

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

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The Flight of Time

A Survey of World Events
by the Editor



THERE is something extremely ominous about the growing number of race riots throughout the country. It is like the dread peal of distant thunder betokening an approaching storm.

This mob violence may have been brought on largely by war "nerves," the tension that invariably accompanies international conflict, accentuated possibly by long hours of toil, but it is nonetheless dangerous for that. Long after it has been suppressed, a sense of injustice lingers in the hearts of all who have suffered injury to themselves, their loved ones, or their property. Desires for revenge are fostered, and await only a suitable opportunity for expression. Thus does one riot—like a war—plant the seeds of the next, with the ever-present danger that it may expand and multiply until all law and order has been set aside.

For rioting is nothing less than anarchy. It is the rule of the mob rather than the rule of law. It is a repudiation of civilization, a return to the primitive, to the law of the jungle. It is a declara-

tion of belief in the mailed fist, the doctrine that might is right. It is a denial of all that America has stood for through the years, all that it stands for today, all for which it claims to be contending in this present global war.

When the mob takes over control, both innocent and guilty suffer together. No one stops to inquire whether punishment is deserved. A doctor on his way to visit a patient in Detroit is dragged from his car and beaten to death. A visitor to Los Angeles is stripped of his clothes and thrown naked on the street amid a jeering crowd.

Nothing more dangerous has happened to America since the war between the States. This is what took place in Vienna and Munich and a score of other cities and towns before night fell over Europe and the terror of awful tyranny darkened the continent. This, indeed, is the way to lose all national honor and prestige and, worse still, to throw away

every precious liberty we possess today.

Every citizen who values his country's good name, who cherishes the freedom he enjoys, will take his stand on the side of ordered government and its foundation principle of "equal justice under law." Once let this principle be forgotten, or once let the fettered forces of evil break loose, and we shall face a disaster worse than any we could suffer from a foreign foe.

Never before did so great a responsibility rest upon Christian people to proclaim the gospel they profess to believe, —the gospel that teaches men to love one another, to endure provocation cheerfully, to obey the law with alacrity, and to work together happily for the common good. This gospel, says the apostle Paul, "is the power of God unto salvation," and it is the same for individuals and nations alike. Wise indeed shall we be if we put its principles into practice without delay.

U. S. antiaircraft gun in position on Amchitka Island in the Aleutians.



Planes with folded wings on the flight deck of an aircraft carrier.

TOPICAL



WRITING in *The Christian Century* of May 19, Dr. Leslie D. Weatherhead had some extraordinarily interesting things to say about "preaching in wartime Britain."

There are three kinds of war preaching, he said. First, the kind that deals with "questions that the simplest people are asking;" second, the kind of preaching produced "when the preacher asks himself what his people are secretly worrying about;" and third, the kind that tries to bring men "to see that without God, life is doomed to disaster."

SIGNS of the TIMES

"The necessity of God—that is what we have got to preach. And it is not easy, with humanism so strongly entrenched." Then he added:

"Our task is to show that the worthwhile ideas that have worked out into increased happiness for all were religious ideas. Separated from religion they are like a railway car which, in process of switching, is uncoupled from the engine. The car proceeds for a distance, but can easily be stopped or deflected because it is separated from the driving power. The idea of loving your neighbor, for instance, becomes harder and harder to maintain. It pulls up and stops on the first gradient. It becomes a vague, generalized, benign smiling upon everyone, and then stops as soon as the neighbor lets his cat scratch up our garden seeds or his dog frighten our maid. It needs the engine of God's love for us all to keep it moving purposefully and at speed. . . .

"The necessity of God, individually, socially, industrially, nationally, internationally—this must be, in my view, the line of our wartime preaching. The relevance of religion, Christ's offer of power, the interpretation of religion in terms of daily life in all its phases, Christ's message for the home, for education, for the sex-worried, for the workers, Christ and modern business, the joy and harmony of Christian living, the integrated life, religion and the state—these are all relevant topics. People will listen, so long as the preaching helps them in the difficult task of living, offering them at every point the friendship and aid of God."

This is sound preaching for times of war or peace, reminiscent of the last-day message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

Nothing is more important today than putting God first in our lives and in all our plans for the future. "For without me," said Christ to His disciples, "ye can do nothing." John 15:5.



CAUSE FOR CRITICISM

INDICATIVE of the growing power of the papacy in America is a resolution passed by the Catholic Press Association at their recent meeting at Toledo, Ohio. It deplored "attacks" on the Catholic Church "in certain religious and secular periodicals in the United States."

Just what constitutes an "attack" the sponsors of the resolution did not say, but the resolution indicates that the Catholic Church, as it grows in influence, is becoming more sensitive to criticism. It would like to silence the last faint murmurs of Protestantism's protest.

for JULY 27, 1943



OUR COVER

In these busy and distracting times nothing will so calm the troubled mind and renew both faith and hope as a few moments spent in reverent study of the Bible.

It is worth noting that the association went on to state that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country." It is to be hoped that it will do so. One way in which it could help greatly to this end would be to cease its campaign to arouse prejudice again Protestant missionary activity in South America. If it would publish a few articles pointing out that Protestants have just as much right to preach and teach in Latin American countries as Catholics, that would help too.

The cause of "unity of feeling" would

be further advanced if the Catholic press would seek support for the memorial now being presented to the president of Peru, petitioning for "the free exercise of religious worship" in that country and protesting against "flagrant and unreasonable abuses against liberty of conscience and of worship and assembly," and "against the recent order of the minister of external affairs excluding Protestant missionaries from Peru but permitting the entry of Roman Catholic missionaries of any nationality."

Yet another way in which this association could prove the sincerity of its motives would be, says *The Christian Century*, to "stop glorifying the Franco regime in Spain, which owes its existence as much to the activity of the present pope" as it does to the military support of the dictator nations, and which has virtually obliterated the Protestant cause in that country.

The Catholic Press Association should recognize that there is cause—plenty of it—for the criticism of which it complains. We have no doubt that there would be far fewer "attacks" on the Catholic Church if, through its leaders and its press, it would give some concrete evidence that it believes wholeheartedly in civil and religious liberty for everyone everywhere.

This remarkable cavern, crowded with giant calcite formations, reminiscent of Carlsbad Caverns in New Mexico, has recently been discovered in the heart of the rock of Gibraltar! Army engineers, in the course of tunneling operations, found five chambers in all, and a lake containing seventy thousand gallons of water.

INTERNATIONAL



The SEVEN GOLDEN



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VOICE OF PROPHECY

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MANY Christians have neglected the book of Revelation, believing that it was sealed. But its very name—Revelation—means the opposite, and in its first chapter we find a blessing for those who read and hear the words of this book.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

Notice that it is not the revelation of John.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Verses 1, 2.

Everything in this great book of prophetic symbols has been revealed by Christ, and should, therefore, be of the deepest interest to all Christians. Not only is this true, but it reveals Christ's plans for His people and for the world.

The apostle John was an old man, exiled from other Christians on the lonely island of Patmos, when the visions of the Revelation came to him. His enemies could shut him away from friends and fellow believers, but they could not keep the gates of heaven closed or hide him from the face of his Saviour. He says:

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Verse 9.

