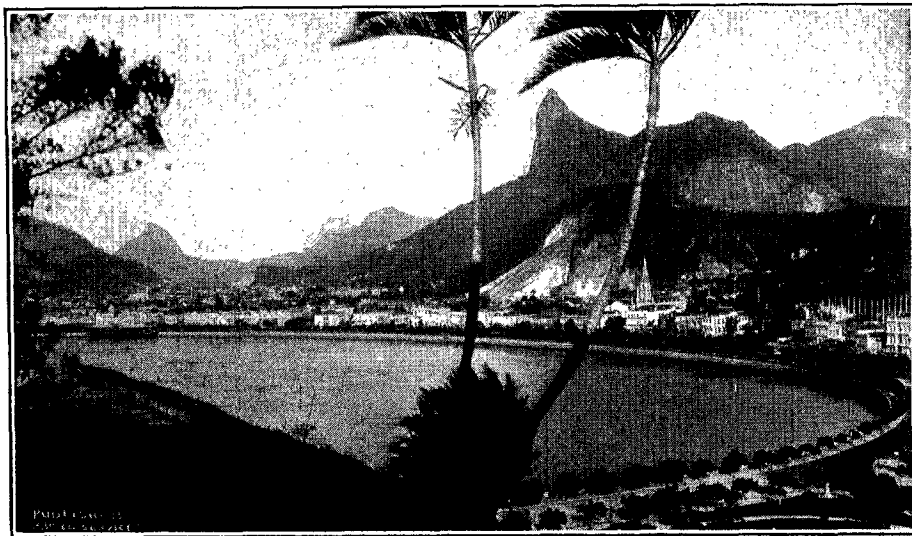
Some one has said that time is a little space between two eternities. Oftentimes our eyes grow weary with beholding things in this "little space" called time. There is sorrow and suffering, there are thorns and thistles, there are decay and death. The wasting and pestilence, the devouring scourge, cry out the story of the fall of man and the curse of sin. But, even now, in the beauty of nature, we may glimpse the perfection of our Eden home before the seeds of sin were sown and the harvest of death was reaped. What shall it be when the cruel reign of death is forever ended, when the blight of sin is forever removed, when the desert blossoms as a rose, and the lame, the halt, and the blind are clothed in the garments of eternal youth? What shall it be when the sun shall rise in splendor on the beauty of the hills and over a world that is beautified with the very presence of God?

In days of old there lived a man who delighted in obedience to God and who trusted in the promises of God. His was a life of

abiding faith. At one time the Lord told Abraham to look to the north and to the south, to the east and to the west, and promised him the earth for an eternal inheritance. "To Abraham and his seed were the promises made." Galatians 3:16. The fulfillment of the promise was made possible in the substitutionary death and the victorious life of the Lord Jesus. And the inheritance belongs to every child of faith.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

The promise to Abraham, "the father of the faithful," has not been fulfilled and could not be fulfilled so long as the stain of sin is on the earth. In Acts 7:5 we read, "And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised



"I have gazed upon the incomparable beauty of Rio de Janeiro, with its green-clad, cone-shaped hills overlooking the sparkling blue waters of a bay that is dotted with emerald isles."

that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

Abraham did not expect an inheritance in a sorrow-filled, sin-cursed world. He looked beyond this vale of tears to the mountain peak of eternity. "For he looked for a city which hath foundations, whose Builder and Maker is God." Hebrews 11:10.

The description of that city of light, the capital city of the new earth, is given to us in the last two chapters of the Bible. I have read of Babylon the beautiful, where the wealth of an empire was lavished on its hanging gardens and magnificent buildings. I have gazed upon the incomparable beauty of Rio de Janeiro, with its green-clad, cone-shaped hills overlooking the sparkling blue waters of a bay that is dotted with emerald

isles, with the tropical sun shining upon the red-tiled roofs of pastel-colored mansions, with gilded domes and granite walls along avenues paved with marble blocks in mosaic patterns. And then I have read of the corruption of ancient Babylon, and I have looked upon poor suffering bits of humanity in Rio of the Southern Cross. Hideous tropical ulcers, extending from the foot to the knee and eating to the bone, feet that look like huge toadstools because of an incurable fungus growth, legs swollen to an enormous size from the bite of a mosquito, flesh rotting away from the dread plague of leprosy—all testify to the fact of sin; and as I have looked upon the marred beauty, I have understood the meaning of the words, "Though every prospect pleases, and only man is vile."

In the New Jerusalem disease and degradation and death are not even memories; sadness and sorrow and suffering are all forgotten. The tree of life is there, and the leaves of the tree are for the healing of the nations; the river of life is there, and its sparkling water is always pure and clear. There are walls of jasper adorned with precious stones. There are foundations that reflect the beauty of the rainbow. There are gates of pearl and streets of gold. And there is no night there, for the glory of the Lord is its light.

Friends, I want to be there. My inheritance in that beautiful city was dearly bought with the precious blood of Jesus, and I would

not barter it away for a mess of the bitter pottage of sin. My mansion is being built by nail-pierced hands, and I would not exchange my title for a thousand townships of the richest land in this world of sin. My crown is being fashioned by a King, and I would not exchange it for the jeweled coronets of the mightiest kingdoms of earth.

The temple of God is within the jasper walls of the New Jerusalem, and the throne of God is within the temple. It is to this capital city that we shall go up from our country homes, every Sabbath to worship before God, every month to partake of the fruit of the tree of life. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from

one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

I can hear some one say, "Surely we shall not be real beings and have real homes in the new earth!" Banish the thought of spirit forms, and spirit harps, and spirit crowns—we shall be as real as we are to-day, but with all the marks of sin removed, and with the bloom of perennial youth upon us. We shall not work and toil and slave to build a little protecting home for our old age, only to have the mortgage foreclosed and our tottering feet walking the street in search of bread. We shall not plant and cultivate and reap, only to have some one come in and take the harvest. Listen to Isaiah 65:17, 21, 22:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."

It is a fundamental principle in redemption that all that was lost because of the disobedience of Adam will be restored because of the obedience of Christ. The Eden home shall be restored. The image of God that was marred in man shall be restored. The dominion that was lost to the enemy shall be

restored to Christ, and to His cherished people. "And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

"But I thought we all went to heaven," some one says.

Yes, we do go to heaven when Jesus comes, but only for a thousand years. A millennium of happiness amid the wonders of God's great universe, a thousand years of joy, meeting with the redeemed, visiting the un-fallen worlds, and viewing the handiwork of God in the land of far distances is our privilege when Jesus comes. But at the close of the thousand years the New Jerusalem comes down to this earth, the earth itself is purified and beautified, and it becomes our eternal home. Said Jesus, "Blessed are the meek: for they shall inherit the earth."

THIS WORLD HONORED

Though this earth is but a grain of sand upon the shore of the ocean of eternity, though the heaven of heavens has been from of old the dwelling place of the infinite God, yet this earth shall be honored above all the myriads of worlds. The temple of God shall be with men, "and He will dwell with them, . . . and God Himself shall be with them, and be their God." Where stood the cross on Calvary's hill will be the royal throne. On the plains of old Judea will be the royal city. Oh, the mystery of redeeming love that lifts

fallen man from the depths of degradation and exalts him to reign with Jesus through eternity! Oh, the love, the wondrous love!

And there is an abundant entrance for all through the gates of pearl. Even the vilest sinner can be saved by grace, and enter in through the gates into the city. But God can never immortalize sin. Your cherished sins must be surrendered, your idols of gold and of pleasure must be broken down, your old habits must be abandoned. There will be no unlovely traits of character in the lives of the redeemed; no cruel, critical tongue, no harsh, unyielding, or selfish spirit can be there.

"The twelve gates were twelve pearls." The history of the pearl is a history of suffering. Some foreign substance is introduced between the mantle of the mollusk and its shell. Because of the pain and the suffering, a substance is thrown out and about the stone, and the pearl is formed. The story of redemption is a story of suffering. Unutterable anguish pierced the heart of the Son of God as He bore the weight of the sins of the world to Calvary's cross. He drank the bitter cup alone, and He died that we might live. And we, too, must suffer, if we would win. "Crucified with Christ" that we might be raised with Him to newness of life, suffering with Christ that we might reign with Him, is the secret of victory. Do you have trials and disappointments? Are you bowed down with infirmity or suffering? Is your heart torn with anguish? Remember this,

(Continued on page 14)

OUR BIBLE STUDY

1. What purpose did the Lord have in creating this earth?

ANSWER: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; . . . He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18.

