

SIGNS OF THE TIMES



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**COULD UNKNOWN SOLDIERS
SPEAK!—See page 4**



the flight of TIME

INTERNATIONAL
Plane flying over a familiar old-world harbor, showing how clearly the landscape appears to the prospective bomber.



AFTER THE WAR

ONE of the most illuminating stories brought to us over the radio the other day came from a news commentator who had spent some time interviewing private citizens in London. All of them, he said, were unanimous that the aggressor must be defeated now, once and for all, but none had the slightest conception as to what would or should be done after the war had been won.

How could aggression be permanently terminated? That was too big a question. "We must win the war first."

Well, then, could it be done by carving up the territory of the aggressor nation?

Hardly, for that was the tragic mistake of the peace of 1918-19. It would be unpardonable folly to repeat Versailles and sow more dragon's teeth.

Then what? By insisting upon a certain type of leadership? By enforcing parliamentary government? No, for perhaps the people would not desire it. They might be psychologically unfitted for a democratic program.

Well, then, what is to happen after the war?

That is where everybody breaks down.

A SURVEY of WORLD EVENTS

By the EDITOR

No one has thought through the problem. No one ever has thought through a war, and its aftermath, before fighting it.

Perhaps it is impossible. Certainly it has never happened; and that is why every war this world has known has merely laid the foundation for the next.

If this war ends before Armageddon, —whichever side wins,—we may be sure the same unhappy blunders will be made again.

Inevitably so; because the whole setup of war is anti-Christian and it is idle to expect a Christian result from non-Christian behavior.

And it is a Christian result that, after all, is really desired. Everybody in his heart of hearts longs for the day when there shall be "peace on earth," and

"good will toward men" everywhere. But this can be achieved only by the universal adoption of Christian teaching and Christian ethics.

There will always be aggressors about until some such course is followed. And the spirit of the bully will never be fully exorcised until the spirit of the meek and lowly Jesus has taken possession of the human heart in its entirety.

Then how can that be?

And when shall it be?

We come back to the simple teaching of the Scriptures as outlined again and again in these columns.

There will be no mass conversions to Christ. He works individually, the only safe and lasting way. "One by one" is the method He has adopted for enrolling citizens in His kingdom of righteousness and peace.

Then, when His work is done, and the number of the saved has been made up, He will return and gather them to Himself as He promised in the long ago. John 14:1-3.

By this means Jesus Christ is making sure there will be no spirit of aggression in His beautiful heaven. He is getting rid of it now, purging it absolutely from the hearts of His disciples. That is why we read that "the meek shall inherit the

OUR COVER PICTURE

There is unusual pathos in our cover picture this week, depicting as it does a typical "common man" with eyes closed and cap in hand during the annual Armistice Day ceremony in Whitehall, London, England. Another Armistice Day is approaching, but somehow it seems to have lost its meaning. What will they do this year at the Unknown Soldiers' tombs around the world?



War, with all its horrors, yields some compensation in its stimulus to invention. Constant "black-outs" attendant upon air-raid threats have led to the development of this new type signal gun which can send "invisible" light a distance of four miles. Below is a street corner "light" based on the same principle and designed to guide traffic when all ordinary lights have been extinguished. It is the invention of a Hollander, Captain J. Bikker.



INTERNATIONAL



ONE of the most impressive features of the New York World's Fair is the gallant array of beautiful buildings in the International section.

Flags of almost all the principal nations are to be seen fluttering here, and no one is offended.

The magnificent Italian contribution, with its spectacular waterfall, stands beside the more solid architecture of the British building, while near by is the French edifice, and, opposite, across the lake, the massive, challenging structure of the U. S. S. R.

It is difficult, wandering around these buildings, to imagine that the world is at war, and especially so when one passes the fine bronze campanile erected by Poland, or enters the halls of Czechoslovakia.

Can it be possible that these two nations have been overrun and vanquished in the brief time this exhibition has been in operation?

Even so. Deeply as one may regret it, it is a false front that appears here. It suggests "peace, peace; when there is no peace." Behind all the lavish display, all the seeming friendliness, lie the old untamed antagonisms, the still smoldering fires of ancient feuds.

Will it ever be so? May we not hope that someday we may have a gathering like this without some of the exhibitors wondering whether their names will be extinguished before it is over?

Someday, yes. When finally God intervenes and Jesus Christ returns as King of kings and Lord of lords, then will dawn that happy day of eternal peace and brotherhood when wars shall have ceased "unto the end of the earth."

earth." Psalm 37:11; Matthew 5:5. They will; and nobody but the meek will be there. And that is why the peace of that happy land will never be interrupted, and "they shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:25.



SOMEONE asked us this question the other day. Millions of others, all around the world, are asking the same question in their hearts.

Everybody is becoming unutterably weary of the constant alarms of war, the hourly bulletins of death and disaster. They are sick to death of all the fearful atrocities—the bombing of cities, the massacring of women and children, the sinking of beautiful ships, the interruption of world trade, and the consequent impoverishment of multitudes.

As the situation steadily grows worse and worse, many are giving way to despair. So they ask, Will it go on like this?

If so, then life indeed is not worth living. Better far that everlasting night should fall upon the world than that this dreadful fear of evil tidings should weigh unceasingly upon the human heart. Better the darkness of oblivion than enduring one catastrophe upon another till every hope is crushed.

But it will not go on like this.

That is the glorious message of Christianity.

In the words of the angel at Bethlehem, it says: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Saviour." Luke 2:10, 11.

A Saviour!

Yes, a Deliverer from all the tragic blunders and failures and follies of men;

Someone who will right all wrongs and bring in a wonderful new era of contentment and prosperity; Someone who will take the scepter of world dominion from all the warring nations and reign forever and ever in righteousness and peace; Someone who will break the power of all dictators and cause the meek to inherit the earth; Someone who will change the whole world order, end all selfishness, all poverty, all oppression, and give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" "to the people of the saints of the Most High." Daniel 7:27.

This is God's program for the future. It is His plan for a great, new, beautiful world, where everything will be different, where everybody will be happy.

No; things will not "go on like this." A change, a mighty change, is coming, and that right soon. Let us hope on, and renew our courage in God; for "He shall not fail nor be discouraged, till He have set judgment in the earth." Isaiah 42:4.

War has already changed the face of peaceful old London. Here soldiers are preparing a barricade around an anti-aircraft gun in one of its famous parks.

INTERNATIONAL





Could Unknown Soldiers SPEAK!

by A. S. MAXWELL

(Reprinted by Special Request)

THEY buried them with great pomp and circumstance after the War—those lonely, unknown soldiers.

Kings and queens bowed low before them. Princes and presidents hastened to do them honor.