In the midst of his exile, the apostle John was permitted to see a vision of tomorrow. On the Lord's day, when the Lord's people were meeting for divine worship and Christian fellowship,—

which John in his lonely island prison could not share,—suddenly "the heavens were opened," and, like Ezekiel, he "saw visions of God." Ezekiel 1:1. He heard a voice that said:

"I am Alpha and Omega, the First and the Last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Revelation 1:11-13.

First, he hears the voice of Christ, and then he sees Him. John meets his Lord again! What a thrilling moment that must have been to the "disciple, whom Jesus loved." John 20:2.

He is told to address the book of Revelation to the seven churches, which are named, and the names are significant. He beholds Christ in the beautiful robes of a priest—the glorified Lord walking in the midst of seven golden candlesticks and holding in His right hand seven stars. What do these beautiful symbols mean?

The question must have been in the mind of the apostle as he looked upon

the glittering scene, for the answer—as to an unspoken thought—comes at once in Revelation 1:20.

"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

The seven golden candlesticks represent the seven churches. Not that there were not other churches in that region, but even as the number seven is figurative of totality, of completion, so these seven churches represent the universal church through the ages to the end of time. The seven church periods may be as follows:

1. Ephesus—the apostolic age.
2. Smyrna—the time of pagan persecutions.
3. Pergamos—the days of imperial popularity.
4. Thyatira—the period of church supremacy.
5. Sardis—the time of the Reformation.
6. Philadelphia—the period of great prophetic awakening.
7. Laodicea—the last age, immediately preceding the coming of Christ.

Thus we see several different states of the Christian church, pictured by the seven golden candlesticks with their burning lights. These would come in succession, the last extending to the com-

ing of our Lord and the consummation of all things.

The second and third chapters of Revelation are composed entirely of seven messages from Christ to these seven churches. While each message applies to its own particular church period and describes conditions at that time, it also contains divine truth and help for God's children in every age, and especially today in the concluding age of the church. This is clearly stated in the sevenfold command, "He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 2:7. Notice, it is "churches" (plural), not "church" (singular). Those to whom God has given *the hearing ear* are to hear all seven messages—not merely one.

Each of these seven letters to the churches starts with the words, "I know thy works." Christ knows all about us. He knows not only our professions, our plans, our wishes, but *our works*—what we actually do.

Here is a solemn question: Would all the acts of our lives be the same if we stopped a moment and said to ourselves, "Christ sees me"? We need to remember that all things are open before the eyes of Him with whom we have to do.

In this prophecy of the seven golden candlesticks we find seven titles of Christ.

1. Under Ephesus the title is, "He that holdeth the seven stars in His right hand." Revelation 2:1. This reveals Christ's care for His true ministers in all seven periods of the church. What courage this should bring to us! Remember, fellow ministers of the gospel, when the road is long and the clouds are dark—Jesus cares! He holds you in His hand, though you may not always be able to see the leading of His providences.

2. Next, under the Smyrna church, Christ's title is "The First and the Last, which was dead, and is alive." Verse 8. These are the attributes of Christ most calculated to give comfort to the church in the time of its persecutions.

3. The Pergamos title for Christ is, "He which hath the sharp sword with two edges." Verse 12. This reminds us that God's word has a double power—first, to convict; and then to convert. It is "the sword of the Spirit." Ephesians 6:17.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

4. The fourth title of Christ, under Thyatira, is, "The Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass." Revelation 2:18. He it is who searches the hearts of men.

5. The fifth, or Sardis period, reveals Christ as "He that hath the seven Spirits of God, and the seven stars." Revelation 3:1. This shows that He has the fullness of the Holy Spirit.

6. To the sixth, or Philadelphia church, our Lord is proclaimed as "He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." Verse 7. Christ opens the door of salvation, and He has the keys of hell (the grave) and of death. See Revelation 1:18.

7. In the seventh church, Laodicea, Christ is known as "The Amen, the faithful and true Witness, the beginning of the creation of God." Revelation 3:14. As the Creator, His witness is true in an age of evolutionary philosophy and doubt.

Through all these seven ages of the church, Christ has watched over it. In spite of its failures it has always been and is now the object of His supreme regard. The names of these seven churches,—the seven golden candlesticks of prophecy,—with their lights for a dark world, reveal the character of their testimony in each period.

Ephesus (A.D. 31-100) means "desirable," and so was the apostolic church.

Smyrna (100-323) bore the brunt of pagan persecution, and the name means "myrrh," the crushed and broken seeds

of which were used for sweet incense, or perfume.

Pergamos (323-538) — a "castle" or "tower"—shows the height, or elevation, of the church in earthly power and decreasing spirituality.

Thyatira (538 to the end of persecution) means "sacrifice of contrition."

Sardis—"that which remains"—the Reformation days.

Philadelphia—"brotherly love"—the period of the advent awakening.

Laodicea—"the judging of the people"—the church of today.

So the seven golden candlesticks give light all along the way from old Jerusalem to the New Jerusalem. Each of the seven messages from Christ to the church is filled with prophetic truth, and each closes with a wonderful promise to overcomers. All seven of these promises are for Christ's people today.

When we put these seven promises together, what a wonderful light for all dark days! Listen to them—and believe them!

1. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Revelation 2:7.

2. "He that overcometh shall not be hurt of the second death." Verse 11.

3. "To him that overcometh will I give to eat of the hidden manna, and will give

(Continued on page 18)



VIEWS ON THE NEWS

COMMENTS ON THE CRISIS

Collected and Contributed by

W. L. EMMERSON

CHRISTIAN EDUCATION IN CHINA

"Last year," writes the secretary of the United Committee for Christian Universities, in *The Student Movement*, "there were no fewer than nine thousand students reading in these (Chinese) Christian universities alone, and that number showed an increase of over three thousand on prewar days." According to a Canadian missionary, Stanton Lautenschlager: "The old antagonism has gone. The wartime social work of the church and the wholehearted loyalty of the missionaries in China have silenced all opposition among the student classes. In the vast reaches of west China, an area half the size of Europe, there is no student hostility to Christianity today, only a wide-open door."

A MORAL EDUCATION

Criticizing the exclusion of religion from education, a speaker quoted in *America* declared: "A mass of educated technicians would make an ideal field for some Fuehrer of the future."

SCRIPTURES IN CHINA

In spite of the hazards of war, the British and Foreign Bible Society last year circulated more than three million Bibles and portions in China. The number reported would be even greater if figures from six agencies, which were not able to send in reports, could have been included.

FATAL MISTAKE

"Men's eyes are fixed with increasing eagerness on the new and better ordering of human society to which the military defeat of totalitarianism is a necessary prerequisite," declares the *Church Times*. "But they make a fatal mistake if, dazzled by the prospect of a brave new world, they ignore those evils which are eating into the heart of modern civilization. To attempt to bring about the social and economic reconstruction of society, without at the same time recognizing and prescribing for the spiritual malady which is the ultimate cause of the present confusion and corruption, is to head straight for disillusion and disaster."

WHETHER we accept the Bible as the word of God or no, one fact must be conceded: We are not dealing with an ordinary book, but with an unusual volume which through many centuries has profoundly influenced the lives of millions.