2. Whom did the Lord design should have dominion over the earth that He had created?

ANSWER: "Thou madest him [man] to have dominion over the works of Thy hands; Thou hast put all things under his feet." Psalm 8:6. Study also Genesis 1:26; Psalm 115:16.

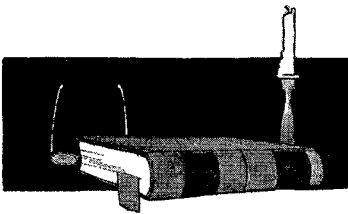
3. Although man was created thus to have dominion over the earth, what does the apostle say of his present condition?

ANSWER: "Thou hast put all things in subjection under his [man's] feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him." Hebrews 2:8.

4. Is this lost dominion to be restored?

ANSWER: "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

(Note: "The first dominion" given to man in the Garden of Eden was lost through sin; but how beautifully does this prophecy set forth the Christ who is the "Tower of the flock" and "the Stronghold of the daughter of Zion," as the one who will restore this lost dominion! In Hebrews 2:9, following the verse already quoted, the apostle goes on to say, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor;



that He by the grace of God should taste death for every man.")

5. What beatific promise did the Saviour make?

ANSWER: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

6. When, according to the psalmist, will the meek receive the fulfillment of that promise?

ANSWER: "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psalm 37:34.

7. What promise was made to Abraham?

ANSWER: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

8. Was that promise to Abraham fulfilled through his sojourn in the land of Canaan?

ANSWER: "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

"By faith Abraham, when he was called to go

out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose Builder and Maker is God." Hebrews 11:8-10.

9. What happens to our present earth in the great day of the Lord?

ANSWER: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. See also Isaiah 13:9; 24:1-6; Jeremiah 4:23-27.

10. What follows this dissolution of the earth?

ANSWER: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. See also Revelation 21:1-5.

11. To what promise did Peter refer?

ANSWER: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17.

12. In what words does the prophet Daniel speak of the eternal kingdom of the redeemed of God?

ANSWER: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27.



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If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

HAVE THEY SUFFERED THE WAGES OF SIN?

G. H. Lindsey of Chile has certain questions concerning man's condition in death, also about purgatory.

The questioner is in error when he writes that the "dead" in Psalm 115:17 and Ecclesiastes 9:5, 6 "refers to those who have suffered the 'wages of sin' and not to those who have gained eternal salvation." The verse in Psalm 115, from its context, applies to the righteous. This is easily seen if the 17th and 18th verses are read together. To the righteous Jews, in contrast to the idolatrous heathen spoken of in the first part of the psalm, the psalmist is declaring that their fathers (note the suggestive "children" in the 16th verse), who enjoyed God's blessings, are "dead," and so cannot praise God; "but *we* [their children] will bless Jehovah from this time forth and forevermore."

As to Ecclesiastes 9, the words in the 2nd verse of this chapter: "There is one event to the righteous and to the wicked," the words in the 3rd verse: "There is one event unto all,"—show indisputably that the 5th and 6th verses apply to both the good and the bad. Hence, no stronger scripture could be used to show that in death both the godly and the ungodly are in a state of unconsciousness.

In view of the above, Luke 23:43 cannot mean that Christ expected to see the thief in paradise the day He died on the cross. That Jesus did not go to heaven that day is shown by His statement to Mary, on the day of His resurrection, three days later: "Touch Me not; for I am not yet ascended unto the Father." John 20:17. Further, death by crucifixion was not immediate. Those executed in that way would linger on for hours before death came, and it was rarely that they died the same day. The fact that the Roman soldiers broke the legs of the two thieves crucified with Jesus shows it was most improbable that the repentant thief died on the day of the crucifixion.

What, then, is the meaning of this promise of Christ to this malefactor? That when our Lord would come the second time in His kingdom, answering the thief's request (see Luke 23:42), this man who believed before it was too late would find his place among the redeemed. (Matthew 25:31; Daniel 7:13, 14; 2 Timothy 4:1.) There would have been no difficulty concerning this scripture had the translators put the comma in the right place. Putting the comma before "to-day," as it appears in our English Bible, gives the idea that Christ promised entrance to paradise to the thief that day. If the reader will put the comma *after* "to-day," he will get the proper understanding of the passage. In other words, what Christ said was, "Verily I say unto thee to-day, shalt thou be with Me in paradise."

This is fully in harmony with the original Greek. It must be remembered that the original language of the New Testament was not punctuated. Letters, words, and

sentences ran together without separation. The context and evident meaning of the given scripture alone determine how the punctuation should be. Our English translators arranged the sentences, punctuations, etc., as given in our Bible; but inasmuch as this was not done by divine inspiration, it is not surprising that mistakes have been made in punctuation.

The very fact that there is no life in death for the righteous and the unrighteous removes the questioner's "purgatory." To have this intermediate state between this present life and the life to come in glory, there would, of course, have to be life in death and during this "purgatory" period.

EZEKIEL, CHAPTER THIRTY-EIGHT

A Bible student in California desires information about Ezekiel 38.

Ezekiel 38 presents a graphic picture of the last effort of the wicked forces of this world to crush the redeemed people of God. It occurs in connection with the millennium of Revelation 20, which chapter I would urge the questioner to study carefully. If desired, literature on the topic of the millennium may be had from the publishers of this paper. In the previous chapters Ezekiel portrays the salvation of God's people in their own land, the home of the redeemed. In this he shows the final attempt of the unrighteous at the close of the thousand years of Revelation 20 to defeat the purpose of God, after the unrighteous have been raised in the second resurrection and before their ultimate destruction. The mention of "Gog" and "Magog" in both of these chapters shows that they deal with the same events, Gog and Magog representing the forces of the ungodly under the leadership of Satan.

Since this chapter of Ezekiel treats of the time of the final punishment of the wicked at the end of the thousand years, it must be patent that "Rosh" in verses 2 and 3 cannot refer to Russia. There will be no Russia when these events take place. Again, it is very debatable whether "Rosh" ought to appear in this prophecy. The expression "prince of Rosh" appears in the American Revised margin as the "chief prince of Meshech." This is the way the King James translates the Hebrew, and many scholars maintain that this is the correct rendering. However, even if "Rosh" is properly translated, it proves nothing as to Russia. These names, "Gog," "Magog," "Rosh," "Meshech," and "Tubal" are used because they stand for people from the North, from the standpoint of Palestine; and in Old Testament prophecy the North is the region whence came the ungodly enemies and oppressors of God's people, Israel. Therefore, in Ezekiel's last-day prediction of the ultimate destruction of the impenitent nations of earth, these names of people who come from the North symbolize the forces of world evil opposed to God and His redeemed at the close of the thousand years. See Isaiah 41:25; Jeremiah 1:14, 15; 4:6; 6:1, 22-26; 10:22; 25:8, 9; Ezekiel 38:14-16; 39:1, 2.

THE UNPARDONABLE SIN

Mrs. F. A. Lynn of South Dakota is concerned about the "unpardonable sin."

A study of such scriptures as Matthew 12:31, 32; Mark 3:29; Hebrews 10:26-29; 1 John 5:16, 17 will make clear what the sin against the Holy Spirit is, and why it is the one sin that cannot be forgiven. As one well puts it, this sin commonly consists in "persistently slighting Heaven's invitation to repent." It is not to be regarded simply as an isolated act, but also as the external symptom of a heart so radically and finally set against God that no power that God can consistently use will ever save it. Therefore, it is the culmination of a long course of self-hardening and self-depraving. He who has committed it must be either profoundly indifferent to his own condition, or actively and bitterly hostile to God; so that anxiety or fear on account of one's condition is evidence that it has not been committed. So long as we are concerned about our standing with God, so long are we without the commission of this sin. This ought to encourage us.

There is no forgiveness for this sin, simply because the soul committing it has ceased to be receptive of divine influences, even when those influences are exerted in the utmost strength which God has seen fit to employ in His spiritual administration. In other words, the way to return to God is closed against no one who does not close it against himself. We are left to ourselves, because we have left God. For Biblical examples of this attitude of human willfulness, refusing to do the will of God and so committing this sin, see Genesis 6:3; Hosea 4:15-17; Matthew 23:37-39; Mark 3:22-30.

This unpardonable iniquity is marked by a loss of spiritual eyesight. Just as the blind fish of the Mammoth Cave lost the power of sight because they chose darkness, so it is with us if we refuse the light of Heaven. It is marked by the loss of religious sensibility. Just as the sensitive plant loses its sensitiveness to the extent that it is frequently touched, so we lose our desire for divine things if we keep on ignoring them. This sin is also marked by spiritual hardness, inability to will and do the good. The lava of the volcano is soft and liquid and alive with power while it is in the crater. If it leaves the crater, it hardens and cannot return to the source from which it originally came. So it may be with us if we leave the Father's love. May God help us to do His will, so that this evil state may not be ours.