By thousands and tens of thousands the people of all nations followed them to their last resting places. Rich and poor, high and low, marched side by side in the vast processions of reverence.

Nothing perhaps so fired the imagination of the nations when peace at last was proclaimed, as this idea of honoring the common man who had fought and died for a great ideal. It was an effort to express an inexpressible gratitude, to reward the dead in the one way yet remaining for all they had done for those who had been sheltered because of their sacrifice.

And it was more than that. It was designed to be an everlasting memorial to the folly, the tragedy, the suffering, of war.

That lonely block of white marble in Arlington, that metal slab on the sacred

floor of Westminster Abbey, that hallowed tomb on the steps of the Victor Emmanuel Memorial in Rome, that never-dying flame beneath the Arc de Triomphe in Paris, that stately mausoleum on Berlin's most famous thoroughfare, and all the other "Unknown Soldier" tombs erected in the first uprush of idealism after peace had come, proclaim the same passionate message of man's deep loathing of the curse of war.

One and all they seem to cry, Never, never again! Not while men shall dwell on the earth shall such needless suffering be incurred again, nor shall the nations attempt to settle their differences in such primitive and barbarous fashion.

As the tombs were dedicated, bells tolled in cathedrals, churches, and chapels all over the world, as though they said, "Ring out the thousand wars of old, ring in the thousand years of peace."

Pious hope! Innocent optimism! Not a thousand years have passed since then. Barely twenty!

And now? Oh, pitiful tragedy! War is here again.

Once more the common man is suffering and dying at the command of power-drunk war lords. Once more the homes of common people are being blasted and burned by the dreadful weapons of modern warfare. Once more innocent children and women are paying the price that godless and heartless imperialism demands.

If only the unknown warriors could speak! If they could but burst the costly sarcophagi that entomb them, and stride forth into this fear-struck, war-maddened age, as Jonah into Nineveh of old!

What would they say?

One can almost hear their words.

Could they listen to the roar of cannon, the crash of bombs, the rattle of machine guns, the clang of steel on steel, the rising murmur of hate-crazed multitudes, would they not cry out in a frenzy of anguish, "Stop! before it is forever too late, stop! Remember our sufferings and those of the millions of common people who died with us. Remember the tortured bodies, the broken limbs, the disfigured faces, the sightless eyes, the years of anguish and broken spirit. Remember the awful cost in human torment to the best and bravest of the race. Recall the tears of women, the sorrows of fatherless children. Remember the losses in money, in buildings, in art treasures, and the dreadful aftermath of depression. It must not happen again! Else did we die in vain."

Alas, they cannot speak. With all the dead of the ages they sleep on until the time appointed of God for their resurrection.

But their message reaches us just the same, though it comes but by the silent witness of their tombs.

And what shall the answer be? Would to God it might be a sudden assuaging of the passions of men, a return to saner and happier human relationships.

It will not happen. As Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

The one hope of the world today lies in a change of heart, of which indeed Moses and the prophets spoke, and which Jesus insisted was the only way to peace.

As He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3.

Nothing is so important at this time as the preaching of this beautiful message of the Saviour, this "everlasting gospel" of His love, which, though it may not save the nations from the destruction toward which they are hastening, will at least gather out a holy remnant to live with God through the eternal years.

Are the
JEW S
GOD'S PEOPLE?

*Does He Plan to Give
Them Palestine After
the War?*

by HENRY F. BROWN

HOWEVER widely Protestants disagree on other beliefs, there is one doctrine regarding which there seems to be almost complete unanimity of opinion—at least so we judge from listening to certain radio evangelists and from perusing the evangelistic literature of the day. We refer to the belief that the Jews are still God's special people, and that they are yet to have a national home in Palestine. This is considered by some to be an outstanding sign of the speedy return of Jesus. The persecution that the Jews are suffering at present in many countries, and their inability to find refuge, contributes in some way to convince this type of revivalist that the time is now near when the Jews are to have their country returned to them.

Let us consider first the contention that the Jews are yet the people of God. No one denies that once they were God's chosen people, His peculiar treasure. But are they still? A tract that has recently come to our notice contains this stanza:

"These are Thy chosen people, Lord;
In them all nations shall be blessed
When Israel, redeemed, restored,
Within the Promised Land finds rest."

Israel entered into a covenant, or contract, with God in Moses' time, which guaranteed them a national home (Genesis 13:15); the special protection and blessing of Jehovah (Deuteronomy 7:6); national and individual prosperity (verse 15); a special and peculiar position among the nations of earth (Deuteronomy 28:12, 13); laws directly inspired of God (Deuteronomy 4:7, 8); and God's continued direct leadership in their government (1 Samuel 8:7). They were to be the depositaries of God's law (Romans 3:2), and to be made the leaders of the world (Deuteronomy 15:6). Jerusalem was to be the capital of the world, and to stand forever. Jeremiah 17:24, 25.

A matter largely forgotten by Protestantism in its own Christian life and in its interpretation of God's providences is that every promise of God is conditional on obedience—a faithful adherence to certain definite, clearly stated obligations. Protestants quote and claim all the blessings and promises of the Old Testament while taking the liberty to re-

ject and to break the commandments of God, obedience to which is basic if the blessings are to be claimed and enjoyed.

God made these conditions very clear to the Jews at the time they became His peculiar people and treasure. "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus 19:3-6.

Agreed to Walk in God's Ways

On hearing this declaration, the Jews agreed to the terms, the covenant was ratified, and they were God's nation—His representatives among the nations of earth. They were deliberately acknowledged as His people: "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and

to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: and the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken." Deuteronomy 26:16-19.

All through their history Israel understood this. Even at the moment of their captivity Jeremiah reminded them of these conditions: "Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all

which I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers; to give them a land flowing with milk and honey, as it is this day." Jeremiah 11:3-5.

The Jews never fulfilled their part of this solemnly sworn contract. Never was a nation so favored of God, nor has any other people a history so replete with providential guidance. But no nation has so despised its advantages and neglected its opportunities. This favored nation proudly proclaimed itself God's exclusive people. "We be Abraham's seed" (John 8:33), they reminded Jesus. But they never fulfilled the conditions of sonship. They had the law, but did not observe it. Acts 7:53. Jeremiah prayed: "They obeyed not Thy voice, neither walked in Thy law; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this evil to come upon them." Jeremiah 32:23. They became worse than the nations among whom they lived. 2 Kings 21:9; Ezekiel 5:6. Yet while they were in Babylon, God revealed through Daniel that they were to have a new opportunity. Another half millennium was to be allowed them. Daniel 9:24. He sent prophet after prophet to them, but to no avail. Jeremiah 7:25, 26. Finally Jesus Himself came to plead with

(Continued on page 7)



Sunrise on the Sea of Galilee

Genesis and SCIENCE

No. 4



THE record of the fourth day of creation opens with the command for the appearance of light, or luminous bodies, in the firmament. The purpose of these luminaries is first "to divide the day from the night;" second, "for signs, and for seasons, and for days, and years;" and third, "to give light upon the earth." Genesis 1:14, 15.