Here is a book that answers the problems of origins in a way no other writers have been able to solve them. The Bible opens with a description of a new world, an ideal world, one which its Creator could and did call "very good." It tells how it and its inhabitants came into existence; and then proceeds to recount what happened to that ideal world which the Creator had made.

When man sinned, the earth was cursed, and sorrow, suffering, and death became the lot of all its inhabitants. Genesis 3: 17-19. Evil increased, and "the wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. Therefore, as Peter declares, "the world that then was, being overflowed with water, perished." 2 Peter 3:6. We can see the results of the Flood in the mighty changes of the earth revealed in the study of geology. The fact that I can definitely check the story of Genesis and prove it true, greatly increases my faith in the Scriptures.

The Bible tells us why we are here. It goes into the philosophy of life—a sad but wonderful story. As youth today would say, "It tells us what it is all about." It makes plain that happiness is not to be found in self-seeking, but in service for others, even as "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28; Mark 10:45.

The Bible gives us a picture of where we are going, our ultimate destiny. This marvelous volume answers the three great questions asked by every thinking man: "Where did we come from? Why are we here? Where are we going?" The Bible gives a meaning to our existence. It gives us a solid foundation.



Why I Believe the Bible

by

MARENUS H. JENSEN

In writing up the history of this world, the Bible writers, "moved by the Spirit," were not handicapped by time or space. They told of events which were to take place centuries in the future, in nations not yet in existence, in lands not yet discovered. The accuracy and fulfillment of the prophecies of the Bible prove that God had a hand in the writing of this Book, for only God can tell the future.

The Bible is the one book that has an appeal to all classes and all races. It deals with mysteries of nature that tax the mind of the scholar. It tells of a God who formed a world in empty space and sent it whirling on its course. It tells of man's being formed of the elements of the ground, a fact which chemistry substantiates.

The Bible not only deals with the great mysteries of heaven and earth, but also with the more humble things of life—the sparrow and the lily. It is universal in its interest and appeal. This book brings hope to the discouraged, peace to the troubled, comfort to the sorrowing. I am much more interested in the power the Bible has over the lives of men than I am in the theories of its critics. The Bible transforms nations. It takes the savage heathen, and makes of him a safe person to live with. It lifts the sinner out of the gutter, saves him from ruin, and putting hope in his heart sends him on the upward road.

Do I believe the Bible? How could I do otherwise with the proof before me? The Bible is indeed a most unusual book. It is today the world's most read, most loved, book. How blessed we are to possess such a book! Yet the mere possession is not enough. "Search the Scriptures," says Jesus; "study" them, admonishes the apostle Paul.

Great and eternal blessings await us if we heed this admonition.

"God's holy word," says E. G. White, "needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself,—the glory of God revealed; and beside it every other light is dim."

"But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No halfhearted, indifferent work will avail. It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure."

SIGNS BIBLE SCHOOL

Conducted by **DALLAS YOUNGS**

STUDY PARAGRAPHS

Lesson Twenty-Seven

THE SABBATH IN THE NEW TESTAMENT

• • •

1. What day comes immediately before the first day of the week?

"In the end of the Sabbath, as it began to dawn toward the first day of the week." Matthew 28:1.

NOTE.—According to the New Testament the Sabbath comes immediately before the first day of the week, because as the Sabbath drew to an "end" the first day of the week began.

2. Was it the "custom" of Jesus to observe the Sabbath?

"And 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.

NOTE.—Jesus had grown up at Nazareth, perhaps spending twenty-five years of His life there. When He came back to Nazareth after having been baptized of John the Baptist, He went to the synagogue church on the Sabbath day. This, the Scripture says, was His "custom"—His manner or habit. He had attended services on the Sabbath day in this little village synagogue nearly all His life.

3. During Jesus' later ministry what did He do?

"And He went out from thence, and came into His own country; and His disciples follow Him. And when the Sabbath day was come, He began to teach in the synagogue." Mark 6:1, 2.

4. After the crucifixion what day was kept by the women who followed Jesus?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

5. What day is the Sabbath of the commandment?

"But the seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

NOTE.—No matter how earnestly and sincerely one might keep the first day, he would not be keeping the Sabbath; for God has not made it the Sabbath. God says that the seventh day is the Sabbath. Consult any standard dictionary or encyclopedia to establish the fact that Saturday is the seventh day. See the calendar on your wall. Notice that Sunday is the first day of the week, Monday the second, Tuesday the third, and so on until Saturday, which is the seventh. This, God says, is the Sabbath day. The weekly cycle has never been changed or

interrupted since it came from the hand of God in the Garden of Eden.

6. In what instruction to His disciples did Christ recognize the existence of the Sabbath long after His ascension?

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

7. On what day did Paul and Barnabas, the apostles to the Gentiles, preach?

"They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day." Acts 13:14.

8. What day did the Gentiles ask Paul to preach to them?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

9. On what day did Paul preach to the women at Philippi?

"And 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.

10. What was Paul's "manner" respecting the Sabbath?

"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." Acts 17:1, 2.

11. What did Paul do every Sabbath?

"And he reasoned in the synagogue

every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

12. How long did Paul remain here teaching the gospel?

"And he continued there a year and six months, teaching the word of God among them." Verse 11.

NOTE.—These texts show plainly that it was Paul's "manner" to teach, preach, and worship God on the Sabbath day. Let the student note the statement of Acts 18:4, that he reasoned in the synagogue every Sabbath. This applies, not only to the comparatively brief period of a year and a half that he preached at Corinth, but to the entire period of the apostle's ministry.

13. Where did Paul get the gospel he preached?

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11, 12.

14. Did Paul believe the law and the prophets?

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

NOTE.—Yes, Paul believed and preached all that was written in the law and the prophets. From beginning to end in the Scriptures there is but one Sabbath day, and that is the one upon which Paul worshiped and preached, the one which Christ observed (Luke 4:16), and the one which will be kept by the redeemed in the world to come (Isaiah 66:22, 23). There is not one word in the New Testament about setting aside the seventh-day Sabbath and putting the first day of the week in its place.

Now turn to page 13 and answer the questions on the lesson.



Free Bible Correspondence Course

Readers of the "Signs of the Times" who are especially interested in Bible study will be glad to know that a free Bible correspondence course is now available to them. There are no fees and no postage charges, and the only textbook is the word of God. For full particulars, write

The Editor

SIGNS OF THE TIMES
Mountain View, California

The EDGE of

Can We Go Back? How?

“**T**HAT the life of man is in reverse is the most significant fact which men of today confront. It is not merely what Oswald Spengler called 'The Decline of the West.' It is the decline of man. The journey back toward savagery has been going on apace. The jungle has become the goal of the human adventure. At first this reverse movement in human life seemed like a wild and glorious emancipation.” Thus writes Harold Lynn Hough in his recent book, *The Christian Criticism of Life*, page 10.

One need not be too wise to see that something is desperately wrong with the world. If it were a machine we were analyzing and checking we would soon find out the trouble, or find someone who could. We would wish to learn as soon as possible why it was that the machine which was made to go forward would only travel in reverse.

Sitting behind the wheel of a most powerful conveyance, men seemed ready to make haste toward the peaks of supreme achievement with the greatest of ease and comfort. But when they thought they were well on their journey, suddenly something went wrong with the mechanism. Not only was the conveyance stalled on a dangerous road, but the brakes would not hold and the passengers found themselves moving backward through the night.