As to whether suicide is the unpardonable sin, God alone can answer that question. It is conceivable that a diseased mind, a diseased body, may put one in such an irrational state that, without any sense of moral responsibility, this terrible sin and crime may be committed. Such cases Heaven may not class as unpardonable. Where deliberate, morally abandoned attitudes lead to suicide, without sense of responsibility to God or man, it is not difficult to see that God may deny pardon.



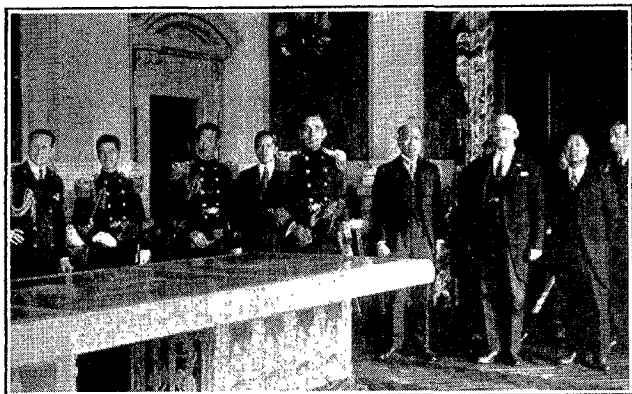
WITHOUT ANY PARALLEL

WITHIN recent months there have been very few days when the papers have not had something to say in regard to the murders and other crimes committed by the gangsters of Chicago. But recently conditions there became so acute that a meeting of leading citizens and business men was called to see what could be done to cope with the situation. The man chosen as president of this meeting made the significant statement that "a complete breakdown of law and order" was the occasion for the conference.

But, as suggested in an editorial in one of the Western great dailies, "if the causes of the breakdown were local and peculiar to Chicago, they would not be disturbing. But unfortunately they are not. The low level of civic standards in Chicago is due to conditions that exist to some extent throughout the whole country. The difference is one of degree only."

The writer of the editorial from which this quotation is taken goes on to deplore the way in which crime in so many localities is linked up with politics, so that the political machine is employed not to enforce law and order, but to protect the criminals in such a way that the politician may reap great financial reward as the result.

This criminal condition of our age breaks out into all kinds of rioting and disorder, and in one way or another it is worldwide, as witness the revolution and rioting in China, in India, in



UNDERWOOD
After the London Conference, the Chinese naval delegation has been making a tour of Europe inspecting and studying military affairs. The delegation, headed by Minister of the Navy K. H. Tu, are here seen making an official visit to the headquarters of the Italian navy in Rome.

Europe, in South America, and elsewhere. These conditions of lawlessness and rioting are causing the stoutest hearts to tremble as they see what is prevailing and constantly growing worse and more alarming.

If we will seek an authoritative and trustworthy source, we may understand what all of this signifies, and hence what the outcome will be. The Master, in words that vibrate with the certainties of divinity, has told us, "As were the days of Noah, so shall be the coming of the Son of man." Matthew 24:37. And the same One who uttered those words toward the close of His ministry in Judea had previously inspired Moses to tell in detail the conditions that prevailed in "the days of Noah." The record states that "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6:5-13.

Please note with thoughtful care what this text says concerning conditions in the days of Noah. Every thought and imagination "was only evil continually," and, furthermore, "the earth was corrupt before God;" and as the consequent result of this corruption, it is stated, and again repeated and emphasized, that "the earth is filled with violence." Corruption produced through the evil thinking and imaginations of men have the sure result of so breaking down moral standards that men throw discretion to the winds, and spread violence and bloodshed everywhere.

And let it be understood and known by every individual everywhere that no less a person than the great Christ Himself has told us that the appalling conditions of to-day, so similar to those in the earth in the days of Noah, are among the things to be seen as incontrovertible evidence that the coming of Christ is right at hand. God stood by in those days of Noah to bring that violence and sin to an end by destroying the world through a flood; and the evidences are unmistakable all through the world of the universal prevalence of that great destruction when "all the fountains of the great deep [were] broken up, and the windows of heaven were opened." Genesis 7:11.

The man is living in a fool's paradise who does not see the parallelism.

Another prophet, in describing this time, says, "At that time shall Michael stand up, the great Prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

This unprecedented time of trouble spoken of here by Daniel the prophet is due to the fact that wars and bloodshed in this time will be attended with more widespread ferocity and destruction than anything in all previous history, for the simple reason that the marvelous inventions of this time have made it possible for men to communicate their plans of rebellion with great rapidity to every corner of the earth. And then, as the dissatisfaction and discontent of criminality spread their violence into every part of the world, instruments of death and destruction to-day are far more terrible than anything known to any previous age; hence this time of trouble such as never has been since there was a nation.

We need to sense these things; we need to recognize the tremendous significance and portent of this auspicious hour. And he who is trusting in the protection of the divine Lord Himself will grasp the fact that while there is to be "a time of trouble, such as never was since there was a nation," yet in the same sentence we read, "And at that time thy people shall be delivered, every one that shall be found written in the book."

How assuring is this utterance! God's people will find deliverance, and not one of them will be missing. "Every one" shall be sought out to receive the protection of the great God Himself. And how consolingly assuring is the promise and the prophecy made through another prophet as he in vision views the conditions of wickedness and violence that will prevail in this time! He affirms that "Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel." Joel 3:16.

Do you know this "refuge" to be found in God? Do you know this "stronghold" of the Almighty Father?

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21.

T.

Three REASONS WHY
Sunday is NOT the

True Sabbath

WILLIS
KING

DID you ever try to account for the existence of so many days of rest? The Christians, Mohammedans, and Jews are avowed observers of Sunday, Friday, and Saturday, respectively. In view of the observance of these several days as sabbaths, I have often pondered the question, Which day is the true Sabbath? Not all of them are false; and only one of them can be true.

In this portion of the world, Friday is out of the question as the true Sabbath. None here would consider it. Likewise, this is also true in large measure of Saturday. But a small percentage of the people keep the day. Seeing, then, it is Sunday that is kept by the majority, we might at first think it to be the true Sabbath. But majorities do not establish the true day of rest.

MAJORITIES DO NOT ESTABLISH TRUTH

Now this last statement, about majorities not establishing the true day of rest, was not made to disprove the divine origin of Sunday. It may be that Sunday is the true Sabbath. The statement was made, however, to take away the divineness of majorities, to expose the day to close scrutiny, and to take away the hesitation against questioning and inspection which majorities always tend to give their practices.

Why, if it is, is Sunday the true day of rest? Is it because the majority keep it? No. Why, then, is it so? Is it not so because God appointed it? Is it not so because the prophets declared it? Is it not so because Christ, whose memorial of creation it was, kept it and perpetuated it? Why should such an important matter be decided, declared, kept, and perpetuated by any of less import than these? For remember that the Sabbath, whichever day it is, is a sign between God and those who keep it. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations." Exodus 31:13.

Upon consent that the true Sabbath should have the sanction of such as these three authorities above mentioned, let us apply these three fundamental requirements to Sunday. If Sunday is the true Sabbath, it will stand this investigation:

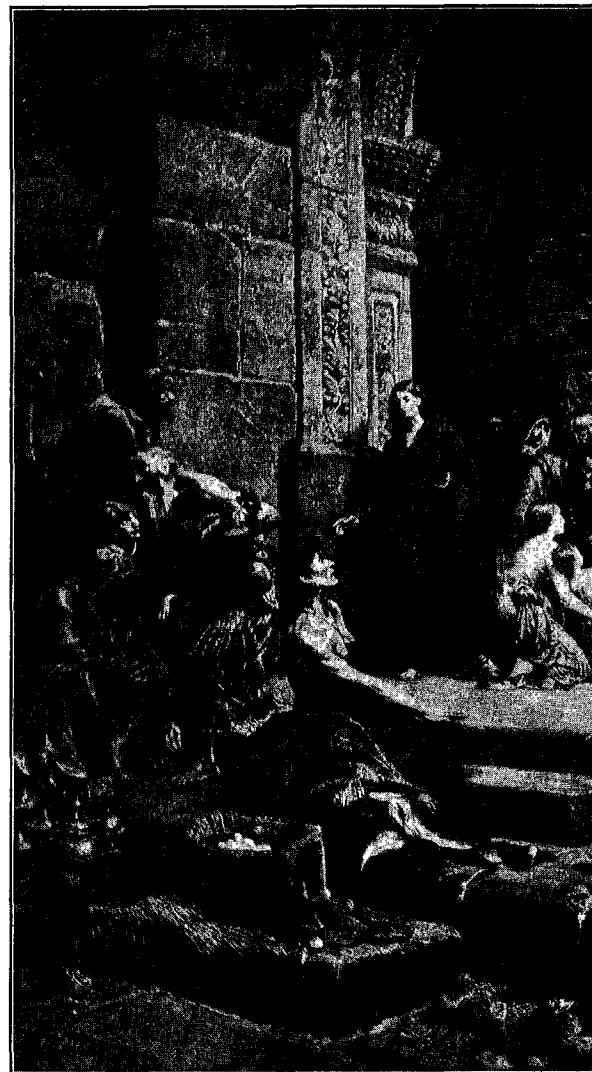
REQUIREMENT 1. If Sunday is the true Sabbath, is it not because God appointed it? Our answer is found in Genesis 2:2, 3: "On

Christ cleansing the temple. It is a most significant thing that whereas Christ reproved the people of His day for many errors, yet He never told them they were keeping the wrong day of the week as the Sabbath; neither did He tell them they should change to another day while He was living or after His death.