In the fourteenth verse we are given the method by which day and night are separated. Two great lights are provided, one to rule the day and the other to rule the night. The very wording of the record would indicate that it was not the story of the original formation of these lights, but, rather, as indicated in the seventeenth verse, the setting in position or in order, as suggested by the command in verse fourteen, for appearance in the firmament, as the day and the night were divided by these lights. We should expect that the division of day and night in the first three days would be due to the same cause, and that the sun and the moon must have been in existence from the very beginning of the creation period.

In order to be consistent throughout our interpretation of the record of the fourth day we must consider it primarily a record of this earth, and not attempt to explain the time or the order of creation of heavenly bodies. The command, as plainly apparent in verse fourteen, is for the setting of the lights in the firmament. God did not say, "Let the sun and moon be," but rather, "Let there be lights in the firmament." And, as verse seventeen tells us, "God set them in the firmament" on the fourth day. The expression in verse sixteen could be a parenthetical one thrown in to explain which lights the observer was discussing, an incidental reference to the two great lights and the stars. The sun, moon, and stars, whenever they were formed, were, upon this fourth day of the creation of the earth, set definitely in the heavens; that is, they appeared in the heavens, and became established in relation to the earth.

As we review the events of the second and the third day, it can be quite readily seen that they prepared the way for those of the fourth. The vapors were balanced above the surface of the earth, but appar-

"For SIGNS, and for SEASONS"

Basis of Our Modern Calendar

by H. W. CLARK

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ently the atmosphere was not cleared, and the relationships between the land surface and the vegetation, which was brought forth on that day, were not fully established. It is important to observe that the vegetation could not appear upon the earth until the firmament was established. An earth without an atmosphere would not be able to support life of any kind. Not only would there be a lack of the necessary gaseous elements, such as oxygen and carbon dioxide, for the maintenance of plant and animal life, but the absence of the protective influences of the air and the water vapor would make it impossible for any life to survive the intense rays of the sun. There is, therefore, in the sequence of events in these days a very definite relationship to the needs of living things.

First the land and water are separated, then the atmosphere appears. The vapors are raised into place, and, when these vapors are fully established and be-

come cleared so that the observer could see through them and into the space beyond, there would be a fulfillment of the command that the lights of the heaven should be set in the firmament. We might observe in passing that the command, "Let there be lights in the firmament" could be fulfilled in either of two ways: first, by the creation of lights in the firmament, or second, by their appearance in the firmament.

The idea of the setting of the bodies in position in the heavens fits perfectly with known truths of science, and is also perfectly in harmony with the Genesis record, which states plainly that God "set them in the firmament."

It is a fact to be clearly noted that there were seasons before the Flood, because these heavenly bodies were set in the heavens to mark the seasons, and Noah, when he came forth from the ark, was assured that summer and winter would continue. While their summer and winter must evidently have been different from ours, yet there were changes that were recognized as seasonal in addition to the daily and yearly movements of the heavenly bodies.

Throughout all time man has based his calendar and daily program upon the movements of the heavenly bodies. The month is a unit established by the movements of the moon. Our present months, however, do not exactly correspond to the lunar month. Our present seasons are determined by the movement of the earth around the sun, or the apparent north or south migration of the sun in the heavens. Our days are determined by the rotation of the earth, which makes the sun appear to rise and set in the heavens. Thus, even to the present time, these heavenly bodies become to us the means of recognizing our days and years and seasons.



Are They God's People?

(Continued from page 5)

them. In a parable He reviewed the whole story to them (Matthew 21:33-43), warning them that the vineyard should be taken from them because of disobedience, and given to a more promising people. Because the Jewish nation persisted in its refusal to bring forth the fruits of obedience, Jesus said on one of His last visits to the temple, "Your house is left unto you desolate." Matthew 23:38.

Notwithstanding their rejection of His ministry, the Jews were still to enjoy the ministrations of the apostles for a time. These newly empowered men were to go first to God's chosen people. Acts 1:8. This they did, and many individually accepted their message; but the nation through its leaders rejected the gospel. This was definitely demonstrated in the killing of Stephen and James, which closed and sealed the day of salvation of the Jewish people as a nation. Finally, Paul was declared to be God's messenger to the Gentiles. Acts 9:15. It had been his method also to give preference to the Jews; but he turned from them to the Gentiles, saying, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

All Nations Are Equal

Writing more fully on the subject later, Paul said: "Because of unbelief they were broken off." Romans 11:20. Henceforth he told the world that "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." Colossians 3:11.

All men are equal before God; there is no "favored nation" clause in the new covenant, but "whosoever will" is God's child now. Revelation 22:17. Any other treatment of the Jew would be contrary to God's character. He "is no respecter of persons." Acts 10:34. The Jew may accept Jesus on the same terms as the Gentile. The gospel message is going to "every nation, and kindred, and tongue, and people." Revelation 14:6, 7. Some few of this once-favored people will receive the Jesus whom their forefathers rejected and slew; but, as a people, they have long since ceased to have any significance. For the same reason, Palestine will never become the home of the Jews; there would be no purpose in it. The major portion of the verses that are cited to sustain a belief in the gathering of Israel are prophecies given before the Jews were taken into captivity to Babylon in 606 B. C. by Nebuchadnezzar and

were fulfilled in Ezra's exodus at the end of the seventy years prophesied by Jeremiah. Jeremiah 25:12.

The others are prophecies of the gathering of spiritual Israel to the heavenly Canaan. The Bible says very definitely, "He is not a Jew, which is one outwardly." Romans 2:28. "If ye be Christ's,

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

This gathering of Israel is now going on. From every nation, tongue, and tribe the true Israelites of God will finally be gathered to their everlasting home. Revelation 14:6, 7.

WEDDING PREPARATIONS

by IDAMAE MELENDY

THE train was swiftly bearing me toward my destination. I was to be a wedding guest, and I was very happy to be able to attend. It is an honor to be invited to an occasion of such great importance as a wedding is to the parties concerned. Had anything occurred to prevent my attendance, my disappointment would indeed have been keen. Each detail of my apparel had been carefully planned. How dreadful it would be to come up to the appointed hour unprepared! I would not only miss the enjoyment of the occasion, but also disappoint one who had graciously extended the invitation. In addition to making personal preparation, I had spent time, thought, and money for an appropriate gift—one that the bride would be pleased to use. It was not an unpleasant task to do this; I was happy in the thought of adding to the bride's pleasure on this most joyous occasion of her life.