Some of the group seemed to enjoy this strange adventure for a time. While the highway was straight and smooth, and the machine was under some control, the thrill of the experience caused some to forget the yawning chasm toward which they were racing with accelerated speed.

Now that a crash has come, many who had been drunken with the spirit of the times have been shocked into consciousness, and they begin to cry that something is really wrong and that something must be done about it.

At the ceremonies celebrating the fiftieth anniversary of the University of

Chicago, Robert M. Hutchins, president of the university, declared: “After fifty years we must confess that the beacons established to illuminate the pathway of our people give light that is flickering and dim. The universities, instead of leading us through the chaos of the modern world, mirror its confusion.”—*New York Times*, Sept. 30, 1941.

This is a surprising statement, for we have been told again and again that education and more education was the answer to our needs. Never was a generation of people more educated than today. But now in this grave hour we are seeing, according to the editor of the *Liberty Magazine*, what “is the ultimate triumph of that cult of sheer reason which for more than fifty years we have been calling materialism.”—Nov. 1, 1941.

Continuing, the editor declares: “Materialism says nothing can be admitted to exist which is not proved by its own standards of scientific research. No materialist has ever seen a soul; *ergo*, there is no soul. A materialist can look the universe in the face and not see God. For him, then, there is no God.”

Now we must “watch with horror the march of the Philistines;” we must hear echoing through the world the daring words, “There is no God but Caesar” and “Might makes right.” Every force that can be harnessed is being used to back up these battle slogans. The juggernaut of war rides down the peaceful lanes of many lands and leaves them a shambles. Men have constructed a mighty Frankenstein, and it turns to destroy them.

The sad tale of what is happening today is full of horror too terrible to relate and too vast even to imagine. It will not end with the cessation of hostilities; but it will continue on until the wreckage is cleared, the cities again built, the armies returned to their own firesides, and the great burden of debt paid. That is equal to saying that the end is not in sight. If God does not intervene in the history of

men and straighten out human affairs, where is our hope of lasting good? Despite the impassioned efforts of sincere men, what assurance have we that disasters will not recur on an ever-increasing scale?

Never before did man have such an opportunity to create a good world as he had in the past generation. He had risen to the highest peaks of culture and progress. He had gathered to himself great power. Nature bent to his will. Abundance for every man was in the offing. Millions were both educated and free. The churches were actively preaching the gospel in about every land under the sun. The leading members of society supported the church and had a semblance of faith.

Then we had the experience of one great world war to teach us something of our needs. But did we learn our lessons? Did we apply right principles to the postwar settlement? Did we draw nigh unto God and seek His aid? No. We crowded the Judge of all the universe out of our thoughts and went on the grandest spree of all the ages. We talked of “practical self-inter-

Today there is much talk about returning to religion. But we must ask, “How far are men willing to go back?”



e ABYSS

Third in the Series, "The Making of Tomorrow"

by FREDERICK LEE

est." We made promises and signed contracts with our tongues in our cheeks. "Anything goes" not only became the slogan of high-school boys and girls but of business magnates and labor leaders. Even the church felt the impact of moral declension and pulled down her sails.

Cordell Hull, one of the most sincere of statesmen, analyzing the present situation, recently wrote: "We are living at

a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes. . . . One thing is clear. Our problems and difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit."—*The Christian Advocate*, March 12, 1942.

Alfred Noyes, the famous British poet and man of letters, writes in the *Fortune* Magazine for October, 1942, of the chaos of our day and its causes under the title, "The Edge of the Abyss." He declares:

"The forces of destruction have been at work within our borders over a long period. For more than half a century the sapping and mining have been carried on."

"Our altars have been ground to the dust, not through the superiority of the modern intellect, but through its incompetence, its lack of spiritual vision, its inability to maintain the heights of our predecessors."

Mr. Noyes asserts, "Not one of the essentials that belong to our peace has been left to us in its integrity." The greatest harm, he says, has been done to our generation in the destruction of its highest values "by the foolish intellectual war that was proclaimed in the early days of the Darwinian theory between science and religion. The vague popular idea that religion and theism are out-of-date and Christianity an idle dream is, of course, directly traceable to it."

In speaking of the youth of this generation who have been growing up without a spiritual faith, he says, "I think that sometimes in the silence and emptiness of their hearts they must often hear a distant echo of that bitterest of all human cries, 'They have taken away our Lord . . . and we know not where they have laid Him.'"

Now that we have come to the very edge of the abyss because of the discarding or minimizing of moral values, men are forced to acknowledge the need of religion and

moral standards, and they begin to talk of a return to the Bible. Of this Mr. Noyes remarks, "There must be an ironic twist in the grim smile of the recording angel when those who have displayed nothing but irony toward all the common loyalties in the past are now forced to bleat for morals and Christian principles."

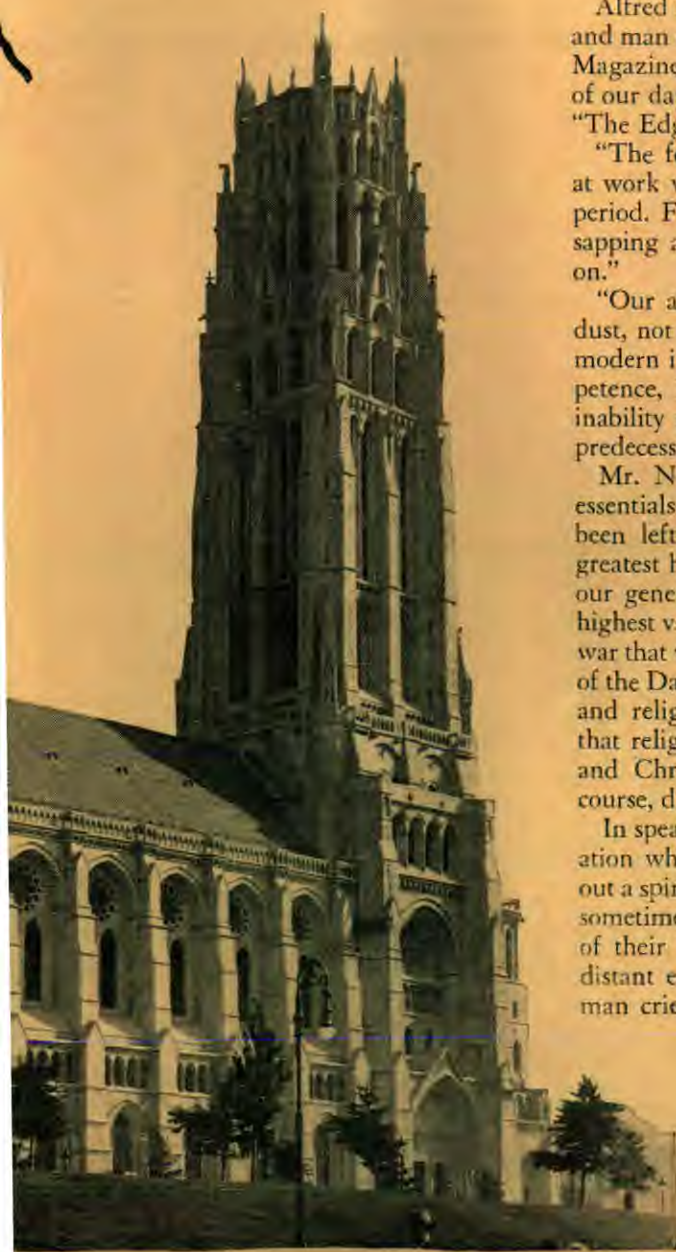
Not alone are our educational centers to blame for the sorry and apparently helpless plight in which we now find ourselves, but the churches which should have been a spiritual haven in the earth have not done their part in holding men to the faith once delivered to the saints. Church leaders who came out of the universities were affected by what they heard there. Soon they were sounding the popular note of human progress, and spoke less and less of sin and salvation.