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

In these two texts the seventh day is blessed, sanctified, rested upon, and hallowed by the Creator Himself as the Sabbath. But this in no way disproves Sunday as God's Sabbath until it has been further proved that the seventh day of creation week has continued in unbroken cycles of seven until the present time.

If Sunday, in view of Genesis 2:2, 3 and Exodus 20:8-11, is the true Sabbath, then at some time since creation such a cycle has been broken to just that extent that the breaking makes the present first day of the week to coincide with creation week's seventh day. Either this is so, or it was changed by its Author. We will discuss the possibility of the broken cycle first.



Concerning the broken cycle possibility, if it can be proved that there has come down to us since creation a perfect, unbroken cycle of seven-day weeks, then Sunday, as the Sabbath of God, as far as the Old Testament is concerned, is made void.

Let us divide the period of time from creation until now into two periods; namely, from Adam to Christ and from Christ until the present time. Concerning the first period, let us ask ourselves some questions.

IT ISN'T REASONABLE

Would God, jealous as He is, and declares Himself to be, "For I the Lord thy God am a jealous God," have allowed to occur such an accidental abrogation of His sign between Him and His people? Was it not to avoid this result that He brought those people "out of the land of Egypt, out of the house of bondage"? Exodus 20:2. Again, would the Son of God, Jesus Christ, who thought it not robbery to be equal with God, have made of His reputation nothing, and taken over to Himself a servant's form and kept a sabbath that was a remnant of broken cycles of seven? Would He not rather have taught them of their mistake, and preached a new and correct Sabbath?

Neither of these checks against error had to be employed. God gave no instruction about broken cycles, neither did Christ preach a new day or keep any other.

Before taking up the second period of time, from Christ until now, as further proof



Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This was a matter of expediency, and not of Sabbaths, for Paul stated his reason for their doing this: "That there be no gatherings when I come."

Not any of these eight texts speaks of the first day as a sacred day, but only as an ordinary day. Thus it is evident, and consistent with God Himself, that no change of the Sabbath occurred from Adam to Christ. Christ Himself once said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17.

WEEKLY CYCLE UNBROKEN

Now concerning the second period of time, that from Christ until now. Has the weekly cycle been broken since Christ? Not knowing of any loss or gain of time that would break this cycle, we must agree that if we can prove the contrary,—that not so much as a minute has been lost or gained since Christ,—then we may come to the conclusion that the weekly cycle as instituted in Eden has come down to us unchanged, and that the seventh day of our time coincides with the seventh day of that time.

To prove that no time has been lost or gained since Christ, and to warrant the conclusion given above, I quote the following from reports to the League of Nations Committee on Calendar Simplification. M. Anders Donner, formerly Professor of Astronomy at the University of Helsingfors, on page 51 of his report says: "The reform would break the division of the week, which has been followed for thousands of years, and therefore has been hallowed by immemorial use."

M. Emile Picard, permanent Secretary of the Academy of Sciences (France), President of the Office of Longitudes, said in his report, page 51: "One essential point is that of the continuity of the week. The majority of the members of the Office of Longitudes considered that the reform should not be based on the breaking up of this continuity. They considered that it would be entirely undesirable to interrupt a continuity which has existed for so many centuries."

Who should know better than these men whether or not time has been lost or gained? Their predictions of coming comets, of changes in the heavens, are accurate to the second. Eclipses come just as foretold by them. Now, how could they, with a past about the times and dates of which they were not sure, or which were false, predict to a fraction of a second future things? Does not this accuracy on their part cause us to respect the truth of their testimonies?

So, then, the proof is complete, being established by God, Jesus Christ, and astronomers. Our conclusion is warranted. There has not been lost or gained any time since creation. The cycle of the week has come down from the seventh day of creation week.

All this has been to apply the first of three requirements of a true Sabbath upon Sunday. This requirement was in the form of this question, Is it because God appointed it? This application led to the sounding out of the possibility of a broken cycle that would

(Continued on page 14)

of the statement, "Neither did Christ preach a new day or keep any other," let us suppose that Christ did preach a new day and kept another day sometime before His ascension. If He did, there is, or ought to be, a record of it somewhere in the New Testament. This will deal with the possibility of a change, which was acknowledged at the beginning of the argument.

THE NEW TESTAMENT EXAMINED

To save time in our search, let us go directly to the eight places where the first day of the week is mentioned in the New Testament. The first of these is Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This text and the following ones, Mark 16:1, 2, 9, Luke 23:52-56; 24:1, John 20:1, show plainly that the seventh-day Sabbath according to the commandment was still unchanged at the time of Christ's burial in the tomb.

Again, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. This time above all other times would have been the ideal time for Christ to change the day of rest from Saturday to Sunday, but He did not do it. Reading on either side of the text will show this.

Another mention is in Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This is the only one of the eight texts that speaks of a religious meeting upon the first day of the week.

According to the Bible reckoning of time, the dark part of Sunday came on what is now called Saturday night, for as we learn from the record of creation, "the evening and the morning were the first day." Genesis 1:5. At that time, the first day of the week began at sunset, at the close of the seventh-day Sabbath, and lasted until the following sunset. This meeting, according to our calendar, was a Saturday-night meeting, which lasted until midnight.

On the other hand, when this text, which speaks of breaking bread upon the first day of the week, is studied in connection with Acts 2:46, "They, continuing daily with one accord in the temple, and breaking bread from house to house," it kills the hope that in this text is written a pronouncement of Sunday sacredness. What Sunday keepers claim for Sunday alone by this text, the same author, Luke, informs us was common to every day of the week.

The last mention of the first day is in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Is JIM in HEAVEN?

FLOYD O. SANDERS

"Poor Jim!" half sobbed Helen as she stood watching the glowing sun sink behind the crimson clouds. "Poor brother Jim! No, I mustn't say that; he's happier than we are. The preacher says he's enjoying the pleasures of heaven now."

These words, wrung from her broken heart, happened to be overheard by her husband as he entered the room. "That's right, Helen," he said, "sometimes I almost wish it were I instead of Jim. Think of the misery of this old world. He won't have to suffer any more."

Supper over and the dishes finished, Helen seated herself by the table with her Bible in her hands. For a while she sat gazing off into space, thinking of her brother's funeral the day before. Half unconsciously, she opened her Bible and began to read.

Suddenly, with an audible gasp, she roused herself.

"What's wrong?" questioned her husband.

"Listen to this: 'The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.' That's in Ecclesiastes 9:5, 6. Can that be true? If it is, Jim isn't in heaven. He couldn't be!"

"Rather sounds that way. You'd better ask the preacher, though. He knows the Bible better than we."

Helen read on, pausing now and then to look up a few references; but, still unsatisfied and puzzled, she resolved that early the next day she would call on the Reverend Mr. Sullivan and talk the matter over.

DEAD NOT IN HEAVEN

The visit next day proved to be a failure. The text still remained puzzling. On returning home, Mrs. South, her nearest neighbor, called to her. "We have had the queerest letter from John's cousin Harry," she said. "I wish you'd look at it. He has a whole list of texts that say the dead don't go to heaven."

"Don't go to heaven! Well, that is strange!" replied Helen.

"That's what I thought. I haven't studied the subject much. Suppose you folks come over sometime, and we'll study it together. I want to know more about it. Don't you?"

"Why," exclaimed Helen, "I've been puzzled over this very question. We'll come over to-night."