As I traveled, my thoughts turned to that wedding ceremony of which Jesus spoke, symbolizing His return to this earth for His waiting people. Previous to His coming, His followers are to make paramount in their lives their preparation for this event. Nothing should be allowed to interfere with this work. Christ's coming transcends the earthly wedding ceremony as the sublime transcends the commonplace. A wedding garment is ours for the asking—the robe of Christ's righteousness. None will be accepted into His kingdom who fail to meet this requirement. We have only a short time in which to prepare for this great event, and the Saviour has bidden us hasten with the invitation to all people in all lands. No one is denied entrance into heaven. Ample provision has been made for each individual to obtain the wedding garment, or in other words, to form a character that Christ can accept into His kingdom. But that character must be a pure, spotless one, or it would mar the perfection of heaven.

"How can I, who have many cultivated and inherited tendencies to evil, hope for perfection of character?" one asks. It is not obtained by hoping, nor is it reached by one's own effort. True, a man can attain to a certain correctness of demeanor, but all this does not change his nature. His heart may still be hard and selfish while he does many good acts. Christ calls for a surrender of all one's ambitions to Him. He wants



men to be willing to be anything He calls upon them to be. He desires men to seek only that God's name may be honored and glorified by every act of their lives.

When one comes to that place, God can use him in His work of saving lost souls, which is the highest joy that can come to anyone. No labor can be too hard and no trial too great to bear when one realizes that he is doing the will of God. He will be joyful in every experience that comes to him, knowing there is a purpose—although to him unknown—that he is fulfilling in God's great plan, which is so comprehensive that it includes every detail of every individual's life.

Comparable to the gift for the bride is the gift of ourselves to Christ. Time, thought, and labor are required in the preparation of this gift. We are to co-operate with God in having every blemish removed so that the gift we bring may be acceptable to the King. In making this preparation the Christian has a joy that passes understanding because he is resting his all in the hands of his loving heavenly Father. He knows that God hears his every prayer and answers as may be for his best good. He delights in making his wants known to God, for he has the assurance that through faith in Christ every need will be supplied. Even as Christ has forgiven his past life of sin, he knows there is keeping power provided for every day's requirement. Constantly there is revealed to him his need for more grace to walk in the ways of God's choosing.

As he sees his own deficiencies, he comes to the Source of all his strength and pours out his longing to the One who never fails His children. God rejoices to have greater and still greater demands made upon His infinite resources. As the need arises, God supplies the grace, and each day becomes a victorious fight in the Christian's battle against temptation and wrong. Gradually his ideals become ennobled, his whole nature refined and uplifted, until his life mirrors the life of his Master, and he is ready to enjoy forevermore the pleasures provided in the presence of the Eternal.

Reader, let the wonderfully kind and understanding Saviour have all there is of you that He may make you the blessing in this world He designs you to be and develop in you every excellence required for entrance into His kingdom of glory.

● Do People Go to Heaven at Death?

● Is There Life Beyond the Tomb?

RECENTLY the British Institute of Public Opinion made a test to ascertain how far a belief in the immortality of man is held by the people of Great Britain. Forty-nine per cent replied in the affirmative.

The responsibility for this must rest, to a large extent, upon the Christian church and its teachers, who, for ages, have encouraged men and women to believe in the idea of survival after death. This is amazing in view of the fact that all knowledge of the hereafter rests solely upon divine revelation (2 Timothy 1:10), and that that revelation lends no encouragement to the theory of human immortality. In fact, the Bible leaves no ground for misunderstanding when it asserts that God, "the King of kings, and Lord of lords . . . *only hath immortality*," that "the dead know not anything," and that only by a future event, that is, by the resurrection, will the worthy dead be clothed with immortality. 1 Timothy 6:15, 16; Ecclesiastes 9:5; 1 Corinthians 15:53.

God has given us these plain, frank words to save us from subtle philosophies and delusive teachings. These passages of Scripture clearly teach that man is mortal. Therefore, if the Christian church professes to accept the Bible as God's revealed word, it should discard the theory of man's inherent immortality. This theory could not be true for the following reasons:

1. If the loved one were to go immediately to heaven, he would be acutely conscious of all the sorrow, anguish, trouble, and pain experienced by his earthly friends, and yet not be in a position to do anything but fret over them. Thus heaven would have its limitations as a place of happiness for those supposed to have gone there.

2. While some may come to the close of life worthy to enter heaven, many do not. Who is to determine the worthiness or the unworthiness of the dead to enter that holy abode?

This is a vital matter which seems to be entirely overlooked. One never hears of a minister, at a committal service, regretting that the deceased was not worthy of heaven, and that he has gone to hell! Yet if loved ones who are worthy go to heaven at death, where do the unworthy ones go?

Is it not far better to believe, as God's

word teaches, that neither good nor bad go anywhere, but merely wait in their resting places for the day when the destinies of all will be revealed?

3. Consigning loved ones to heaven at death is virtually a denial of belief in the resurrection. What strange system of Christian theology is it that teaches men to dispense with that great event? Listen to these inspired words of the apostle Paul, which leave no room for contention or doubt: "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain. . . . If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:12-18.

Is it not obvious that if since the beginning of human life saints have gone to heaven at death, there is no need for this resurrection? If saints have enjoyed heaven for centuries or millenniums, is it conceivable that their bliss would be disturbed in order to return them to this miserable earth for a resurrection? On the other hand, if the resurrection is a major event to take place at the second advent, then it is equally obvious that the theory of inherent immortality is false.

Origin of the Theory

Whence originated this theory? It is hard to say exactly how or when it became part of the Christian belief, just as it is difficult to account for many superstitious beliefs and practices.

The "immortality idea" is hoary with antiquity. It had its beginning in the Garden of Eden, when, in spite of the divine decree that disobedience would bring decay and death, the tempter assured the progenitors of the human race of that decree's impotency. "Thou shalt not surely die," said the adversary. And from that time the human family has been urged to believe in its own immortality.

But the early Christian church did not accept this teaching; neither did its Lord and Master believe or teach it. If we enter that home in Bethany where an only brother had been taken from his



two sisters, Martha and Mary, we can learn the truth concerning the hereafter as taught by Christ Himself. To Martha He said: "Thy brother shall rise again" (not "Thy brother has gone to glory," as ministers of Christ so often say today). And Martha replied: "I know that he shall rise again in the resurrection at the last day." John 11:23, 24.

The apostle Paul was perhaps the greatest exponent of the mortality of man and of the second advent, when "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds" (1 Thessalonians 4:16, 17); and it is certain that his views and teachings harmonize with those of the Lord who so miraculously saved and called him. In 1 Corinthians 15—a chapter that will convince any open-minded reader of the falsity of the immortality theory—he reveals with amazing clarity just when immortality is bestowed: "Behold, I show you a mystery; We shall not all sleep, but *we shall all be changed*, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and



Are the Dead?

by S. GEORGE HYDE

the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and *this mortal must put on immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verses 51-55.