The editor of the *Watchman-Examiner*, sensing the reasons for the calamities which have befallen us, writes in the issue of June 4, 1942: "We believe that the fundamental causes of the world chaos are spiritual and religious. At no equal period of history have men been more self-sufficient than in the past twenty years. The materialistic theory of evolution has probably done as much as anything to weaken the hold of religious convictions upon the mind of the average modern man. It has built into him a scientific assurance and a lust for material things which have crowded out moral and spiritual considerations and led to a tragic decline of faith. It has erected within him confidence as to his ability to redeem himself out of all his troubles. The result has been a decline of the sense of sin, the need of a Saviour, and humility before God."

Paul E. Scherer, writing in *The Christian Century* of April 15, 1942, indicts the church as follows: "It seems to be the total upshot of a certain type of liberalism which has insisted on going to seed; scrapping creeds and boasting about it, substituting for them innocuous statements of a gentle purpose; plunging into social action as a refuge; turning perfectionist; piling up one ethical meringue on another along the road of inevitable progress; accommodating religion to the demands of science, nervously adjusting its clothes at every new discovery."

To this many are agreeing. The Bible is being searched for a new emphasis and a new message. Theologians are writing about a new orthodoxy that must conform more to what was the old orthodoxy. The outmoded idea of sin and redemption is being somewhat revived, for churchmen are beginning to realize that their radical liberalism was a tangent in the wrong direction. As to the solution of the world's ills, Mr. Scherer utters the thought of many when he declares:

(Continued on page 13)





Modern ZIONISM

*Is It a Fulfillment of
Scripture Prophecy?*

by

FREDERICK C. GILBERT

ALTHOUGH pious members of the Jewish synagogue have for centuries appealed to Heaven for a return to the land of their fathers, this longing does not rest on a scriptural foundation. When their forefathers were captives in the lands of the heathen, and they there prayed for a restoration to Palestine, it was because God made such a promise to their ancestors. The Lord assured them of such a future. Through the divinely chosen seers, the people anticipated the time when they should again inhabit the Holy Land; but that promise of return met its literal fulfillment.

Since the second and final destruction of the Holy City by the Roman general Titus in A.D. 70, the rabbinical prayers have so stirred the hearts of the Jews that the majority have been led to believe that their prayers for restoration of the city were heaven-born. However, while the devout of Israel have clothed themselves with sackcloth and ashes during their appeals for this return to the land of their forefathers, not until the latter part of the nineteenth century did any development take place which might seem to be an answer to their petitions.

During the middle of the nineteenth century, certain prominent Englishmen became interested in Palestine in behalf of the Jewish people. Originally the interest was political, and the agitation continued for about ten years.

About the year 1837 Dr. Russell of England published a book entitled, *Palestine, or the Holy Land*. This writer suggested that with the changes taking place in the East, if the Jewish people could secure possession of that country, it might help solve a number of political problems. About this same time Lord Lindsay published a series of letters on Palestine from which the following has been quoted:

"The Jewish race, so wonderfully preserved, may yet have another stage of national existence open to them, may once more obtain possession of their native land and invest it with a greater interest than it could have under any other circumstances."—Herbert Sidebotham, *England and Palestine*, page 44 (1918.)

About this same time the church of Scotland sent two of its prominent men to ascertain conditions in that country. Frequent mention was made by the British press of the advantage of creating a Jewish state. In 1840 the *London Times* advocated the idea that England purchase Palestine from the Turks and present it to the Jewish people.

How much this discussion of Palestine affected the Jews may not be fully known; nevertheless between 1850 and 1870 a goodly number of them emigrated to Palestine and began to work the land. They established several colonies, and in 1870 the first agricultural school was founded near Jaffa. Their coreligionists in Europe began to receive encouraging reports; and, between 1880 and 1890, about ten or a dozen other Jewish colonies came into existence. The Jews

and the Arabs lived on friendly terms.

An unfortunate incident occurred in Europe toward the close of the nineteenth century, when a Jewish army officer was banished from his adopted country. Anti-Semitic feelings ran high in certain parts of Europe, and the political prospect did not appear favorable for that people. About this time there came into prominence a young Hungarian Jew by the name of Theodor Herzl, who was training for a lawyer. Herzl wrote a book entitled *Der Judenstaat* (*The Jewish State*). The book appeared in 1896, and at once created a sensation among the Jewish people. This lawyer in training was in Paris at the time the volume appeared, acting as a correspondent for a German daily. He was immediately hailed as a man of destiny.

Many Jews in Europe looked upon Herzl as a deliverer, although his sentiments were not accepted by the majority of this people. Ere long this young man was received by kings and prominent European rulers.



Disappointed Jews still gather at the Wailing Wall in Jerusalem to express their bitter sorrow over the plight of their nation.

A sympathetic attitude had already been created by many Jews who advanced the idea of a political Zionist home in Palestine. These advocates were called Zionists. There were certain non-Jews in various countries of Europe who also were favorable to the idea of founding a Jewish state. The Jewish Zionists immediately rallied around this new prospective deliverer, and an agitation for a permanent possession of Palestine was soon under way in a number of European lands.

The British Royal Commission invited Mr. Herzl to appear before them and received him kindly. This introduction led Herzl to form acquaintance with other important government officials, including Mr. Joseph Chamberlain, who was then secretary of state for the colonies. Through him Mr. Herzl was enabled to negotiate for a charter from the Egyptian government to settle a large number of Jews in the Sinaitic peninsula, adjoining southern Palestine. He was unsuccessful in carrying this plan through, although he was offered a large tract of land in British Africa on which to locate settlements of Jews. But British East Africa was not Zion.

While influential Jews favored the plan of creating colonies of Jews in Palestine, the political Zionist movement was not everywhere received with open arms. In those countries where the Jews were firmly established, opposition developed to Herzl's scheme by rabbis, professors, and prominent literary men. Nevertheless this man persisted in what he considered to be a great forward movement to return his people to their fatherland.

An international convention was called in Basel, Switzerland, in 1897, known as the first Zionist congress. A platform was drawn up at this gathering called the "Basel Program," which stated the plans and purposes of the Zionist movement, with the following suggestion as its object:

"The establishing for the Jewish people of a publicly and legally assured home in Palestine."

In 1904 Mr. Herzl died. While no outstanding leader was found at that time to keep the fires of Zionism burning brightly in Jewish hearts, other influential Jews endeavored to stimulate the Zionist movement, with the hope that opportunity would open by which Palestine again might become the homeland of the race.