"I'm really anxious to hear about this," remarked Helen when they were seated in the South home. "It seems so different; but really I believe Jim would be better off unconscious than in heaven. His wife and children are going to suffer many hardships, and it would pain him to know of it."

"Well," ventured Mr. South, "it does seem that way; but I hope mother is in heaven."

"Now, John," broke in his wife, "she'd be worried to death over the way some of the children have turned out. But why wait? Let's start our study. Here's the first text, First Thessalonians chapter five and verse twenty-three. Helen, you read."

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," read Helen.

"It seems there are three parts to a person, and not just the soul and body, as the preacher said," added her husband.

"Yes, I read last night in Ecclesiastes the twelfth chapter and verse seven that it is the spirit that goes back to God," remarked Helen.

"It mentions that here," put in Mrs. South. "But the chapter refers to all men, both good and bad. And, after all, that's not the soul. Psalm one hundred four and verse twenty-nine says it is the breath that God takes away. So the spirit and the breath are often spoken of as being the same. But we're interested in the *soul*. Let's see what happens to that. I'll read Ezekiel the eighteenth chapter and verse four, the last part."

"The soul that sinneth, it shall die," Mrs. South read. "And it says here in the letter that psalm eighty-nine, verse forty-eight, shows that the soul goes to the grave."

"The soul doesn't go to heaven, then, does it?" questioned Mr. South. "Oh, look here, Genesis the second chapter and verse seven

eleven; but in verses thirteen and fourteen. He tells the disciples that he is dead. This letter says Jesus called Lazarus 'forth,' and not down from heaven."

ASLEEP IN JESUS

"Asleep," thought Helen aloud, "that's like the song they sang at Jim's funeral, 'Asleep in Jesus, blessed sleep.' Say, I never thought of that. Jim couldn't be asleep and awake at the same time, that's certain."

"Well, that's the Bible all right," began Mr. South; "but don't people ever go to heaven?"

"Let's see," said Mrs. South, looking over the list. "Here is First Thessalonians the fourth chapter and verses sixteen and seventeen. Let's read that."

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," read Helen. "Say, Jim will be there then."

"Now, I can see that's the best way after all. Mother is just sleeping, and if I'm ready,



The United States Government is sending groups of "gold star" mothers to France this summer to visit the graves of their sons killed in the World War. Here is a mother from Cincinnati kneeling at the grave of her son, killed twelve years ago, and buried in Suresnes Cemetery.

says 'man became a living soul' by the union of the breath and the body. So the soul isn't a separate part after all."

"I read only to-day," remarked Helen, "in Acts the second chapter and verses twenty-nine and thirty-four that the good man David didn't go to heaven. That seems to fit with that text in Psalms and also with the one in the ninth chapter of Ecclesiastes, doesn't it?"

"What is death, then?" queried Helen's husband.

"Right here is your answer," began Mrs. South. "John, the eleventh chapter, tells of Lazarus. Jesus said he was 'asleep,' in verse

she and I can go to heaven at the same time," Mr. South said slowly.

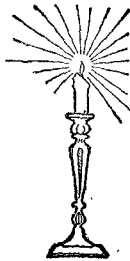
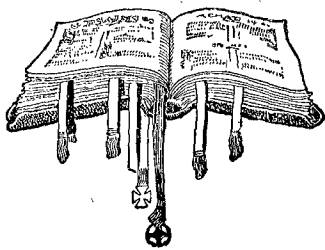
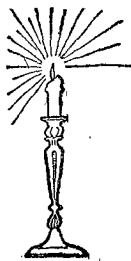
"There's another side to it too," added Helen's husband. "Old Mr. Brown surely was a sinner. He killed his mother, his wife, and his children. But according to most people, Cain, the first murderer, gets six thousand years more punishment than Brown. But according to what the Bible says, they begin together."

"Well, this certainly is a new thought to me; but after all the problem now is so to live that we can meet our loved ones when Jesus comes. Something to strive for, isn't it?" concluded Mrs. South.

EXPLORING YOUR BIBLE

with the guidance of an expert Bible teacher

Miss ROSE E. BOOSE



God's Old Testament Dwelling Place

MAY I ask you once more to take your Bibles and seek a quiet place, and we will continue to study the unfolding of the wonderful plan of redemption as revealed in the Old Testament.

From Eden to the Exodus the service by which the people approached unto God was very simple, consisting of the offering of a lamb for sin, upon an altar made of rough stones. The father of each family acted as the priest, or mediator, between his family and God.

When God led Israel out of Egypt, He asked them to make a sanctuary, or dwelling place, for Him. He desired to dwell with them in order to reveal more fully His great love. In Exodus 25:1-8 we read in part: "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And let them make Me a sanctuary; that I may dwell among them." Explicit instructions were given as to the manner of its construction, which are found in Exodus, chapters 25-27, 30, 35-40.

HAD TWO APARTMENTS

The sanctuary was a portable structure, consisting of two apartments, which were separated by a beautiful curtain; and the entire structure was surrounded by a court. In the court was the altar of burnt offering and the laver. The first apartment was called the holy place, in which were the table of shewbread, the golden candlestick, and the altar of incense. Beyond the veil was the inner or most holy place. This contained the ark, which had for a covering the mercy seat, with the two cherubim, all made of pure gold. The cherubim were placed one at each end, and their wings overshadowed the mercy seat.

In the ark was the law of God. We read in Deuteronomy 10:1-5: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount. . . . And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark, . . . and hewed two tables of stone like unto the first, and went up into the mount. . . . And He wrote on the tables . . . the Ten Com-

mandments. . . . And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

THE HOLY SHEKINAH

When the sanctuary was completed, "the glory of the Lord filled the tabernacle" (Exodus 40:34) and the visible presence of God settled in the most holy place, between the cherubim, above the mercy seat, the place designated by God to be His dwelling place. (Exodus 25:22; Psalm 99:1.) The Hebrews spoke of this visible glory as the Holy Shekinah, which means the Divine Presence.

The sanctuary would be meaningless without the priesthood, and God Himself chose the one best qualified to serve in that capacity. Moses was commanded, "Take thou unto thee Aaron thy brother, and his sons with him." "And thou shalt . . . anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office." Exodus 28:1, 41. After their consecration, which lasted seven days, and is fully described in Exodus 29 and Leviticus 8, God publicly accepted them by sending fire to consume the first offering made by Aaron for the people in the capacity of their high priest. (Leviticus 9:2-6, 22-24.) From this time Aaron was the earthly mediator appointed of God to minister between Him and the people.

There was a daily round of service conducted in the sanctuary, which is described in Exodus 29:38-46. It consisted of the offering of two lambs daily, one in the morning and one in the evening. At the same time incense was offered in the first apartment, and the entire congregation met at the entrance of the court for prayers. (Luke 1:8-10.)

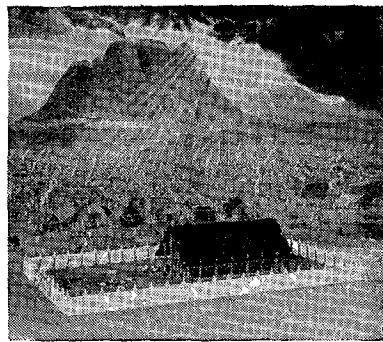
FAITH IN CHRIST

The morning and evening offering offered for the congregation at the time of prayers was a daily reminder to them of the sacrifice of Christ, and that only through His death could they have access to God. Romans 5:10 tells us: "We were reconciled to God by the death of His Son," the Lamb of reconciliation; and again, we are "saved by His life," of which the fragrant incense was a beautiful type, for we read that the Father was "well

pleased" with the life of Christ. (Matthew 3:17; Hebrews 1:9; Ephesians 5:2.)

This daily service was for the whole congregation, and did not deal with the individual sins; nor was it a direct means of manifesting individual faith in the Lamb of God, who was represented by these offerings. In Leviticus the fourth chapter we learn of the manner in which this individual approach was effected. The need for the sin offering is presented thus: "If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them;" "if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering." Leviticus 4:2, 23. Again, in Leviticus 5:3-5 it is clearly stated that the guilt is charged when the transgression comes to one's knowledge. "When he knoweth of it, then shall he be guilty. . . . And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

The congregation was divided into four groups: the priests, the congregation, the rulers, and the common people. The manner for the priests to present their individual sin offerings was this: "If the priest that is anointed do sin; . . . then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offer-



The tabernacle in the wilderness

ing. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, . . . and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." Leviticus 4:3-12. When the priest placed his hand upon the head of the bullock, he confessed his sins and in figure transferred his sins to the innocent victim. The bullock was slain. He died instead of the priest who had sinned, and the blood was presented to the Lord for an atonement. We read: "The life of the flesh is in the blood: it is the blood that maketh an atonement for the soul." Leviticus 17:11.