Adopted by Theologians

It was after the passing of the pioneers of the early Christian church that all kinds of erroneous views and teachings crept in, and, later, when the papal church was born, the theory of immortality was readily adopted by her theologians if only as a means by which greater control over her followers could be obtained. She therefore introduced an imaginary place called "purgatory," where all the dead would go and from the fires of which they would not be released except by purgatorial prayers and masses, offered at a price—"a rare device," as Dr. Wylie once observed, "for replenishing her coffers, of which she

has not failed to make the very most."

Later, at the Reformation, the Protestant church, instead of ridding itself of the false theory of survival after death, retained it, and merely substituted Paradise for purgatory as the imaginary by-way to heaven.

There is another aspect of this question. Why mourn when a loved one is transferred to bliss? If death effects such a transference, why not regard it as a friend? But who does? Is not death universally regarded as an enemy, a destroyer of friendships and of loving unions; a thief, robbing us of cherished possessions? That is how God regards it, for He plainly calls it an "enemy." Moreover, He gives us the good news that eventually it shall be destroyed. 1 Corinthians 15:26. Partly for this purpose Christ died on Calvary. Thus He "abolished death, and . . . brought life and immortality to light through the gospel." 2 Timothy 1:10.

"Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the

dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; *afterward they that are Christ's at His coming.*" 1 Corinthians 15:20-23.

Reading through these passages of Scripture, one notices that the word "sleep" is used to denote death—a term that brings infinitely more comfort than the word "death." This is a sleep from which the sleeper can be awakened in the day of resurrection. Jesus said of the dead Lazarus: "I go, that I may awake him out of sleep," and of Jairus' daughter: "She is not dead, but sleepeth." John 11:11; Luke 8:52. Paul speaks of the five hundred brethren who saw the risen Christ, "of whom the greater part remain unto this present, but some are fallen asleep." 1 Corinthians 15:6. And again, "We shall not all sleep, but we shall all be changed." Verse 51. Or, when referring to the resurrection of the saints and their ascending to heaven, to be with Jesus a thousand years, "Them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

"The Dead Know Not Anything"

If only we could rid ourselves of the false teachings that have found their way into our Christian communions, and believe the simple, plain truths revealed in God's word; if only we could believe that "the dead know not anything"—that even their "thoughts perish" (Ecclesiastes 9:5; Psalm 146:4), there would be little likelihood of our being deluded by the satanic deception that lures people into imagining that they can have intercourse with the dead.

"If a man die, shall he live again?" asked Job. And he answered his own question thus: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Job 14:14, 15.

The Bible emphatically teaches that the dead are asleep, unconscious of anything; that that period of sleep, however long, will be to them but a passing moment; that man is mortal, but, if worthy, will receive immortality at the great resurrection day.

Our Lord spoke of two resurrections, one to life and the other to damnation; therefore all the dead will take part in one or the other. But only the righteous will take part in the first. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Revelation 20:6. Let us accept the whole counsel of God, and be worthy, through Jesus, to share in the glories awaiting the redeemed.



THE FRUIT OF THE SPIRIT

IS TEMPERANCE

by

LEONORA LACEY
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WE NOW come to the last grace mentioned in the fruit of the Spirit—temperance, that sturdy outgrowth of love that helps to make the soldier of the cross steadfast and strong; for temperance is said to be “love in the gymnasium. Love enduring hardness. Love seeking to be healthy and strong—strong for the mastery in all things and bringing the body under. It is self-denial and self-control. It is love alert. It is love with girt loins. Love subsisting on pulse and water, but growing so beautiful and so hardy that it believeth all things, hopeth all things, and endureth all things.”

Sometimes we are inclined to limit temperance to abstinence from alcoholic beverages, but it has a far broader meaning than that, though, of course, the lesser meaning is included in the greater. In its broader sense, temperance carries with it the thought of self-control and moderation in all aspects of life.

The true foundation for the teaching of temperance is found in Paul's epistle to the Corinthians, where he wrote: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [margin, “destroy”] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Corinthians 3:16, 17. And again, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” 1 Corinthians 6:19, 20.

Moody, in “Secret Power,” tells this little story that may help to impress this fact upon our minds: “There were some men burying an aged saint some time ago, and he was very poor in this world, like many of God's people; but they are very rich, they have all the riches on the other side of life, where thieves cannot break through nor steal them, and moth cannot corrupt. So this man was very rich in the other world, and they were just hastening him off to the grave, wanting to get rid of him, when an old minister who was officiating at the grave said, ‘Tread softly; for you are carrying the temple of the Holy Spirit.’”

If we can once get this truth fixed in our minds, it will be easier for us to meet the temptations that tend to destroy and

pull down our bodies and enfeeble our minds; easier for us, whether we eat or drink or whatever we do, to do all to the glory of God.

Like Daniel and his fellow captives in Babylon, we shall determine not to destroy or defile ourselves with anything that is of a destructive nature, whether it be food or drink, harmful habits, or excesses and indiscretions of any sort. We shall strive to let our moderation be known to all men, to be guarded in our language and temperate in our expressions. We shall not foolishly and needlessly overtire ourselves, exercising too vigorously and neglecting sleep; we shall be temperate in all things.

In the list of virtues given in 2 Peter 1:5-7 it is written, “Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience”—the last three in logical sequence, for certainly we need knowledge if we are to practice true temperance; and certainly, too, it takes a temperate person to be truly patient.

Paul, referring to the Corinthian runners, wrote: “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for

the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run. . . . I keep under my body, and bring it into subjection.” 1 Corinthians 9:24-27.

We are apt to consider temperance one of the lesser virtues, so it is interesting to note Paul's reason for being temperate as he gives it in the last half of verse 27: “Lest that by any means, when I have preached to others, I myself should be a castaway.” He understood only too well the vital relation between the body and the soul, and was convinced that the person who was too weak to control the appetites and desires of the physical side of his nature would miserably fail in spiritual things.

In the present day we are living in a world where temperance, self-control, and moderation are almost unknown. Never before have there been such wild excesses in all activities and phases of human life. Alcoholic beverages are being consumed by persons of all ages and sexes in quantities that stagger the imagination; hand in hand with drinking goes excessive smoking, again by both sexes and all ages. The indiscriminate use of narcotics and other harmful drugs has reached an unbelievable level.

No so long ago, talking to two young couples who were seeking medical aid to break the narcotic habit, we learned a sad story of present-day conditions in at least one California city. It was a tragic tale of gay night life where young married people, weary of cocktail parties, in seeking new thrills had started a series of parties where the main entertainment of the evening was giving hypodermics of different narcotics to each other in ever-increasing doses, and then telling of the effects it had upon each of them. Newcomers were at first given the drugs by mouth until they became accustomed to them, and, in the meantime, were taught how to use the “needle” expertly.