After a score of years of earnest and uninterrupted effort the auspicious hour seemed to arrive toward the close of the first world war, when Lord Balfour, on November 2, 1917, made the following proposal in behalf of the British government:

"His Majesty's government view with

Morning Manna

Seeing GOD'S GLORY

by ADLAI A. ESTEB

*"I beseech Thee, show me
Thy glory." Exodus 33:18.*

WHAT a wonderful prayer! Moses knew what earthly glory was, for he had lived in the court of Pharaoh. But he had recognized the grandeur of the kingly court as a false and fading glory. By faith he had seen "the King in His beauty" and "the land that is very far off." Isaiah 33:17. He had set out for that kingdom, desiring clearer visions of its glorious King. "He endured, as seeing Him who is invisible," catching glimpses of Him by faith, though seeing "through a glass, darkly." But Moses desired to see Him "face to face," and couldn't wait, it seemed, until the hereafter. He pressed nearer and nearer, eager for increasingly clearer views of God's glory. Prayer after prayer was answered. God said, "I will do this thing also." Finally Moses got so near that he could cry out, "I beseech Thee, show me Thy glory." And God replied, "I will." "I will make all My goodness pass before thee." Exodus 33:17-19.

"Be ready in the morning," came the command. And Moses was ready in the morning. "Moses rose up early in the morning." Exodus 34:2, 4. How few are ready for the revelation of the glory of God. Fellow Christian, is your heart crying out for clearer views of the King in His beauty? Are you ready for the revelation? Are you getting ready day by day "in the morning"? "Take the wings of the morning," and "flee as a bird to your mountain" where you, too, may present yourself to Him. When you are ready He will hide you in a cleft of the rock while He makes all His goodness pass before you. "While My glory passeth by." Exodus 33:



22. What was the glory that Moses saw? Not the kind of glory He had seen men display in Pharaoh's court in Egypt. God did not display His military strength, although He is Lord of hosts and Leader of the armies of heaven. He did not point with pride to His material wealth, although all the gold and silver in the universe is His. He did not proclaim His majesty, nor even His mighty power. But God's thoughts are not man's thoughts. What did He proclaim? "The name of the Lord." "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus 34:5, 6. God's glory is His character, His mercy, His long-suffering, His goodness, His truth.

Oh, my soul, how much of His glory have you seen? Proper supplication will complete the preparation for the revelation. Press near to God in prayer. Be ready in the morning, and keep praying that God will truly make you ready for this marvelous revelation. Spend much time in the mountain of prayer until you can come down among men with your face shining, reflecting the glory of God—God's goodness and mercy, His love, His patience, and His truth. "The Lord will give grace and glory."

favor the establishment in Palestine of a national home for the Jewish people, . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities."

Shortly after the Balfour Declaration many Jewish papers, publicists, orators, rabbis, cantors, and others interpreted this pronouncement to mean that the entire territory of Palestine was to be delivered into the hands of the Jews. Effective machinery was put into operation for emigrating masses of the Jews to Palestine, especially from those lands where they were not welcome.

Until this declaration was given, there were some seventy-five thousand Jews in Palestine. From December, 1917, to 1921, more than fourteen thousand Jews entered. By the close of the year 1926, some seventy-five thousand had emigrated there.

With about one hundred fifty thousand Jews in that country by the close of

1926, the inhabitants who had lived in Palestine with their ancestors for centuries began to express displeasure at what was taking place. They did not appreciate such an inrush of strangers to their country, especially since these immigrants were expressing themselves freely that they expected eventually to become possessors of the land.

Great Britain recognized the necessity of issuing a supplementary definition of the Balfour Declaration, by declaring that it was not her intention to impose a strictly Jewish "nationality upon the inhabitants of Palestine as a whole," but that it was "contemplated that the status of all citizens of Palestine in the eyes of the law shall be Palestine, and that it has never been intended that they or any section of them should possess any other juridical status."

However, it was the plan of the Zionists that Palestine should be as Jewish as England was English. It was their hope

(Continued on page 14)



NEXT on the PROGRAM

Prophecy Reveals the Course of History

by PARKER K. RICHARDSON

TODAY we are seeing unfolded the final acts in the drama of the world's history. As the chimes of the eleventh hour ring out, the curtains go up and reveal heart-rending scenes.

Amid these deplorable conditions heavenly light shines from the word of God to enlighten our path. Our Creator has not forgotten us.

In the prophecies of His word He has provided an outline of history which greatly clarifies the course of events and gives new hope for the future. Let us study briefly the second chapter of Daniel. There we read how Nebuchadnezzar, the king of Babylon, was troubled over a dream which he had had, but which he could not recall. None of the wisest sages in his kingdom could tell him the dream, the details of which he had forgotten, or give its interpretation. The youthful Daniel earnestly prayed to God about the matter and was given the interpretation, which he in turn gave to Nebuchadnezzar. He said:

"There is a God in heaven that reveleth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2:28.

The interpretation of this dream has a direct bearing on world affairs today. The Bible informs us clearly that God controls the setting up and the overthrow of kingdoms. We read in verse 21:

"He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding."

In his dream, Nebuchadnezzar saw a great image. Its head was of fine gold, its breast and arms were of silver, its belly and thighs of brass, its legs of iron, and its feet a mixture of iron and clay. Verses 32, 33.

Suddenly a stone struck the image on its feet, breaking them to pieces. The entire image was ground to fragments, "and the wind carried them away, that no place was found for them." Verse 35.

That the gold, silver, brass, and iron represented four different kingdoms is

clearly shown in the divine explanation of the meaning of the image given to Daniel, who, addressing King Nebuchadnezzar, said:

"And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verse 38.

Gold was a fit symbol of the world empire under Nebuchadnezzar. History designates the Babylonian Empire as the "golden kingdom of the golden age."

Daniel continued: "And after thee

shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

The Medo-Persians destroyed the Babylonian Empire in 538 B. C. Medo-Persia was represented by the breast and arms of silver. Alexander the Great led the Grecian Empire, which was fittingly represented by the belly and thighs of brass, and which overthrew the Medo-Persian Empire in 331 B. C.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40. Rome became the world empire following the Battle of Pydna in 168 B. C.

True to the dream, which represented the toes of the feet as being part of iron and part of clay, the kingdom of Rome did not stand as one united kingdom; but, between the years of A. D. 351 and 476, it was divided into ten different parts, and the "grandeur that was Rome" perished.

"Concerning the intermediate dates, that is, the precise time from which each of the ten kingdoms that arose on the ruins of the Roman Empire is to be dated, there is some difference of views among historians. Nor does this seem strange, when we consider that there was an era of great confusion, that the map of the Roman Empire during that time underwent many sudden and violent changes, and that the paths of hostile nations charging upon its territory crossed and recrossed each other in a labyrinth of confusion. But all historians agree in this, that out of the territory of Western Rome, *ten separate kingdoms* were ultimately established, and we may safely assign them to the time between the dates above named; namely, A. D. 351 and 476."—Uriah Smith,



We Wait the Dawn

ROBERT HARE

There is no land beneath the sun
Where sorrow is unknown,
No seas where tempests never blow,
No path where thorns can never grow
From cottage to the throne.
Our hands grow weary in their toil,
Our burdened spirits sigh,
Grief floods our path with bitter tears,
Adown the shaded, passing years,
And then we smile and die.