The offering for the congregation is recorded in Leviticus 4:13-21. This also required a bullock for an offering. The elders, who represented the people, confessed the sin, and the sins were transferred to the sanctuary by the sprinkling of the blood, in the same manner as that of the priests.

The offering for the rulers is given in

verses 22-26, and for the common people in verses 27-35. The only difference in these offerings is this: the rulers brought a male goat and the common people a female. "When a ruler hath sinned, . . . if his sin . . . come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish." He then confessed his sin on the goat and slew it. The blood of this offering was poured at the bottom of the altar of burnt offering. According to Leviticus 6: 25-30 the priest who offered this sin offering was to eat part of the flesh, thus voluntarily taking the sins of the people upon himself, and the "priest shall make an atonement for him as concerning his sin, and it shall be forgiven him." Leviticus 4:26. Here we see that not only was the lamb a type of Christ, as our sin offering; but the priest typifies Christ, when he takes upon himself, through the eating of the sinful flesh, the infirmities of the people and enters into the presence of God in their behalf. It is said of Christ, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. And when He ascended on high, He was "set on the right hand of the throne of the Majesty in the heavens," there "to appear in the presence of God for us." Hebrews 8:1; 9:24.

In this manner all the sins that were confessed were transferred, or registered, in the sanctuary. Those of the priests and congregation were taken by the sprinkled blood before the veil; and the priest carried the sins of the rulers and the common people in his own body to make an atonement for them.

These sins were not to be kept on record, as it were, indefinitely, but God graciously provided means whereby they were removed from the sanctuary, never again to be remembered. The service in which this was accomplished was ordained for the tenth day of the seventh month, and was called the day of atonement. This subject will be considered in our next study.

This Machine Madness

(Continued from page 2)

the word of the Lord, Isaiah was told to declare this remedy: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." Instead of serious thought and quiet contemplation, they took a course somewhat similar to our modern age. We read further, "But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift." Isaiah 30:15, 16. Instead of horses of old, we can modernize the picture and find men fleeing from the ways of God in swift-moving machines of their invention. God's decree remains unchanged: "Blessed are all they that wait for Him." Verse 18.

While machines in factories and on the road depend upon motion and speed for their best service, the human being must find time for meditation and quietness. When the world is on wheels, Isaiah declares, "Their strength is to sit still." Verse 7. Let us not become so infatuated with the whirl of motors, the noise of motion, the speed of wings, or the magic of distance that we forget

to look upward to God whence cometh our strength and blessing.

This danger of forgetting God in a time of power and leisure was well emphasized by Dr. John Grier Hibben of Princeton University, when he said, "We must all be on guard against allowing a sense of power to dull our sensibilities and to use prosperity as a means to unworthy ends. Nor must we allow a starvation of the soul. With the growth of wealth and expanding resources of increased power, there is the danger that the soul may become small and mean and debased. Finally, we must be careful not to let prosperity become alien to religious impulse and aspiration. We must remember that religious inspiration is just as necessary in times of prosperity as in adversity."

BEWARE OF HASTY DEDUCTIONS

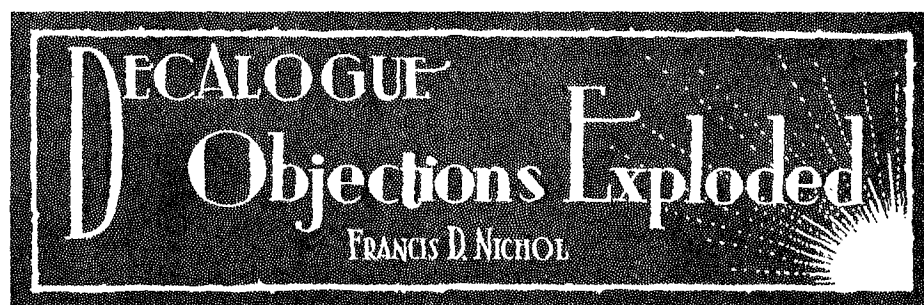
Miracles of the workshop and laboratory have caused men hastily to conclude that the Utopia is near on this earth. But let us beware of hasty deductions. Because of increased knowledge we may not also have acquired an increased amount of spiritual wisdom. The answer is not found in machines. Elijah did not find the answer to his

soul's longing in the blaze of fire, the mighty wind, or the earthquake. He found God in the "still small voice." Let us beware of machine madness that infatuates men until they forget God and become so occupied with the material things of the world that their souls become dwarfed and ossified. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3.

God Broke Our Years

God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Klinge.



OBJECTION: *By preaching the law you endeavor to deprive us of the glorious liberty of the gospel.*

CHRIST declared: "Every one that committeth sin is the bondservant of sin." John 8:34, A. R. V. And what is sin? The Bible says: "Sin is the transgression of the law." 1 John 3:4. Therefore it is the man whose life is *not* in obedience to the law of God who is deprived of liberty. The righteous man willingly obeys God's law, and finds happiness in such obedience. Law and liberty are not opposite words. You need not surrender one in order to have the other. True, there are men who stand up at street corners and declare that the only way to have real liberty is to abolish all laws. But as good citizens we do not take such talk very seriously. Instead, we know that laws well made and well kept provide the only sure foundation for liberty in any country. In fact, some one has aptly remarked that "obedience to law is liberty." And this trite phrase is often found inscribed on public buildings in this liberty-loving land of ours.

In any country the ones who find in law a curtailment of their liberty are those whose habits of life are in opposition to the law. The man who is accustomed to steal or to murder finds that the law checks the freedom of his actions very greatly.

Of course, it is sometimes true that an unjust law is passed, which does strike at the liberty of good citizens. But that simply proves that the lawmakers in that particular instance have passed a bad law, and not that laws in general are all bad and should be abolished by a liberty-loving people.

The same applies to law in the kingdom of God. If as citizens of this world we find liberty in obedience to law, why, as citizens of the heavenly world, should anyone believe that all law must be abolished in order to have liberty? Is it because the laws of heaven are unjust and deprive us of the freedom that ought rightfully to be ours? It were blasphemy to utter the thought.

The law of God prohibits making or worshiping idols. No man who calls himself a Christian can feel deprived of liberty by such a prohibition. The law also commands us not to take God's name in vain or to desecrate His holy Sabbath day. Does the child of God want to be freed from these statutes? Likewise the law commands respect for parents and prohibits killing, adultery, stealing, lying, and coveting. Certainly no follower of Christ will feel that these precepts deprive him of liberty.

Indeed, the Bible definitely speaks of God's holy law as "the law of liberty." See James 2:10-12. True, if the law be preached to men apart from the gospel,—the saving power of God,—the result will be only a feeling of condemnation on the part of the hearers. They will simply be brought to a realization of how guilty they are. But when the high code of Heaven is presented in terms of God's promise to give us of His divine Spirit to carry out the law's holy requirements, then the hearers can find happiness and liberty in such preaching; for "Where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17.



The New Neighbors

L. ERVIN WRIGHT

CHAPTER X

The story of how they turn a town upside down; and for the first time the town was right side up.

THE STORY THUS FAR: Mrs. Winters, her son, Dale, and daughter, Theresa, newcomers to the town of Fairdale, begin an active missionary program. They are the first Seventh-day Adventists ever to live in Fairdale. Mrs. Helman, a very prominent woman, becomes interested in the teachings of the Adventists. She asks Dale Winters to hold Bible studies in her home, to which she invites several of her friends. In visiting the Reverend Mr. Dodson, pastor of the church, Dale is accused of belonging to a cult, and being a proselyter. Dale stands his ground in a Christian manner.

Starting a Sunday School

I AM going to start a Sunday school," announced Theresa Winters at the noon hour a few days after Dale had visited Pastor Dodson.

"You mean a Sabbath school," corrected her mother.

"No; I mean a Sunday school. There are just lots of folks in Fairdale who don't go to a church of any kind. They don't work on Sunday in a regular way, and yet they don't attempt to keep it as a Sabbath either. In the section of Fairdale where I have been distributing the SIGNS OF THE TIMES for the past eight weeks and have been doing my home nursing, I have met some lovely people, although many of them do not go to church as a regular thing. Their children do not go to Sunday school, either; but I have the promises of more than twenty children from these homes that if I would start a Sunday school they would come. We can teach them the truth of the Bible on Sunday just as well as on the Sabbath, and we shall get a better attendance, for those who wouldn't come to Sabbath school would come to Sunday school. All I lack is a church or hall or some place to hold my school."