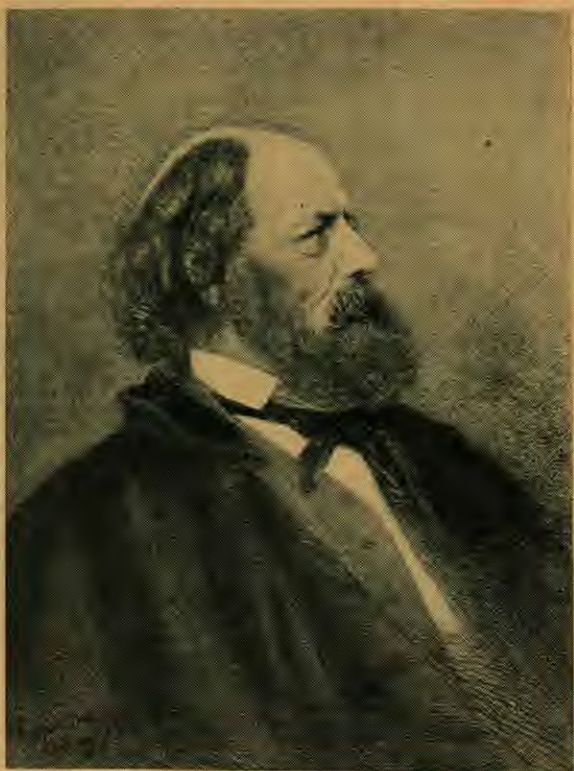
The four young people of whom I write had been attending these gatherings for only a short time, but already one of the young men was taking from ten to twelve grains of morphine a day. His wife, terrified at what was happening, had persuaded him to seek aid in breaking the habit before it was too late.

(Continued on page 12)



NATIONAL SAFETY COUNCIL

With 62 per cent of our youth drinking liquor, what is the outlook physically and morally?



Tennyson, in his long life of eighty-three years, truly enriched English literature with poetry of beauty and of lasting worth.

DURING the nineteenth century there was a gradual decline of faith in God and a growing disbelief in the inspired Scriptures as the evolutionary theory and higher criticism became popular. But the tragic consequences of this intellectual and spiritual upheaval can be fully understood only when the struggle is observed in a sincere soul—a war between faith and doubt. When one reads the lyric poetry of an earnest Christian poet, the expression of a man who records his soul conflict, one touches the heart's search for truth.

Alfred Tennyson, born in 1809, developed in an age when "the general diffusion of modern religious skepticism" was rampant. Beyond the artistry of his poetry is his interest in man's higher spiritual attainments; but with his Christian doctrines he came in conflict with the new science. The great problem of metaphysics, of man's origin and destiny, were challenged by evolution. Tennyson was forced to choose between Genesis and Darwin. For the doctrine of evolution, in its materialistic aspect, he had nothing but scorn; but the theory struck at the fundamentals of his faith, and he was shaken. He once said: "No evolutionist is able to explain the mind of man or how any possible physiological change of tissue can produce conscious thought."

Although Tennyson attempted to hold the faith of his fathers, he was set about with doubts that caused him to despair.

It was the insidious results of the evolutionary theory that destroyed the fundamental tenets of faith for him who delved into the foundations of Christianity. The poet in his sincerity admits he falters, that he reaches with "lame hands," and but faintly trusts his God.

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

When Tennyson's faith was strong, his religion was inspiring and sure. He read the Scriptures, and loved "the teaching of Christ, that purest light of God." He declared, "The love of God is the true

The Search After God—7

Faith and Doubt

*Their Conflict in the
Life of
Alfred Tennyson*

by

MERLIN L. NEFF

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basis of duty, truth, reverence, loyalty, love, virtue, and work." He believed that Jesus Christ—

"wrought,
With human hands the creed of creeds,
In loveliness of perfect deeds."

In his search for truth, he longed to know the heavenly Father. He said, "My most passionate desire is to have a clearer and fuller vision of God." And, in prayer, Tennyson found the key that would unlock the treasures of God's power. "Prayer on our part is the highest aspiration of the soul," said the poet to his son.

Of him one of his biographers writes: "Prayer was to him a living fact and

power, and some of his words about it are among the noblest ever written. When someone asked him about Christ, he pointed to a flower and said, 'What the sun is to that flower, Christ is to my soul.'"

How beautiful is the truth stated in the "Idylls of the King"—

"More things are wrought by prayer
Than this world dreams of."

At moments in his experience, Tennyson stood upon the pinnacle of spiritual victory. In a poem commemorating the New Year he looked with hope to the advent of Jesus Christ when sin shall be destroyed by the righteousness of God.

"Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful
rhymes,
But ring the fuller minstrel in.

"Ring out false pride in place and
blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of
gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

But the faith of the man was not strong enough to withstand the blows of a new so-called scientific view of evolution. He saw that if Darwin and Huxley were correct, man had come from the brute, and was not formed in the image of God. He was quick to discern that if man had his origin in the slime, there was no assurance that the resurrection of man from the dead would take place. Therefore, when his dearest friend, a college classmate, died, Tennyson was struck with grief akin to despair. To this friend, Arthur Hallam, he wrote "In Memoriam," a poem that took him seventeen years to complete. In this elegy there is the continual struggle between blind doubt and yearning hope. The opening invocation begins:

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

Tennyson longed for a complete reli-

gious affirmation, a living knowledge of God; but a few stanzas later he cried:

"We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow."

The valley of despair through which he passed because of faith lost cannot be known by those who have not stood between faith and despair. The poet described himself thus:

"What am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."

No wonder, then, that his critics declared that his religion was an attempt to compromise between the fundamental doctrines of the Bible and the speculative theories of scientists. No wonder Tennyson called his struggle one between "dearest faith" and "ghastliest doubt."

One of the weakest links in Tennyson's religious experience was his failure to believe in specific doctrines taught in the inspired word of God. He was adrift on the sea of life with a weak faith and no firm creed. He did not know what God could do for his soul if he would heed the promises in the Scriptures. He would have been saved the tragedy of his helpless wanderings if he could have grasped divine truths. He searched in nature and in the human heart for a message that would make God sure in his soul; but Tennyson needed a "Thus saith the Lord" to keep him from the maelstrom of skepticism.

He sought for the answer to religion in the life of a saint who worked constantly for God. This was an essential virtue; but the poet saw that in activity alone no man would find spiritual peace. He talked about the "sunnier side of doubt;" but he knew doubt kept him only in the shadows. A critic well said: "All of this would have been very comforting and conclusive if he had been able to convince himself. But he was not able."