Yet ever o'er life's tangled way,
God's sunbeams cast their smile,
And blossoms, opening round our feet,
Breathe out their fragrance rich and sweet
Through all life's little while.
And love, in friendship's holy name,
Cheers when the heart would sigh,
While faith points onward through the strife
To that bright land of endless life
Where hope can never die.

Pass, shadowy years, we wait the dawn
Of that immortal day
When grief and sorrow with their tears,
Lost in the everlasting years,
Forever pass away.



COMING NEXT WEEK

THE SUMMONS TO SINAI	Frederick Lee
THE OFFICER'S CONFESSION	Ernest Lloyd
A TIME TO SEEK GOD	R. Allan Anderson
PROPHECY LIGHTS THE FUTURE	Voice of Prophecy
OBEDIENCE BY FAITH	Dallas Youngs
"BEHOLD THE MAN!"	N. P. Neilsen

Daniel and the Revelation, page 67.
"Scott remarks: 'It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western Empire.'—*Ibid.*, page 79.

From these new divisions, which history records, can be traced our nations of today. The ancient Alamanni are now known as Germany; the Anglo-Saxons, as England; the Lombards, Italy; the Franks, France; the Burgundians, Switzerland; the Suevi, Portugal; and the Visigoths, Spain. The three other kingdoms, the Vandals, the Heruli, and the Ostrogoths, were "plucked up." Daniel 7:8.

Continuing, we read from Daniel 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Surely we are living "in the days of these kings" when God is to set up His kingdom. We are waiting now for the mighty stone, cut out of the mountain without hands, to fall.

Do you want to be a citizen of the kingdom of God? You can do so by accepting the promises and obeying the commands of God. Those who in simple, childlike faith accept God's promises, and in obedience to His commands serve Him faithfully, will be privileged to dwell forever in that land of everlasting peace.

Golden Candlesticks

(Continued from page 5)

him a white stone, and in the stone a new name written." Verse 17.

4. "He that overcometh, . . . I will give him the Morning Star." Verses 26-28.

5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before

My Father, and before His angels." Revelation 3:5.

6. "Him that overcometh will I make a pillar in the temple of My God: . . . and I will write upon him the name of My God." Verse 12.

7. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

These shining promises bring the light of the seven golden candlesticks right into our hearts. We live in Laodicea, the last period; but the sevenfold light of all the golden lamps from Ephesus, the first, is focused on our day.

But are we walking in that light? Have we opened the door to that heavenly Guest who appeals to all in Laodicea:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Verse 20.

Some persons find it hard to surrender

to Christ. They have to lift against a whole lifetime of refusals. Time and again they have heard the invitation of God's Spirit, and they have said, "No, not now!" And every time they say No their will becomes more set against the light, and it is harder and harder to respond to Christ's appeal.

Because you may have rejected the truth of God and turned your face away from heaven's light, you are not to feel that God has forever rejected you. If you have the slightest concern or desire, there is hope for you. This may be your eleventh-hour call right now. It may even be that it is midnight and the clock is striking; but if Christ is knocking at your heart's door, won't you invite Him in and receive Him as your personal Saviour?

The Edge of the Abyss

(Continued from page 8)

"There is something demonic at the very heart of this common life of ours. Evolution is not the answer to it. Ballots are not the answer. Nor bullets. It will not be rooted out by perspiring hands. It will not be curbed finally by systems. It isn't simple, and it will not be dismissed by mentioning it. To talk in its teeth of one's faith in science, in democracy, in man, is to talk arrant nonsense—palpable nonsense now. The Christian church needs to rid itself as well of the optimism that is alienated from fact as of the pessimism that is alienated from God. She needs to confront, realistically again, in the divine might of her calling, 'the power of evil in a fallen world.' And she needs her doctrine of redemption with which to do it!"



Test Your Bible Knowledge

Check Your Answers by Referring Back to the Study Paragraphs on Page Seven



- How many times is the Sabbath mentioned in the New Testament?
 - What day comes immediately before the first day of the week?
 - What day of the week did Jesus keep as the Sabbath?
 - What was Jesus' "custom"?
 - What day did the women keep after the crucifixion?
- Did God or man make the seventh day the Sabbath day?
 - Suppose a man should earnestly keep Tuesday as the Sabbath, would that make it so?
 - If a person believed sincerely that a counterfeit bill was genuine, would that make it so? Why not?
 - What day is the seventh day on your wall calendar?
 - What did Christ instruct His disciples to do about thirty-nine years after His ascension?
- On what day did Paul and Barnabas take their gospel message to the Gentiles?
 - What is meant by the phrase "as His manner was" in Acts 17:2?
 - At Corinth, Paul preached a year and a half. How many Sabbaths did that period include?
- Is the Sabbath a divinely appointed institution?
 - Where is the Sabbath commandment found?
 - What did Jesus give us while here? John 13:15.
 - Should Christians today follow Jesus and observe the seventh-day Sabbath as He did?
 - Why is obedience in all things necessary?

These are pertinent and significant remarks which everyone interested in the recovery of man's lost faith and hope needs to consider. We truly are on the edge of an abyss. The road we have been following has brought us to an impasse. What are we going to do about it? Will we press on to our doom, or will we admit that we have taken the wrong course and then retrace our steps to the one and only way along which we must press toward the kingdom of God?

In this reverse movement, which has been discussed, men have by-passed all the good things that life has taught us, and have taken to the dark jungle road that the barbarian hordes trod in centuries past.

There is a sense, however, in which we must go back to discover the right road. The Bible prophet Jeremiah, writing of a time when the church of God in ancient times had lost its way and its leaders were saying "Peace, peace" when there was no peace, declared:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

Again, Isaiah, when appealing to Israel in a similar strain, said, "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15.

Indeed, we are hearing much talk of going back, and such slogans as "The Return to Religion" and "Back to the Bible" are on many lips. But again we must ask, "How far are men willing to go back?" Will they be willing to go back to the simple faith of the men who declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"? Acts 4:12. Will they be willing to go back to the days when the whole church longed for and even expected the personal return of their Lord both to redeem men and to renovate the earth?

We are forced to admit that few are willing to go back that far. And some even now are becoming alarmed at the

talk of a return to religion and the Bible, and they are expressing their fears as did Prof. H. A. Overstreet of the College of the City of New York in a letter to the editors of *Fortune* Magazine which appeared in the December issue. He said, "What is needed now is not a return to the naive religious tradition in its naiveté (and expressed in its ancient idioms) but an advance to a spiritual assurance geared to what we now know about human life and the universe."

The president of Colby College also declared in an address before the Harvard Summer School that the kind of religion we must go back to "must be religion of a liberal type. That is, it must be a rational, ethical religion purged of superstitious fear."—*New York Times*, July 22, 1941.

Let the true Bible Christian beware of the popular talk of a return to religion. The lessons of history are not being learned, and men are still determined to work out their own salvation, conceding only an incidental part to the Almighty.

We declare that we must go back to apostolic days when the believers trusted only in the power of God, were fully obedient to God's will, and looked for the return of the Lord from heaven to save the world and redeem those who have faith unto obedience. Reader, are you willing to go back that far and again walk the way of eternal life as Christ preached it? It is the only way that can give you a sure hope.