"Well, sis, I think you are a real genius, for that is certainly a capital idea. If I can secure a hall or something, will you agree to let me share your glory in this Sunday school idea?" asked Dale, from across the table.

"Of course, Dale. But do you think that we can secure some place?" questioned his sister, rather excitedly.

"I am sure we can. You know that this is not our work only. This is God's work also; and if we ask Him, He will answer our prayer if it is His will."

That afternoon Dale searched for a hall that might be donated for a Sunday school or even rented for a nominal price. But as every hall was either not available or an exorbitant rental was asked, Dale felt somewhat discouraged. But noticing the Fairdale Daily Times sign over the shop of Fairdale's only newspaper, Dale felt an inner prompting to visit the Times office. Upon entering the shop, he met Edith Helman.

"How do you do, Miss Helman," smiled Dale, in response to Miss Helman's salutation.

A BUDDING EDITOR

"Didn't you like my write-ups of your Bible studies at our home, Mr. Winters?"

"Did you write those news stories?"

"Certainly, I did. I want to be a society editor on a big daily some day, and I have a job of reporter this summer with the Times. I am writing up everything and everybody. I may be asking you for your life story one of these days."

"Well, I wish you all the success in the world. I think your write-ups were splendid. I might give you a news tip, if I thought you could help me with a problem I have."

"Help you?"

"Yes; I want a hall or a church free of charge if possible."

"Going to start some Bible lectures?"

"No; not now. Theresa wants some place to start a Sunday school."

"But you are Seventh-day Adventists!" Then Dale explained their plan.

"I am sure that father can help you, Mr. Winters," said Edith Helman. "Father has returned from the Bankers' Convention, and

he wants to meet you. This will be a good time to see him."

Samuel A. Helman, president of the Fairdale National Bank, was a kindly-appearing man of fifty. There were already touches of gray in his hair, but his face was young. The two found Mr. Helman in his private office at the bank. Introductions over, his daughter explained Dale's wants.

"Well, Mr. Winters, you may have the clubhouse maintained by the Chamber of Commerce down on Second Street, if my influence in Fairdale means anything. As president of the Chamber of Commerce, I will see that you folks have the hall without costing you a cent. All we ask is that you leave the building in as good condition as you find it."

Theresa was overjoyed with the news that Dale brought home that evening, and plans were immediately formulated for the organization of a Sunday school.

"Mother will be pianist; I will be superintendent," announced Theresa; "and you, Dale, will be chorister. I am expecting some boys to attend, and you may have the boys' class also. Mother's hearing will prevent her from teaching, so she may act as secretary also, and give out the papers and cards. And I will teach the girls' class. I can hardly wait for Sunday to come."

The next morning the Winters visited the clubhouse. There were plenty of chairs, several tables, and a piano. The main floor was amply large enough to seat five hundred people. Then there were smaller rooms in which classes could be held.

In the Saturday's issue of the Times, a clever write-up by Edith Helman telling about the new Sunday school appeared. The prospect of an "Advent Sunday School," as Cyrus Moore expressed it, created no small sensation at Butterfield's grocery store Saturday evening. In fact, it became the topic of discussion throughout Fairdale.

THE SUNDAY SCHOOL OPENS

At nine o'clock Sunday morning, the Winters opened the doors of the clubhouse. Sunday school had been announced for ninety-three, but they had come early in order to put up charts and maps and devices. It was necessary to arrange the chairs and the piano, as there had been a dance in the hall the night before.

At nine-twenty the children began to saunter in. Theresa met them at the door with a cheery, "Good morning." At ninety-three twenty-four boys and girls from the age of four to fourteen had gathered in the hall. Dale had his hands full in keeping order and maintaining a minimum of noise. By starting an early song service, decorum was saved.

But the surprising feature was that within five minutes after the opening song half as many adults filed into the hall as children. And before the close of the second song more than thirty adults were gathered in the hall.

"Friends," smiled Theresa in her winning way, after all were seated, "I welcome you to your Sunday school. I recognize some of you, and some of you I do not. However, I trust that I shall become acquainted with each of you. And I hope to see you all back here next Sunday morning." She then explained the purpose of the Sunday school.

Following this, Dale played a violin solo. Mrs. Winters then told a story of missionary endeavor in Africa.

"This morning we shall have only two classes. I shall teach the class of boys and girls, and Mr. Winters will teach the class of adults," announced Theresa.

A few minutes later Dale found himself looking into the faces of thirty-three men and women. Most of these Dale recognized as being those to whom he had given copies of the *SIGNS OF THE TIMES*. Ezra Peters, Cyrus Moore, and Silas Hewitt, whom he had met at Butterfield's, were among the number. Mrs. Gilroy and Mrs. Perkins, who had attended the Bible studies at Mrs. Helman's home, were also present. And just before Dale began to conduct his class, Mr. Helman and his daughter entered and took a back seat.

"Friends," Dale addressed his class, "we are handicapped this morning for lack of Lesson Quarterlies, but I wonder how many Bibles we have with us."

Eight Bibles were held up.

"That is fine. But I wonder if we couldn't adopt a slogan like this: 'Every member with a Bible every Sunday.' We are going to study about what the Bible says about itself this morning. Will some one please read 2 Timothy 3:16?"

"All Scripture is given by inspiration of God," read a man to Dale's left.

"In the Greek," commented Dale, "the thought is that all Scripture is 'God-breathed.' That is, the Bible was not primarily the production of man, but God was the author. Some one read 2 Peter 1:21 for further confirmation of this."

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," was read.

"The Holy Spirit, as it is translated in the American Revised Version, was the prime mover of the Bible writers. Mrs. Gilroy, I see that you have a Bible, will you read for us 2 Samuel 23:2?"

"The Spirit of the Lord spake by me, and His word was in my tongue," read Mrs. Gilroy.

"Who is the person here speaking, Mrs. Gilroy?"

"It was David."

"Did David write any of the Bible?"

"Yes; the Psalms or most of them."

"Mr. Moore, I believe that you have a Bible. Will you read Romans 15:4?"

Cyrus Moore arose and read: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

"Who wrote that?"

"The apostle Paul."

"Whom does he mean by 'our' and 'we' in this text?"

"The Christians."

"But what writings was he referring to here that were written for the learning of the Christians?"

Moore hesitated.

"It appeals to me, Mr. Winters," spoke up Ezra Peters, "that Paul was referring to the Old Testament."

"That is right, Mr. Peters. Now will some one read 2 Timothy 3:16, 17?"

A woman unknown to Dale then read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"All Scripture," means literally *all that is written*, hence Paul includes both the Old and New Testaments as being profitable to the Christian. It is unfortunate to find Christians who have no use for the Old Testament because they think it was for the Jews only. The Scriptures the noble Bereans searched daily, when Paul preached Christ to them, were the Old Testament Scriptures, for the New Testament Scriptures were then unwritten. We would do well to follow the example of the Bereans. Mrs. Perkins, will you read Acts 17:11?"

She read: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

(To be continued)

The True Sabbath

(Continued from page 9)

account for the change of the Sabbath from the seventh day to the first day of the week. The whole period was divided into two parts, with Christ as the end of the first and the beginning of the second. At the end of the discussion of the first period a conclusion was drawn which did not wholly follow from the discussion. This conclusion was, that Christ did not preach a new day or keep any other. The proof for this statement was then presented before taking up the second period of time. Thus was discussed all the possibilities for the justification of Sunday as the true Sabbath in the light of the first of three requirements. These possibilities yielded no proof.

REQUIREMENT 2. If Sunday is the true Sabbath, is it not because the prophets declared it such?

Now we will all agree that the prophets taught the word of God. Also so far we must admit that the seventh-day Sabbath was a part of God's word. This then follows: Whatever the prophets said concerning the Sabbath was in accordance with God's seventh-day Sabbath. This means that when Isaiah, Jeremiah, Ezekiel, or any other prophet said things concerning a Sabbath, whether the prefix, seventh-day, preceded it or not, there is no room for doubt. They spoke in accordance with God's established, unchanged seventh-day Sabbath.

REQUIREMENT 3. If Sunday is the true Sabbath, is it not because Christ kept it and perpetuated it?

The quest in verification of this has already been defeated in the discussion of the possibility of a broken cycle in the application of the first requirement to Sunday. Therein was summoned the evidence that Christ kept, taught, and perpetuated the Sabbath of the commandment.

So, then, Sunday cannot stand the test of these Sabbath requirements. God did not bless, sanctify, rest upon, and hallow Sunday. The weekly cycle has not been broken to that extent that it causes the Sunday of our time to coincide with the seventh day of creation.