Truly he could say, "It is hard to believe in God, but it is harder not to believe." He was convinced that he must find more certain proof of the existence of a heavenly Father than a mere statement. He must have faith.

Let no man say that the basic truths of the Bible can be harmonized with the teachings of evolution. The insidious speculations of this doctrine will undermine faith in a divine creation, they will destroy the knowledge of a personal God in the soul, they will deny the necessity of the redeeming power of God, and will plunge the man who trusts therein into the depths of agnosticism and eventual despair.

Tennyson saved himself from all re-

nunciation of God by declaring that all points of the evolutionary teachings were not true. But he was willing to compromise, and in such a position he destroyed his sure foundation. Probably no poem in the English language sets forth man's search after God more perfectly than does Tennyson's lyric, "Crossing the Bar." Written near the close of his life, it reveals the strong spiritual quest that burned in his soul. But in this poem his faith is not secure. The poet is still in a compromise.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For though from out our bourne of
Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

The sincere admission of Tennyson is found in the last stanza. Not like Job could he say, "I know that my Redeemer liveth." Not like Paul could he declare, "There is laid up for me a crown of righteousness." No, all that Tennyson can truthfully say is, "I hope to see my Pilot face to face." Such was the tragedy that stalked through the spiritual quest of this nineteenth-century English poet.

We can admire him for all that he longed to attain. We can believe he sincerely struggled through doubts and fears toward the light; but we can also see what anguish he suffered because of the skepticism, the evolutionary theories, and the higher criticism of his generation. From his experience can we not take warning concerning the religious compromise that has grown even stronger in the twentieth century? Can we not heed the Master's plain words, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. It is "the faith of Jesus" that Christians must have if they shall endure unto the end—the faith that cries out amid darkness, "I know that my Redeemer liveth."

The Fruit of the Spirit

(Continued from page 10)

She had not gone beyond taking narcotics by mouth, but she was finding that she also could not break from it without help. The others had reached the hypodermic stage, and were already craving more than they had been taking. There were scores of their friends who were or had already become confirmed habitués.

We all know of the rapidly increasing use of the terrible drug marijuana, which is distributed even to high-school children in the form of cigarettes containing it, known as "reefers."

In the world of amusement, all forms of excess are rampant. Lurid motion pictures, jangling swing orchestras, indecent, grotesque jitterbug marathons, erotic magazines, bloodcurdling radio programs, which promote violence and all forms of vice, are on the increase. Among the nations of the earth hate, deceit, intolerance, bloodshed, war, and threat of war are daily occurrences. Certainly if ever there was a time when the restraining power of temperance, moderation, and self-control was needed in the hearts of men and women and among nations, it is in these violent and dangerous days that are so swiftly bringing us to the closing scenes of this world's history.

The Power in Temperance

How important it is that all who profess to be followers of the Prince of Peace should cultivate as fully as possible the soul-saving graces of the fruit of the spirit, the last of which is temperance!

In closing this series of articles, let us read again those beautiful verses in Galatians 5:22, 23: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Commenting on these verses, Moody wrote: "I think there is no way so sure to win our families and our neighbors and those about whom we are anxious, to Christ, than just to adorn the doctrine of Jesus Christ in our lives and grow all these graces. If we have peace and joy, and love and gentleness, and goodness and temperance; not only being temperate in what we drink but in what we eat, temperate in our language and guarded in our expressions; if we just live in our homes as the Lord would have us, an even Christian life day by day, we shall have a quiet and silent power proceeding from us that will constrain them to the Lord Jesus Christ. . . . He would have us growing in all these graces. The only true, happy, Christian life is to be growing, constantly growing, in the love and fear of God, growing in all these delightful graces of the Spirit."





COMPILED BY

R. Allan Anderson

No. 7. God's Purpose in the Sabbath

1. When was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And on 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." Genesis 2:1-3. See also Hebrews 4:4.

2. By whom was the Sabbath made?

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

"All things were made by Him; and without Him was not anything made that was made." John 1:3.

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17.

NOTE: Three distinct features entered into the making of the Sabbath, as revealed in Genesis 2:1-3. First, God rested. Second, He blessed the Sabbath, making it honorable above all other days. Third, He sanctified the seventh day, setting it aside for a holy use. 1 Chronicles 17:26, 27 shows that God's blessing, when once given, continues forever. Numbers 23:19, 20 reveals that it is not in the power of man to revoke or reverse that which God has blessed.

3. For whom was the Sabbath made?

"He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

4. What was God's object in making the Sabbath?

"He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion." "The works of the Lord are great, sought out of all them that have pleasure therein." "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:4, 2, 7, 8.

"Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13.

NOTE: Webster defines "memorial" as "anything . . . intended to preserve the memory of a person or event; something which serves to keep some person or thing in remembrance, as a monument or a practice."

5. What marks off the division of time into days, months, and years?

"God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Genesis 1:14.

NOTE: The day is measured by the rotation of the earth on its axis, the month by the phases of the moon, the year by the revolution of the earth on its orbit around the sun.

6. What measures the week?

ANSWER: The Sabbath.

NOTE: Observe the numerous references to the week in antediluvian times.

"On 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." Genesis 2:2.

"Yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." "And it came to pass after seven days, that the waters of the Flood were upon the earth." "And he stayed yet other seven days; and again he sent forth

the dove out of the ark." "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Genesis 7:4, 10; 8:10, 12.

Fidelity to the Sabbath

7. What noble example of obedience to God's law in ancient times is recorded?

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." "Thus did Noah; according to all that God commanded him, so did he." Genesis 6:9, 22.

"Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

8. What is God's sign of creative power?

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

9. After delivering Israel from slavery, how did God bring to remembrance His creative power, and what sign was given them?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:16, 17.

"Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Nehemiah 9:12-14.

NOTE: The Sabbath is called "the Sabbath of the Lord" (Exodus 20:10); "My Sabbaths" (Exodus 31:13); "My holy day"

Coming Next Week

in addition to the regular features:



Youth Adrift	Murl Vance
The War Crisis and Beyond	G. W. Wells
"Each After His Kind"	H. W. Clark
Those Small Tasks	Inez Brasier
Behind the Scenes of the World Drama	Leon A. Smith
Optimism in Time of Trial	Merlin L. Neff
Behold the Son of God	N. P. Neilsen
The Lord's Day and Its Counterfeit	R. A. Anderson
How to Preserve Sanity	Bertha Unruh Cooley

(Isaiah 58:13); "the Lord's day" (Revelation 1:10); and it is said that "the Son of man is Lord also of the Sabbath" (Mark 2:28).

10. Besides being a recognition of creative power, what other reason does God give why His people should observe the Sabbath?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:12, 20.

"Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

NOTE: The words "sign," "seal," "mark," and "token" are all used synonymously.

11. What is God's special call to His people?

"Bind up the testimony, seal the law among My disciples." Isaiah 8:16.

NOTE: Anciently when a royal law was signed or sealed, it was made unalterable. Esther 8:8; Daniel 6:8.

12. What prophetic picture was given to the apostle John of that very work?

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3.

"The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezekiel 9:4.

NOTE: To be valid a seal must have the name, the office, and the territory over which the signatory has jurisdiction. These qualifications are found only in the fourth commandment. The Lord our God is shown to be Jehovah, Creator of the universe.

We are sealed by the Holy Spirit. Ephesians 1:13; 4:30.

Example of Christ and the Apostles

13. What was Christ's attitude to the Sabbath and the law of God?

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from

the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

14. What statement shows that our Lord expected His disciples to observe the Sabbath after the cross?

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:19, 20.

15. How does the apostle show the impossibility of any change coming in after the cross?

"Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrews 9:16, 17.

16. How did the great apostle to the Gentiles relate himself to the Sabbath?

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17:1-3.

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "And He continued there a year and six months, teaching the word of God among them." Acts 18:4, 11.

"On the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. See also Acts 13:14, 44.

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17. In order to enter into God's rest what shall we do?

"There remaineth therefore a rest [margin, "keeping of a Sabbath"] to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Hebrews 4:9, 10, 4.

Sabbath Reform and Restoration

18. What mighty reform message will be heard in all the world prior to the return of Jesus?

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:6, 7, 12.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58:1, 12-14.

19. When sin is finally destroyed, what will be the custom of the redeemed in the worship of God?

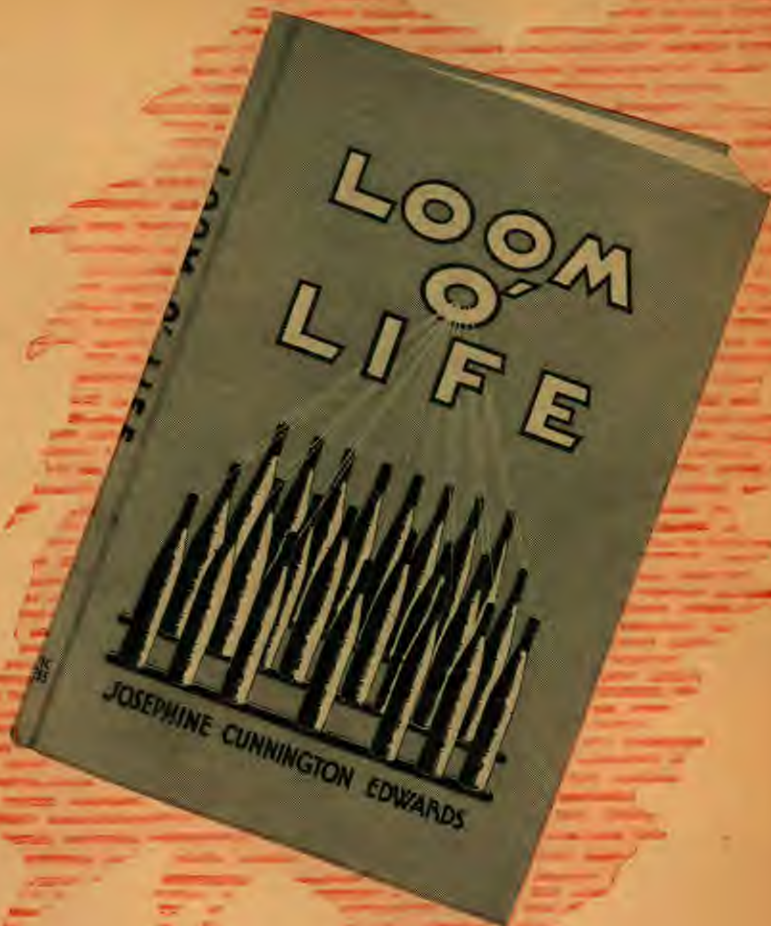
"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

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Traffic in Snakes
The Price She Almost Paid
The Lost Brown Brilliantine
"His Servants Shall Serve Him"
Are You Thankful?
The Devil's Shears
He "Knoweth the Way"
"Workers Together With Him"
"I Put Gold Into the Fire"
Shaken Up or Shaken Out?
He "Healeth All Our Diseases"
The College of the Two Witnesses
"Be Ye Clean"
Sifted "Like as Corn Is Sifted"
Plucked Out of the Burning
"How Beautiful Are the Feet!"
Have You Room for Him?

God's GARDEN

TWO-MINUTE
MESSAGE

FRIENDS who know my love for flowers often bring me slips of their choice plants. Among these, one day last fall, was a leaf, nothing more. Now I had at other times started plants from leaves; but this leaf was quite different.

"What kind of plant is it? How does it grow?"

My caller smiled. "I do not know its name. Just pin it on the curtain. You will find it interesting to watch."

And I did—both the pinning and the watching.

For several days there was no change except that the leaf wilted a little. Then one morning, as I was about to throw it away, I discovered a very tiny leaf growing from the crenated edge. The next morning a tiny leaf showed on the opposite edge. Soon there were five small plants growing around the leaf. In a few days little white roots appeared. Several of these new plants were given to flower lovers; the remaining plant I potted.

That was nine months ago. The tiny plant growing from the parent leaf is now a large plant, loving the warm sun. Every day I turn it, lest it grow crooked and one-sided from its effort to follow the sunshine. Every day I water it generously lest the leaves droop and curl. Every day I look for buds that will unfold in flowers.

Just now, as I turned it for the second time today, I thought how like my plant we human beings are. How we need the tender care of the Master Gardener and the showers of blessing falling so freely on our lives—His garden! How we need the sunshine of His love that we may grow into that perfection which is but the reflection of His divinity!

And He is so patient with our slow growth! With keenest interest He watches for the turning of our hearts to Him. Like the owner of the fig tree in the parable, He waits long for the fruiting of our lives in loving service for Him. Trials, the Gardener's tools of His fashioning, come to us. The selfishness, the evil inherent in each, must be pruned away. "The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. We do not take special pains in pruning brambles."

"There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard. How would this pruning be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self, instead of allowing them to hinder, oppress, and destroy us."

"What could have been done more to My vineyard, that I have not done in it?" the heavenly Gardener inquires, and so these trials are among life's greatest blessings. They remove the unsightly growths of self-seeking and self-caring. "The flower fields of the soul" bloom in the sunshine of His presence, for "as the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character."

Let us rest in this care though it seem not care at times. The Master Gardener knows just what we need, and He will never prune too severely for our good. The garden of life is His, and His promise is sure. "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isaiah 27:3.



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