Modern Zionism

(Continued from page 11)

and expectation that the Jews would occupy Palestine as a Jewish commonwealth.

Following this modification of the Balfour Declaration by Great Britain, as the Zionists regarded it, a peculiar situation developed in regard to the mandate given to the British government over that country. Nevertheless, immigration continued, although not as briskly as aforetime. Between 1927 and 1931 nearly twenty thousand immigrants entered the country.

Beginning with 1932, the flow of im-

SIGNS of the TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

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migrants increased. The peak year of immigration was 1935, when more than sixty thousand persons entered Palestine. By the beginning of 1939 there were almost four hundred thousand Jews there.

Other thousands of Jews entered, not as immigrants, but as tourists, and remained in the country. These added thousands augmented the number already mentioned. However, not all who entered the country remained; many thousands left Palestine and made other countries their adopted home.

What significance, if any, does this modern Zionist movement have in connection with fulfilled prophecy? Do the Scriptures intimate or predict that such a movement would occur during the latter part of the nineteenth, or at the opening of the twentieth century? Does this Jewish inflow into Palestine constitute one of the last-day signs, an omen of the nearness of the end and of the coming of our Lord? Can we point to any portion of the Bible, either in the Old Testament or in the New, for a prophecy of what has occurred or what might occur in the immediate near future among the Jewish people in connection with this Zionist movement?

It would bring joy to many hearts if such a forecast were in the Scripture. The sympathy of many interested lands is extended toward these people who have been, and are, passing through such unusually dark days. If a return to the land which their ancestors once possessed could heal their sorrows and afflictions, great rejoicing would be expressed by all who love God and their fellow men.

However, it does bring satisfaction to know that large numbers of these people may find a refuge in lands where the sole of their feet might rest. It is encouraging to know that there are communities that welcome the Jews as well as people of other nationalities in need of sympathy. Many countries gladly receive immigrants and encourage the newcomers to receive and share the blessings of their adopted land; but such

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immigration is no part of fulfilled Bible prophecy, unless the Scriptures so indicate.

All the promises which God made to the descendants of the patriarchs He has fulfilled. Not a single prophecy or promise remains unfulfilled. There are certain assurances which will meet their final accomplishment when the Lord shall return in glory to give His servants their final reward. The Messiah who was to come through the Jews appeared at the proper time. Galatians 4:4. The good news of salvation has been proclaimed through and to that people. Hebrews 4:1, 2. This blessed good news of deliverance from sin is now being carried to the nations of earth.

To all nations, kindred, and tongues the message of a risen and ascended Saviour is being proclaimed, and this blessed Lord will shortly return in power and great glory to complete the redemption of man and the earth. The next outstanding event mentioned in the prophecies of the Sacred Scriptures is His second coming. Hebrews 9:28. There is no portion of Scripture which forecasts a Palestinian movement to be conducted, in these latter days, by the literal descendants of the patriarchs.

When the Lord made promise to Abraham, Isaac, and Jacob that they should have a seed, and that this seed should inherit a country, every male member of the family was registered. The descendants preserved these records which proved title to the Land of Promise. This method of procedure was continued from the days of Abraham until the archives in the temple at Jerusalem were destroyed by the Romans under Titus, in A. D. 70.

The patriarch Jacob prophesied that tribal distinctions would remain until Messiah arrived. Genesis 49:10. Following Messiah's advent, tribal distinctions ceased. Genealogical records have not been preserved from that time to the present. No Jew can prove his tribal genealogy. From the call of the patriarch Abraham, until the appearing of the Lord Jesus, Israel's Messiah, God preserved the race through His holy prophets and apostles. There have been no such divinely appointed messengers since the destruction of Jerusalem in A. D. 70. There are no scriptural promises which state that those former conditions shall be revived.

When the blessed Saviour returns in power and great glory, those who have accepted Him as their Deliverer and Redeemer shall be gathered unto Him, with the faithful of all ages, into the New Jerusalem and into the new heaven and the "new earth, wherein dwelleth righteousness." Isaiah 66:18; 2 Peter 3:12, 13. Then Jew and Gentile, united in Christ, will meet around the Father's throne.

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A MAGAZINE FOR ALL THE FAMILY



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Life's Afternoon

MANY there be that bemoan the fact that they are growing old. There was a time when they were young, active, and popular. They were interested in everything, and everyone was interested in them. They were the center of attraction. The world was a beautiful place in which to live. Life was sweet. Prospects for the future were bright. Never a thought of old age, feebleness, or helplessness was allowed to cross their minds.

Now it is different. The time of youth is past. They have overtopped the mountain and are going downhill on the other side. Many of their associates and friends have gone to their rest. One by one they have dropped out of the race, and the aged man and woman are left to finish up the journey alone.

The younger generation does not have much time for old people. Some there are, of course, who show an interest in them and listen while they talk of bygone days. But these are the exception. Youth are too busy, and in too big a hurry, to concern themselves with the past generation.

This is all noticed by those who are "getting on in years." Not much, if anything, is said, but in the heart there is a sadness, an empty feeling that comes, which is hard to eradicate. But why should one feel that way? After all, it is natural that people should grow old. It is just as much a law of nature that we should become aged as it is that we should be young. So why the sadness, the regrets, the gloominess, seen in the experience of some who are getting gray?

There are two seasons of the year that are full of special interest and inspiration. One is the spring, and the other is the fall. To some the spring of the year appeals most. That is the time when everything is full of life, when everything is fresh and green. Flowers are blooming, trees are putting out their buds, grass is springing forth, birds are building their nests, frogs are croaking in the marshes, and farmer folk are planting their

by G. G. LOWRY

gardens and sowing their fields. Yes, spring is a wonderful time, and we all love it.

But what about the fall of the year? Is there nothing about that that is inspiring? Surely there is! How beautiful are the trees as the leaves begin to color after the first frost! How interesting is all nature as the days grow shorter and the nights colder. Squirrels and other animals hunting nuts and storing them in some hollow tree—food for the coming winter. Farmers reaping the corn, the cotton, the potatoes, the apples, the pumpkins. The gathering in of the winter's fuel, the repairing of the house, the barn, and other buildings—getting ready for the winter. All these things are full of interest and inspiration.

Yes, springtime is wonderful, but so is the harvest-time. Both have their interests. And so it is with life. It is wonderful to be young, and it is also wonderful to be old. Let us, therefore, who have passed middle age, and who are sometimes classed as old people, not give ourselves to foolish regrets. As the evening shadows of life lengthen out before us, let us not become frightened or uneasy. Why not look around for the interests, the inspiration, the beauty, that are to be seen in the fall?

Let us be so fully engaged in getting ready for the winter that we shall not see that which discourages and disheartens so many people. The Good Book says, "Better is the end of a thing than the beginning thereof," and so it is with life if we allow God to help us make the end of the journey—the home-coming—what He wants it to be.

The end of a sea voyage is always better than the beginning. The dangers of the voyage are past, the harbor is in sight, the journey is ended, and we are at home. And so the afternoon of life may be more mellow, more beautiful, even more fruitful and productive of good, than the morning, if we but properly relate ourselves to it. It may continue to increase in glory and loveliness until the fall of night. Why should it not be so?