SIGNS OF THE TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

A. O. TAIT, A. L. BAKER, Editors
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The prophets spoke and taught not in terms of a first-day sabbath but in terms of a seventh-day Sabbath. Christ kept, taught, and perpetuated not the sabbath of the first day of the week, but the Sabbath of the commandment.

There are no other authorities for a true Sabbath than these, God, the prophets, and Christ. There are no other possibilities for the necessary broken cycle to establish Sunday as the true Sabbath. There are no other available immutable sources to lend argument to either side than these sources. We can then with sureness draw this conclusion—Sunday is not the true Sabbath, but the seventh day, commonly called Saturday, is.

What and Where Is Heaven?

(Continued from page 5)

that it is through gates of pearl, through gates of suffering, that we enter into the palace of light. When we are tested and tried in the furnace of affliction, we shall come forth as gold, worthy to tread the streets of gold, worthy to enter the joys untold.

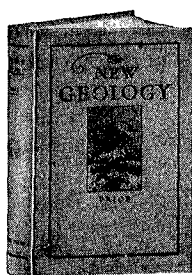
"Open ye the gates," we shall hear the angels sing, "that the righteous nation which keepeth the truth may enter in." The blind shall enter in with undimmed vision; the lame with unbroken strength. The deaf shall enter in with abundant hearing; the sick with never-ending health. Enter into peace; enter into perfection; enter into health; enter into happiness. The gate stands ajar; Jesus bids you enter. The gate may be strait and the way may be narrow, but the crown is worth the cost. Will you enter in?

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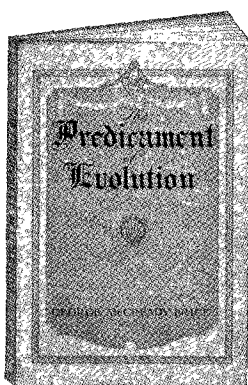
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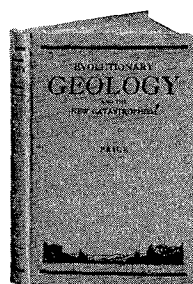
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THE attacks made on the Bible have changed greatly within the past few years. The terms "infidelity" and "agnosticism" have become altogether too harsh, hence more refined expressions are now used. The modern teaching is the more deceptive because of the garb in which it is clothed. In the university, it parades under the name "science;" in the "church," it is called "higher criticism."

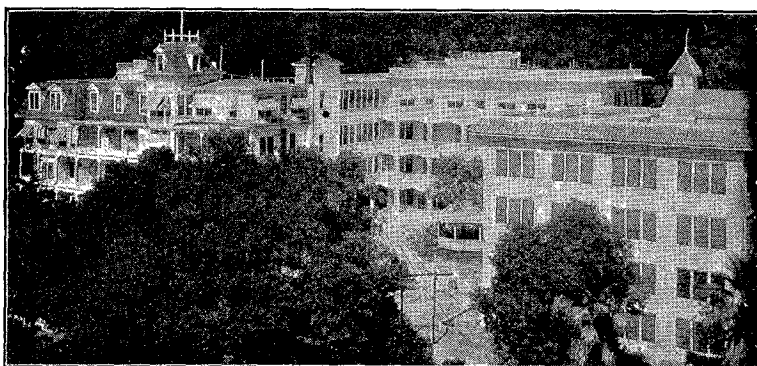
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The WORLD OUTLOOK



Will Every One Go Insane?

ACCORDING to reports made at the recent International Congress of Mental Hygiene, held at Washington, D. C., the rate of insanity is going up very rapidly. Fifty years ago there were only 63 mental cases for every 100,000 of our population. Now there are more than 600 insane among every 100,000 people. If the present rate should keep up, in three hundred years every person in the United States would be insane!

In seeking to fathom the causes of this alarming state of affairs, the experts tell us that heredity is a decided factor in this increase, but that our rushing, jangling civilization also plays a great part in nervous breakdown. Insanity comes "through the speed, congestion, and tense competition of our modern life. Too much hurry. Too much worry. Too many sights and sounds and impressions pressing on our eyes and ears, our brain and nerve centers. You don't have to be born crazy. You can get that way." Crowded into cities, working under high pressure, living in jammed-up apartments, trying to maintain an economic pace that calls for more and more luxuries and extravagances, ceaselessly roaming about in search of new sensations and thrills,—these impair the nerves by wearing them out.

All this is not God's way. He never intended men to congregate in cities: He planned for them a quiet life, working in and surrounded by the beauties of the garden, the fields, the hills, the streams. Such an environment provides its own medicine for mind and body. And God must take us back to that original plan before all the world goes stark mad. B.

The Maltese Imbroglia

THE people of Malta are Roman Catholic in religion, but the island is a British Colony. The governor, Lord Strickland, is a Catholic; but he has ideas about the church in politics that make him decidedly *persona non grata* with the two bishops there and with the pope at Rome. It transpires that he is more British than Catholic, for he maintains that the civil law is above canon law, and he refuses to exempt the clergy from process in civil courts. The governor has declared for political independence, while the church authorities there insist that religious allegiance and political subservience must be identical.

As a result of these "heretical" statements of Lord Strickland, the bishops have forbidden priests to administer the sacraments to any Maltese who might vote for Lord Strickland, and the news-

papers were placed under a severe censorship by the church.

The pope, in a recent "White Paper," insists that the British Government either recall Lord Strickland or severely reprimand him.

This is but another example of the attempted dominance of the state by the Catholic Church in a country where the people are predominantly Catholic. It holds that when its members constitute a majority in any land the church then has a duty to take a firm hand in political affairs. In such a situation the state is practically annexed to the church, and church dignitaries become the virtual rulers and dictators in the state. This is the established and age-long policy of the church, as borne out by her practice in many lands and in all ages. B.

A Sample of "Wet" Propaganda

A FEW of our readers have thought that sometimes we are a bit too vigorous in going after the "wets" for their unfair and unscrupulous campaign against Prohibition. Perhaps we have been; but we are still of the mind that it takes more than Cologne water to fight a polecat. As another instance of the unconscionable and grossly untrue "facts" broadcast by the anti-Prohibition press, we will cite the tragic case of the recent penitentiary fire at Columbus, when upward of three hundred prisoners were burned to death.

The "wet" press immediately came out with the glaring statement that the Ohio prison was greatly overcrowded (which was true), and that the cells were "crowded with Prohibition prisoners" (which is untrue).



INTERNATIONAL
Zaro Agha, a 156-year-old Turk of Istanbul, Turkey, has never taken a drink of intoxicating liquor in all his century and a half of life. He has recently toured the United States under the auspices of the American Anti-Alcohol Society.

Here are some of the figures on the classification of the 4,800 prisoners in that institution:

742	murderers
964	burglars
293	convicted of rape
1,018	robbers, bandits, safe-crackers
296	forgers
308	convicted of larceny
19	violators of the Prohibition laws

Nineteen out of 4,800 prisoners there because of liquor law infraction, yet the "wets" declare the overcrowding was due to those nineteen! The proverbial "drop in the bucket" was never better exemplified than in this case. And yet this is a fair sample of anti-Prohibition propaganda. The "wets" have no case, and so they have to make up one, and they do it by exaggeration, misrepresentation, half truths, and demagoguery. And yet many people, hitherto ardent "drys," are undecided as to their attitude on the Prohibition question to-day, and all because they got their information solely from "wet" newspapers that employ such methods. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise," said the wise man; and that deception includes pro-booze newspapers too!

B.

A Calendar Debate

MANY of our readers will want a copy of the *Forum* magazine for July, in which appears a debate on the proposed thirteen-month "blank day" calendar. Mr. George Eastman, the kodak magnate and calendar reform enthusiast, takes the affirmative side of the argument, declaring that this business age demands a radical revision of our time-reckoning methods. Francis D. Nichol, one-time associate editor of the *SIGNS OF THE TIMES*, assumes the negative, explaining with clarity and force why the disadvantages of the new calendar plan greatly outweigh the advantages.

We know of no better source to get the arguments pro and con on this moot question than in this issue of the *Forum*. There is much more involved in the calendar question than merely the adjustment of days or the regularity of the weeks. The new calendar disrupts the weekly cycle established by God at the creation of the world, and throws days consecrated by religious custom and divine command out of sequence. In order to obtain certain alleged monetary advantages, some of the calendar proponents are ready to ride ruthlessly over the religious convictions of a minority to achieve their end. This question will bear careful watching and study.

B.